Awake!

1968

Awake!

The Increase OF LAWLESSNESS

What does it mean?

How can you protect yourself?

JANUARY 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Do YOU Want a NEW ORDER FREE FROM LAWLESSNESS?

WHAT would it mean to you if the world were free from lawlessness?

It would mean that you could step out of your home and never worry about locking a door. You could visit any neighborhood without being afraid. You could sit in any park late at night. You could talk to any stranger without fear. You would never have to be concerned about the safety of your home or your loved ones.

No doubt you, as most persons, want the world to be free from lawlessness. Certainly it would be a wonderful thing to live in a new order where nothing would ever mar your happiness or jeopardize your freedom, possessions, life or loved ones.

Will there ever be such a system of things? Will all the energies and wealth now lost due to lawlessness ever be channeled into constructive work? Will it ever be possible for everybody to enjoy life under such secure conditions?

Judging from today's news everywhere, it would be simple to conclude that an order free from lawlessness can never be a reality.

However, do not dismiss the possibility of living in a new order that is free from lawlessness. Why not? Because such an order will come without fail, and soon!

Within this generation the world will be rid of all lawbreakers! Yes, you will then be able to forget about locking your door. You will then feel free to visit anywhere and talk to anyone. You will never again have to worry about the security of your home or loved ones. And the world will be free from things that drive many to lawlessness, such as poverty, prejudice and injustice.

Because a new order that will be free from lawlessness is nearing a reality, we invite you carefully to consider the articles that begin on the following page. First, these articles will examine the trend in lawlessness today. Then they will analyze the reasons authorities give as to why such lawlessness exists in our time. Next they will discuss the more important causes for this lawlessness and when and how that lawlessness will positively end. This issue will also give information on how you

can protect yourself from lawlessness now.

First of all, then, let us examine the extent of lawlessness in our time, in this generation, in this year. Just what is going on in this regard throughout the world? How widespread is lawlessness today? What damage to life and property is involved? What are the facts?

FLOOD OF LAWLESSNESS

Engulfing the Earth

AUTHORITIES agree on this central fact: There is a raging flood of lawless activity all over the world. And it is fast increasing. In many areas it is out of control. Your personal safety is being jeopardized as never before!

This epidemic of crime is not confined to one type of society. Not only the underdeveloped countries suffer from it. Even in the most prosperous lands there is an enormous increase of lawlessness.

Worldwide Breakdown

The recently retired head of the Royal Canadian Mounted Police, G. B. McClellan, stated that the whole world was going through a "major international breakdown in respect for law and order." He noted: "Public antagonism toward the police is reaching epidemic proportions all over the world, not only in those countries which we are wont to refer to as underdeveloped countries, but in countries which have been and are regarded as some of the most highly civilized in the world."

Similarly, prominent British attorney Lord Shawcross made this observation:

> "Almost everywhere, including Soviet Russia, there appears to be an increase in crime, and particularly, alas, in juvenile crime....
>
> "Why is it that there is this increase in crime, when we were all entitled, perhaps, to think that the unexampled prosperity which we enjoy now, the better education, the rather better housing conditions, and so on, would conduce to the opposite result? I wish I knew the answer."

One part of the increase of lawlessness that particularly bothers authorities is the increase of violent crimes. In England, J. Bell, writing in *Crime in Our Time*, said: "The most striking feature of crime today is the increase in violence." The author added: "There are criminals in this country [England] today who appear to have reached extremes of depravity and savagery not seen before the last war, at least in such numbers."

The same conclusion was reached in an exhaustive study of crime by a special Crime Commission in the United States. Undertaken at the President's direction

and publishing its findings in the report *The Challenge of Crime in a Free Society,* the Commission said: "The overall rate for violent crimes . . . now stands at its highest point."

Greater Worry

However, there is another trend that experts agree is cause for even greater worry: The fantastic rise in lawlessness among young people. Of this the book *The Psychology of Crime* said:

> "It is alarming that today adolescents are committing the same types of criminal activities as adults, whereas in former times the type of crime changed as the person grew older. For example, young people used to be involved in more youthful types of crime, such as pranks or petty stealing, but today they are committing the same vicious crimes as adult criminals—murder, robbery, rape, burglary, vandalism, and automobile thefts, not to mention such minor crimes as purse snatching, petty thievery, destruction of property, and disorderly conduct....
>
> "Not only have the types of crimes changed, but there has been a tremendous and disturbing increase in the number of crimes carried out by young people today. ...The increase of juvenile delinquency is not restricted to the United States. It has occurred in many countries throughout the world."

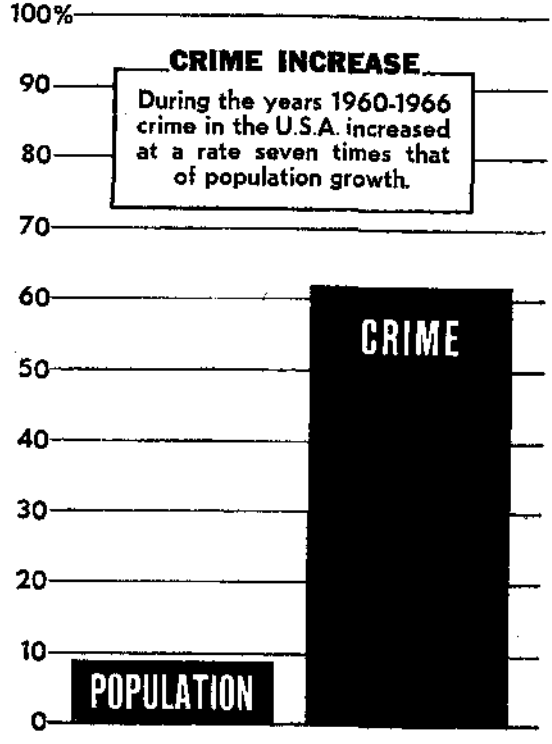
Corroborating this, American writer R. Tunley, in *Kids, Crime and Chaos,* noted the astonishing juvenile crime in various countries, such as Sweden, and then reported:

> "Turning from Sweden to Japan, the traveler finds conditions almost as astonishing. In this Oriental country, before World War II children were said to be among the most obedient and law-abiding of any nation on earth. Obviously, things have changed....
>
> "The ratio of crimes committed by Japanese youngsters when compared with adults is out of all proportion to ours, showing juveniles acting far more lawlessly, compared with their elders, than ours do.... Take one category—violent sex. In our own country, juveniles account for 19 percent of the total rapes. In Japan, they're in the majority —52 percent....
>
> "What interested me particularly was that in many countries abroad, even those with low rates, there was a new and alarming pattern of misbehavior....
>
> "The fact is, of course, that juvenile misbehavior is a world-wide phenomenon... Even in Russia ... I found considerable evidence of juvenile delinquency."

Outracing the Population "Explosion"

Crime is rising far more rapidly than the population in most lands. This flood of crime prompted a Federal judge in the United States to say:

> "Society's problem with those who will not obey law has never loomed so large in our national life as it does today.
>
> "People murder others in this country at the rate of more than one for every hour of the day.
>
> "There are more than 140 crimes of theft every hour; assault and violence and rape grow comparably.
>
> "The murder rate is 10,000 humans lives a



year, which is higher than the death rate in our current military operations in Vietnam which inspire such emotional and violent public demonstrations.

"And the growth rate of crime is now far greater than the growth in our population."

Just how much greater than population growth is this surge of crimes? In the United States during 1966 there were 3,243,370 *major* crimes—murder, rape, robbery, assault, larceny, auto theft and burglary. This was an increase of more than 11 percent over the previous year. The population increased less that 1½ percent during that same time. Grouping the years from 1960 to 1966 together, we find that the United States population increased 9 percent, but serious crimes, 62 percent! That means lawlessness increased seven times as fast as population!

Since population growth is referred to as an "explosion," a crime rate seven times as explosive is a catastrophe. And during the first six months of 1967 major crimes skyrocketed 17 percent above the same period the previous year. This is at a rate of about ten to fifteen times the population growth!

Nor is the increase of lawlessness confined to just the "ghetto" areas of large cities. True, a greater proportion of crime does occur in these areas, but in the past few years the rate of increase in the suburbs has been greater.

Rioting Spreads

Lawlessness must also include the hurt to life and property resulting from rioting, for whatever reason. Such violence has brought great distress to large numbers of people and has increased greatly in the last few years.

During the summer of 1967 riots took place in more than 120 cities of the United States. At least 117 persons were killed. Thousands were injured. Property damage was over $1,000,000,000.

The rioting was described as "anarchy," "rebellion," and even as "guerrilla warfare." Police and national guardsmen were hard pressed to maintain order. Indeed, in Detroit, thousands of regular army troops had to be dispatched by the American government to quell the rioting. In that city alone at least 41 persons were killed, 2,000 injured, 5,000 made homeless. Property damage was estimated at 500 million dollars! *Life* magazine stated:

"When the burning, looting and killing were over, parts of Detroit had the bombed-out, jagged look of European cities in World War II.... An estimated 387 buildings were destroyed, 2,700 businesses and stores looted."

One resident exclaimed: "Hell isn't when you die. Hell is right here when you're living."

Commenting on the riot, the Los Angeles *Times* of July 30, 1967, reported:

"What happened in Detroit last week was not a race riot. After the first two days it was not a riot at all. It became the highest development so far of the new anarchy which takes over our collapsing urban civilization from time to time."

Rioting is not confined to the United States. Riots have occurred in many other parts of the globe recently. This past summer in Japan thousands of rioters repeatedly clashed with police. The New York *Times* of August 19, 1967, reported:

"Japan has a problem of mass violence among the underprivileged minorities in the big-city slums.... The fray last night followed the pattern of similar outbreaks on many sultry nights in the past summers. The roving mobs hurled rocks at a police substation, stoned shops and private homes, broke windows in buildings and cars,... and beat any policeman who could be seized."

The situation all over the world is not much different. As *Time* magazine of July 28, 1967, stated:

"Violence is so universal and elusive that sociology and psychology can only approximate a complex truth. Comparisons with other countries are illuminating but hardly

conclusive. The U.S. has certainly experienced nothing like the massacre of 400,000 Communists in Indonesia; nor have Watts or Newark approached the lethal fury of an Indian or an Arab mob."

People Are Afraid

More and more people are realizing just how much lawlessness there is. One consistent reaction has been *fear*. Of the situation in the United States, one official said: "American cities are burning. You have more and more crime. Citizens are terrified." Of this fear *Time* said:

> "Fear of the darkened city streets has become a fact of urban life. The memories of bizarre multiple murders linger in the mind—13 people dead in Austin [Texas] from a sniper's rifle, eight nurses in Chicago killed by a demented drifter. The recollection of the Kennedy assassination remains part of the scene."

Almost daily the news tells of similar horrible acts. A farmer in Minnesota kills his wife, sets fire to his home, killing their four children. He wounds himself to make it appear as though it was committed by outsiders, but later confesses. A Canadian family of nine—mother, father, seven children—are slaughtered by a murderer. The only survivor, a four-year-old daughter, hid under the blankets. Such crimes, repeated over and over, drive fear deep into the heart of people.

In the report of the President's Crime Commission, it was found that 43 percent of those interviewed said they now stayed off the streets at night because of their fear of crime. And 35 percent said they no longer spoke to any strangers because of this same fear. The report added:

"Fear of strangers has greatly impoverished the lives of many Americans, especially those who live in high-crime neighborhoods in large cities. People stay behind the locked doors of their homes rather than risk walking in the streets at night. Poor people spend money on taxis because they are afraid to walk or use public transportation. Sociable people are afraid to talk to those they do not know. . . .

"When fear of crime becomes fear of the stranger the social order is further damaged. As the level of sociability and mutual trust is reduced, streets and public places can indeed become more dangerous. . . . The reported incidents of bystanders indifferent to cries for help are the logical consequence of a reduced sociability, mutual distrust and withdrawal."

What is additionally frightening is that there are far more crimes committed than are ever reported. For example, burglaries occur about three times as often as they are reported, rapes even more often. In some areas, only one-tenth of certain crimes are ever reported to police!

Who Are the Lawless?

Who are these lawless elements that cause such fear? Are they all sinister, mentally deranged types? Are they all professional criminals? The Crime Commission's report stated:

"Many Americans take comfort in the view that crime is the vice of a handful of people. This view is inaccurate. In the United States today, one boy in six is referred to the juvenile court. A Commission survey shows that in 1965 two million Americans were received in prisons or juvenile training schools, or placed on probation. Another Commission study suggests that about 40 percent of all male children now living in the United States will be arrested for a nontraffic offense during their lives."

Hence, more and more "ordinary" citizens are committing lawless acts. Throughout the world millions of persons regarded as decent "next-door-neighbor" types are being apprehended for vicious crimes.

Of course, to these must be added professional criminals, those who make a career of lawlessness. The "take" of organized crime runs into thousands of millions of dollars each year. Involved in this are thousands of criminals who work in organizations as complex as large corporations. They supply such illegal goods and services as gambling, narcotics, prostitution and other forms of vice. Estimates of the money made from illegal gambling alone run up to $50,000,000,000 a year in just the United States!

To cope with all this crime, "professional" and "nonprofessional," what is required? In the United States there are some 420,000 law-enforcement people working in about 40,000 separate agencies. They spend more than $2,500,000,000 of the public's tax money trying to stem the tide. Yet, the tide of lawlessness advances relentlessly.

Toward More Lawlessness

The hard facts are that never before in history has there been such a tremendous surge in lawlessness world wide. And every indication is that this increase will continue.

Three years ago, when the situation was not as bad as it is today, an editorial in the New York *Times* of February 18, 1965, stated:

"It is a frightening but inescapable thought that the world has drifted apart and become more fragmented since April 1963, when Pope John made his notable appeal for 'a community of peoples based on truth, justice, love and freedom.' . . .

"Throughout history different elements operated at different times to provide an anchor, an amalgam, a source of unity for societies. There were family bonds, great monarchs, great empires, the world's great religions and, in modern times, political ideologies. Today none of these factors seems strong enough to hold societies in check or to unite nations and peoples in peace.

"This is an era that has lost its bearings,

that wanders in a wilderness crying with rage and striking out in its pain."

Why has all this happened? Why is the world being flooded by this rising tide of lawlessness at this particular time in history?

HOW DO THEY EXPLAIN IT?

WHAT puzzles authorities is this: Why such increased lawlessness now, in our time?

The lawlessness of human society can be likened to a sickness. For every sickness there is a cause. There are several basic, root causes for today's increasing lawlessness. Ignoring these root causes would be like your refusing to eat and then wondering why you are undernourished and hungry! Yet, these underlying causes usually are ignored by most well-meaning criminologists today!

Instead of dealing with the primary causes, most of those who deal with lawlessness observe only the surface issues. We may compare this to viewing that small portion of an iceberg visible above the waterline. The more important and larger part is not as apparent, being below the waterline. So too with lawlessness. The more important causes lie beneath the surface.

However, since the apparent, above the surface, reasons are what authorities usually give, it would be well to note what these are first. Then we can examine the far more important causes that are not so apparent.

Rapid Deterioration Begins

There has always been crime in man's history. However, authorities agree that there came a time when a definite turn for the worse was made. It was a time that contributed greatly to the rampage of lawlessness now in progress. British historian H. R. Trevor-Roper tells of that key event:

> "It is instructive to compare the first World War with the second . . . the first war marked a far greater change in history. It closed a long era of general peace and began a new age of violence in which the second war is simply an episode. Since 1914 the world has had a new character: a character of international anarchy."

Never before had the entire world plunged into total war. Millions of the flower of mankind were taught how to hate and kill on an unprecedented scale. They were pulled away from their families and brutalized in the trenches, on battlefields. Their morality suffered a staggering blow. Many of these men came home from war cynical. They viewed their leaders, politicians and clergymen as untrustworthy, selfish, even dishonest and hypocritical. Hence, their thinking was never again quite the same. When they married and had children, their children reflected the partial breakdown of morality that they had suffered.

Poor home environment a key factor in delinquency

These children then grew up to be the soldiers of World War II and were also brutalized in vicious warfare. In turn, some of their children fought later wars.

Can anyone really expect that nations, particularly the youngest, most energetic and impressionable of its citizens, can be subjected to one, two, three and four such shocking experiences as mankind has lived through since 1914 and not suffer the consequences? You reap what you sow. The hatred, killing, plunder and chaos sown by nations since 1914 have produced a harvest of progressively demoralized people. The human family is reeling from these staggering blows to its mentality and morality, for few things are as immoral, as lawless, as debasing to human morality as the mass murder and anarchy perpetrated in the name of war.

Breakdown in Home

This individual breakdown greatly affected the home. Fathers who had participated in this global anarchy would generally not be in the same condition as had been their own fathers to give children training in morality.

Commenting on this, an eminent criminologist, Professor S. Glueck of Harvard Law School, stated:

> "Parental attitudes toward disciplining their young have changed quite rapidly. In the home and outside, the trend has been steadily toward more permissiveness—that is, placing fewer restraints and limits on behavior.
>
> "It's not a new trend, really. Today's parents themselves are the products of somewhat permissive parents of the time before the second World War."

Does anyone really imagine that such horrible deeds committed in war could lead the world to improved morality in the home, to parents' encouraging children to be more lawful? On the contrary, as the nations spewed out hate, prejudice, injustice and violence internationally, more and more individuals imitated these lawless characteristics locally.

The effect this has had on young minds has been enormous. The Crime Commission noted:

> "One way of looking at delinquency is in the context of the 'teenage culture' that has developed in America since the end of the second World War. . . . On the whole it is a rebellious, oppositional society, dedicated to the proposition that the grownup world is a sham. . . .
>
> "It may be a short step from distrusting authority to taking the law into one's own

hands, from self-absorption to contempt for the rights of others,... from feelings of rebellion to acts of destruction."

When the older generation, especially the rulers of the world, takes young ones to task for their lawlessness, they must ask themselves: From whom have the young learned such lawlessness? If the young are disillusioned with the world, can those who have made it so corrupt and violent excuse themselves from blame?

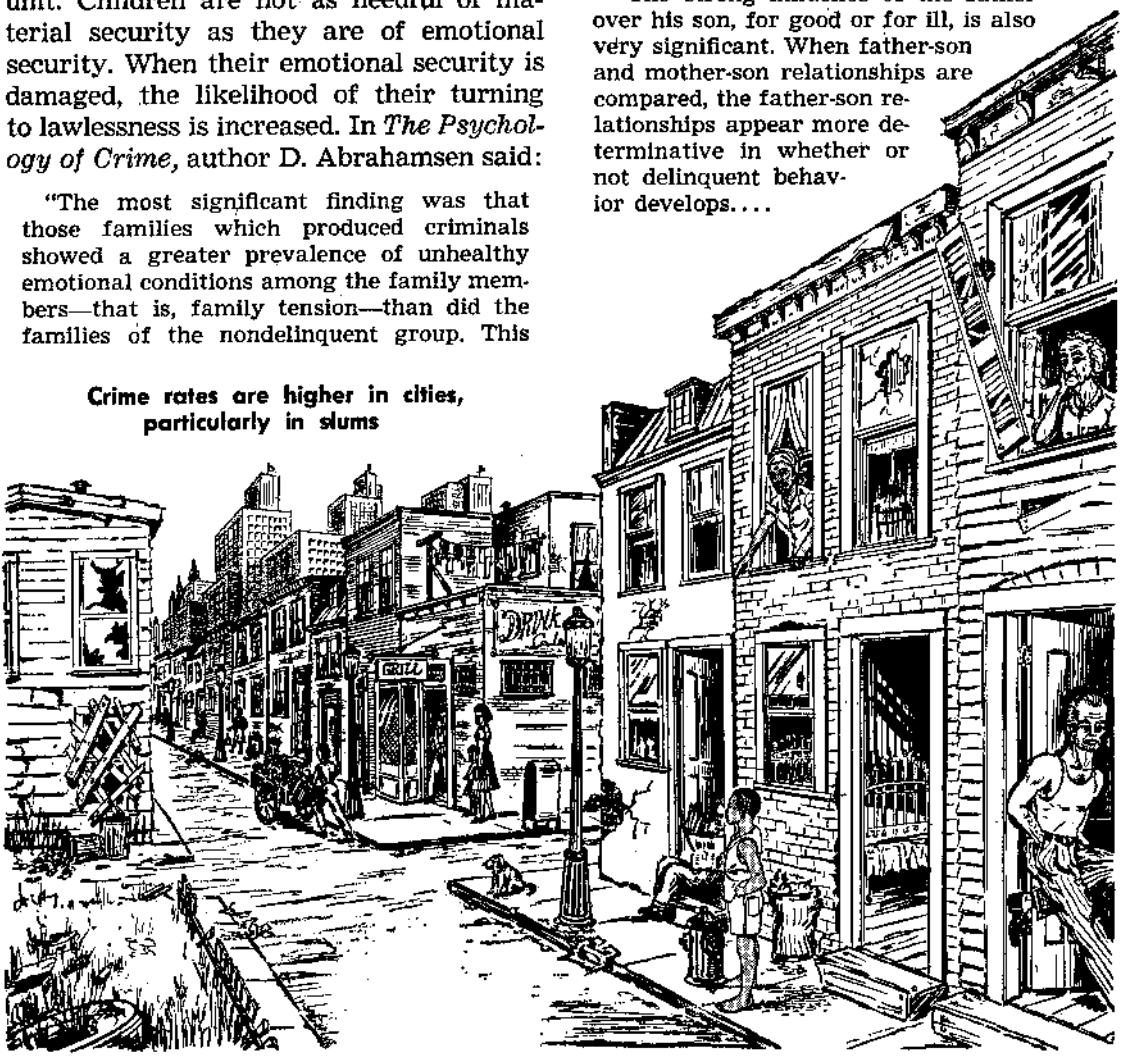
The lack of security among nations is reflected by a similar lack in the family unit. Children are not as needful of material security as they are of emotional security. When their emotional security is damaged, the likelihood of their turning to lawlessness is increased. In *The Psychology of Crime,* author D. Abrahamsen said:

"The most significant finding was that those families which produced criminals showed a greater prevalence of unhealthy emotional conditions among the family members—that is, family tension—than did the families of the nondelinquent group. This family tension, manifested mainly through hostility, hatred, resentment, nagging, bickering, or psychosomatic disorders, engendered and maintained emotional disturbances in both children and parents alike."

Also significant was the finding that there are twice as many delinquents from broken homes as from the general population. On the other hand, where the father was strong, took a good lead, was affectionate and loving with his children, the delinquency rate was lower. Of this the Crime Commission reported:

"The strong influence of the father over his son, for good or for ill, is also very significant. When father-son and mother-son relationships are compared, the father-son relationships appear more determinative in whether or not delinquent behavior develops....

Crime rates are higher in cities, particularly in slums



"Perhaps the most important factor in the lives of many boys who become delinquent is their failure to win the affection of their fathers."

So authorities maintain that the way to prevent lawlessness in future adults is by good parental care and training of children. But this ability has been severely undermined by the damage done to the mentality and morality of parents, particularly the male, by the climate of anarchy in the world since 1914.

The Industrial Age

Rapid industrialization has also contributed to lawlessness. When large industries came into being, people left rural areas and came where the factories were, into the cities.

By their packing into cities, the more relaxed and emotionally healthy way of life in the country was lost. In time, great sections of cities deteriorated and became horribly congested slums. Such close proximity of people had a detrimental effect. As the Crime Commission's report stated:

"Delinquents are concentrated disproportionately in the cities, and particularly in the larger cities. . . .

"When so many people are living and moving in so small a space, the probability of collisions can only increase. Crowding has a harmful effect on study habits, attitudes toward sex, parents' ability to meet needs of individual children; clearly, crowding intensifies the fatigue and irritability that contribute to erratic or irrational discipline."

Interestingly, the rate of crime per hundred thousand population in the cities was found to be over 1,800. The rate for the suburbs was about 1,200. The rural rate, however, was only a little over 600! So for each 100,000 population, the crime rate in the city was three times that of the rural areas! Clearly, the farther man has gotten away from an agricultural society, the worse his situation has become.

City life, and then the later trend toward suburban living, helped to separate the father from his family. In farm life there were better chances to develop roots, to make the family a closely knit unit. But in the cities, the father is usually gone all day. Often both parents work, sometimes one at a night job. And in suburbs fathers leave early in the morning and return late at night. The book *The Psychology of Crime* notes:

"A parent's frequent absence from home often leads to the most subtle forms of family tension. In many families today the father plays only a perfunctory role, mostly that of a provider, without taking an emotional part in his family's life. . . . frequently little attention is paid to him. Consciously or unconsciously his wife and children feel his absence in that they miss a man upon whom they can depend for guidance, leadership, and understanding."

Material Prosperity

Another reason authorities advance for the spread of lawlessness is material prosperity. Since World War II quite a few nations have had boom times, producing more goods than ever before. In *Kids, Crime and Chaos,* the author states:

"Progress, I found, was recognized as a major factor in delinquency in almost every country I visited. . . .

"In West Germany, which has lived through an extraordinary phase of prosperity in recent years, people have come to realize, sadly, that a boom carries a built-in train of delinquents. . . .

"The United Nations, following a London conference on the subject in 1960, summed up their findings in a report which said, somewhat grudgingly: 'The existing data suggest that the improvement of living conditions—what is called a better standard of living—does not necessarily . . . reduce juvenile delinquency.' "

The flood of material goods is advertised everywhere. Most persons become desirous of these goods. Those who do not have the money to buy them often resort to theft to get what they want, as evi-

denced by the fantastic rise in burglaries, larceny and auto theft.

In other instances husbands must work long hours, perhaps holding two jobs, just to support this higher standard of living. Everything is subordinated to acquiring material goods. Often the mother works too. The effect on children, as noted previously, is disastrous because not only will they not get the attention needed, but by their parents' example they are taught to be greedy for material things. Greed and high principles are not companions.

Permissive Environment

The permissive environment of today, whether in education, in television, in movies or in literature, has also contributed heavily to the increase of lawlessness, experts agree.

There has been widespread acceptance of philosopher Sigmund Freud's idea that much in the individual that is suppressed should be released. Many have gone beyond this and have taught that there should be no suppression of human desires at all. The concept of freedom with responsibility has been largely replaced by the unhealthy concept of freedom without limit.

Such a permissive environment has played havoc with right principles and morality. Of the effect this permissiveness has had on children, *Crime in Our Time* says:

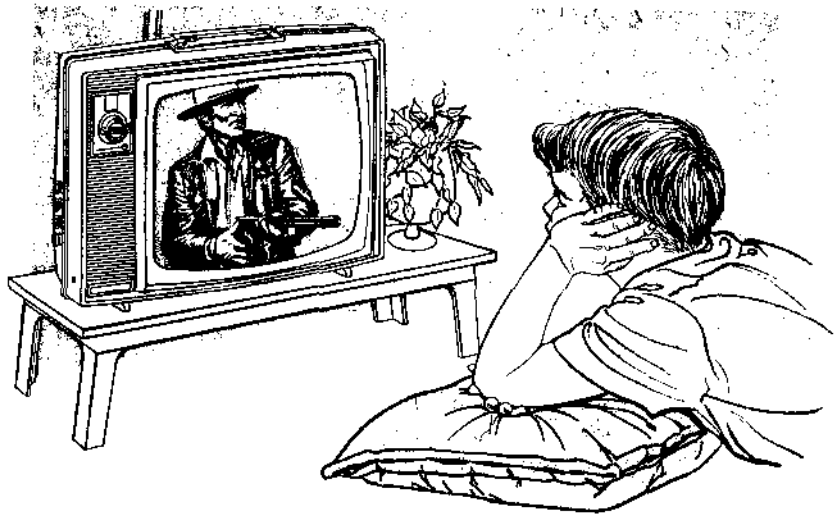
"In an environment where moral standards in all directions have been lowered, and religious standards are almost nonexistent, can we wonder that school children have sexual relations with one another and the number of illegitimate births among very young girls has increased, as also has the amount of venereal disease in adolescents?"

Permissiveness has saturated the entertainment and publishing fields. Many of the movies, television programs, books and magazines now released would never have been tolerated by either the censors or general public years ago. Today, however, sexual immorality, perversion, murder and mayhem are steady diets for the viewer and reader. As *Time* magazine of July 28, 1967, said:

"In the movies and on television, murder and torture seem to be turning Americans [and other nationalities] into parlor sadists. A recent trend on the stage is the 'theater of cruelty,' and a growing number of books delve into the pornography of violence."

Concerning this trend, reviewer Bosley Crowther wrote in the New York *Times* of July 9, 1967:

"Something is happening in the movies that has me alarmed and disturbed. Moviemakers and movie-goers are agreeing that killing is fun. Not just old-fashioned, outright killing, either, the kind that is quickly and cleanly done by honorable law-enforcers or acceptable competitors in crime. This is killing of a gross and bloody nature, often massive and excessive, done by characters



whose murderous motivations are morbid, degenerate and cold. This is killing of the sort that social misfits and sexual perverts are most likely to do. And the eerie thing is that movie-goers are gleefully lapping it up....

"The passion for this sort of thing is not exclusive to audiences in the United States. ... [these films] seem to me as socially decadent and dangerous as LSD."

A person's physical health is determined to a great degree by what he eats. A person's mental health is determined to a great degree by what he exposes his mind to. By being exposed to such mental rubbish the minds of millions are being distorted away from what is wholesome. And together with all the other reasons given, this debasing mental food gives an additional push to lawlessness.

These and a few other reasons are most often given by authorities to account for increased lawlessness today. Summing up some of these reasons, the President's Crime Commission said:

"Crime flourishes... in city slums, those neighborhoods where overcrowding, economic deprivation, social disruption and racial discrimination are endemic. Crime flourishes in conditions of affluence, when there is much desire for material goods and many opportunities to acquire them illegally. Crime flourishes when there are many restless, relatively footloose young people in the population. Crime flourishes when standards of morality are changing rapidly.

"Finally, to the extent that the agencies of law enforcement and justice, and such community institutions as schools, churches and social service agencies, do not do their jobs effectively, they fail to prevent crime."

All these are apparent reasons for lawlessness. But they are only the top part of the "iceberg"! There are more fundamental causes for the flood of lawlessness now taking place! What are they?

The REAL CAUSES of Today's Lawlessness

ALL the foregoing explanations for lawlessness given by authorities are useful and important. However, they do not really explain *why* all these things happen in the first place.

Why have concepts of morality loosened? Why does man seem bent on lawlessness? Why is this generation plagued by more lawlessness than ever before? Why did World War I mark a turning point? Why are the proposed remedies failing?

Let us go below the surface, to the main part of the "iceberg," the part that is not so apparent to authorities.

Fundamental Laws

The root causes of lawlessness are so important that to ignore them is to put our life and future in peril. These root causes may be compared to fundamental laws that govern the earth and man.

For example, if you throw a rock from a cliff, which way will the rock travel?

Down, of course. Why? Because the law of gravity acts upon it. Even if you throw it upward, it will go only a short way before it plunges downward. It always goes down, in harmony with the law of gravity.

If you stop eating, what will eventually happen to you? Of course, you will get weak and die. It is a law of life that man must take in food to stay alive. If he does not, then his body will, without fail, begin to break down and eventually collapse.

Human Behavior

There is also a law that governs human behavior. Whether authorities recognize it or not, this law is in operation and is just as binding as the law of gravity, as man's need for food.

What is this law governing human behavior? The Bible writer Jeremiah put it this way: "To earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) Later, Jesus Christ said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Matt. 4:4.

What is the meaning of such statements? This: Man needs to feed his mind on God's Word in order to succeed. Man was never created with the ability or right to govern his affairs successfully by himself, apart from God! Very simply, God did not make humans with that capacity.

This fundamental precept meant that man must always look to a superior guide to direct his steps in the right way. Then he would be successful. From where would this guidance come? Jeremiah added: "Correct me, O Jehovah." (Jer. 10:24) He recognized that man must depend on his Creator for guidance. Any guide other than this would, in time, fail, and man's affairs would positively slide downward in disorder, just as the rock thrown from a cliff goes downward.

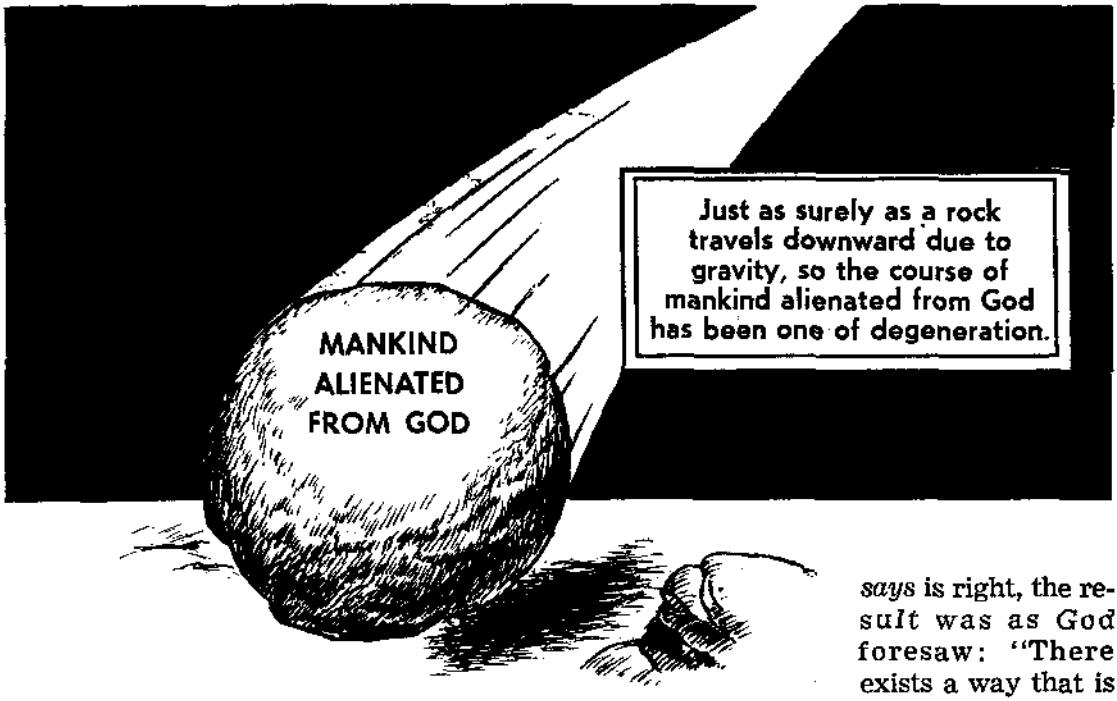
History has verified this. Mankind has tried every idea in human relations that one can imagine. All types of philosophies, political creeds and religions have been adopted. Today he is employing what he believes to be the best. Yet, the human family has never before been in such a mess! The reason why is that man has abandoned the only true guide, God and his wisdom, and has substituted for it human wisdom.

Some do recognize this basic fact. For instance, one of the members of the President's Crime Commission stated in the report:

> "Thorough as the Commission's studies have been and comprehensive as its valuable recommendations are, its report seems deficient to me in that it neglects to recognize godlessness as a basic cause of crime."

The basic cause of crime is that mankind has abandoned God. The human family has done so for a long, long time. Except for a small minority, people in general do not seriously consult the record God has inspired for their guidance, the Holy Scriptures.—2 Tim. 3:16, 17; 1 Thess. 2:13.

Even the religions of this world have abandoned that guide. They frequently downgrade the Bible in order to advocate their own opinions. As a result they are divided, conflicting and bewildered. They are no more able to offer people the real solutions for their problems than any other worldly agency, because they have fallen into the same trap. They do not really listen to God's clearly expressed will. As God's Word states: "Look! They have rejected the very word of Jehovah, and what wisdom do they have?" (Jer. 8:9) So it can be said that for all practical purposes the clergy today are just as godless as the rest of the world.


MANKIND
ALIENATED
FROM GOD
Just as surely as a rock travels downward due to gravity, so the course of mankind alienated from God has been one of degeneration.

There can be no harmony, no unity, no success in regulating human affairs without taking into consideration what God has to say, and then *doing* what he says. Surely the inventor of a machine knows best how it should operate. If one ignores the specifications for operating it, the machine breaks down. The Creator of man, Jehovah God, knows for a certainty how human society should operate. But our first forefathers, Adam and Eve, and the overwhelming majority of mankind since then, have ignored God's regulations. That is why for nearly 6,000 years human relations have been degenerating, going downward, like a body without food, like a rock hurtling downhill. That is why this system of things is now floundering, gasping, dying!

When people ignored the fact that they were not designed to function independently from God, and as a result did what *they thought* was right instead of what *God says* is right, the result was as God foresaw: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 16:25) What has happened to man's efforts is as Psalm 127:1 said it would be: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it."

A Second Cause

There is a second main cause for lawlessness. It has to do with something we all inherit. When our first parents, Adam and Eve, rebelled against God, they took themselves outside of God's perfect care. On their own, independent from God, they found that their minds and bodies began to degenerate because God no longer sustained them in perfection. Finally, death overtook them. (Gen. 3:1-19) They could thus pass on to their children, born after their rebellion, only what they themselves had, imperfection of mind and body, just as God's Word states: "Who can produce

someone clean out of someone unclean? There is not one."—Job 14:4.

Every person born from human parents is thus born with a terrible affliction, a handicap—inherited imperfection. We all inherit a tendency toward doing what is wrong. (Ps. 51:5) That is why the Bible, at Romans 5:12, says: "Through one man [Adam] sin [lawlessness] entered into the world and death through sin, and thus death spread to all men."—Compare 1 John 3:4.

Because of this inherited imperfection, "the inclination of the heart of man is bad from his youth up." (Gen. 8:21) And Proverbs 22:15 adds: "Foolishness is tied up with the heart of a boy." That is why children do not automatically do what is right, but tend toward being bad and need correction.

Hence, we must recognize that man is born, not inclined toward doing good, but inclined toward doing bad. At birth a human is not like a young tree that automatically grows upright. He is more like a loose vine that will drop over unless it is tied to a strong, upright stake. Such a strong upright is God's Word. It supplies the right laws and principles that can guide us in an upright course. As the inspired psalmist said to God: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) When these high principles are applied early in life, there is a strong likelihood that a person will grow up to be law abiding. That is why Proverbs 22:6 says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."

A Third Cause

There is still another basic cause, a third one, for the vast increase of lawlessness that has taken place since 1914.

Man's rebellion in the garden of Eden was instigated by a rebellious heavenly son of God who also seduced other spirit sons to join him. He wanted rulership in place of God. Jesus Christ called this spirit rebel "the ruler of this world." (John 12:31) In fact, this invisible spirit creature who became Satan the Devil offered Jesus rulership over all the kingdoms of the earth if Jesus would join in rebelling against God. The Bible account tells us:

> "So he [Satan] brought him [Jesus] up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.'"—Luke 4:5-7.

Jesus refused this offer. Yet, he did not deny that the Devil is the invisible ruler of all the kingdoms of mankind! Jesus knew that God permitted this for a time just as he permitted human rebellion for a time. This time period, now almost 6,000 years, among other things, has demonstrated to all creation how disastrous has been the rule of spirit creatures and men alienated from God.

The "ruler of this world" had a smashing defeat administered to him not long ago. How so? The Bible states:

> "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. ...
>
> "Woe for the earth ... because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:7-9, 12.

This accounts for the particular intensity of lawlessness since 1914. Why? Because Bible prophecies and the events in fulfillment of them show that the end of the Gentile Times in 1914 led to a war in heaven that resulted in the ouster of Satan and his demons from the heavens down to earth. That ousting of Satan was

an initial step that God took to rid the entire universe of lawlessness. Satan and his demons, chief promoters of lawlessness, know that their doom is sealed. They know that in a very short time now they and all lawless elements on earth will be destroyed. That is why their wrath is being felt on an increased scale since their ouster from heaven. Since they will not be allowed to rule much longer, they want to ruin.

So, quite unknowingly, the remark of *The Sun* of Clearwater, Florida, on June 6, 1960, was appropriate when it stated:

> "For 30 years the opening of a new decade has been like opening a can of devils."

"The Increasing of Lawlessness" a Feature of "Last Days"

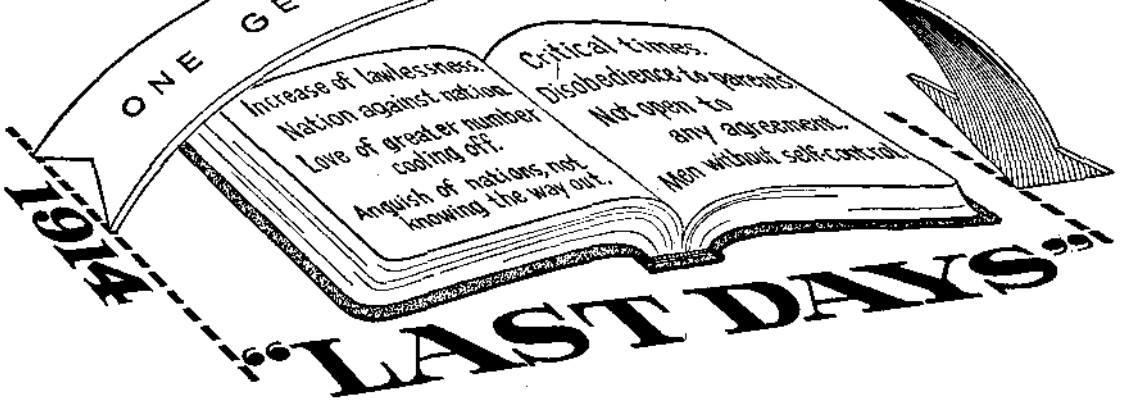
The end of the Gentile Times in 1914, followed by the casting of Satan and his demons to earth, began the "last days" for this system of things. God's time limit for allowing human and demon rule entered its final phase. The flood of lawlessness now in progress is a direct evidence that we live near the end of this lawless system of things.

Jesus himself foretold that one feature of these "last days" would be "the increasing of lawlessness." (Matt. 24:12) He also foretold that this generation would see "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:21.

Thus since 1914, Satan's being cast down to earth, plus the already long plunge downward by humankind alienated from God, began a terrifying period of lawlessness. The apostle Paul accurately described this time in these words:

> "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, . . . wicked men and impostors will advance from bad to worse."—2 Tim. 3:1-4, 13.

Historians, statesmen, educators and others recognize that something catastrophic has been taking place since 1914. Note the remarks of Mr. Justice Jackson in late 1946 when he gave his final testimony at the trial of Nazi war criminals in Nuremberg, Germany. Mr. Jackson said, as recorded in *Tyranny on Trial:*



"It is common to think of our own time as standing at the apex of civilization, ... the reality is that in the long perspective of history the present century will not hold an admirable position... These two-score years in the twentieth century will be recorded in the book of years as one of the most bloody in all annals. Two World Wars have left a legacy of dead which number more than all the armies engaged in any war that made ancient or medieval history. No half-century ever witnessed slaughter on such a scale, such cruelties and inhumanities, such wholesale deportations of peoples into slavery, such annihilations of minorities. ... If we cannot eliminate the causes to prevent the repetition of these barbaric events, it is not an irresponsible prophecy to say that this twentieth century may yet succeed in bringing the doom of civilization."

The causes have not been eliminated! It is impossible for man himself to eliminate them! That is why the world continues its downward plunge just as surely as the rock thrown from the cliff, just as surely as the body denied food! It is simply beyond man to remedy the causes. Only God can, and will.

End Near

What all of this means is that we are fast approaching the end of this lawless system of things. There remain very few years before Jehovah God exercises his right to take over all control of earth's affairs and eliminate lawlessness.—Jer. 25:31-33.

Until God acts shortly, men and demons will continue to be more vicious, more degraded and more immoral as this system speeds to its end. (2 Tim. 3:13) It is just as a former United States Secretary of State noted in the June 13, 1960, issue of *U.S. News & World Report*. He declared that our time is "a period of unequaled instability, unequaled violence," and warned:

"I know enough of what is going on to assure you that, in 15 years from today, this world is going to be too dangerous to live in."

Fifteen years from 1960 brings us to 1975. He predicted that by 1975 this world would be too dangerous! Interestingly, this date is also the one indicated by the most reliable Bible research as marking the end of 6,000 years of rebellion of men and demons against God.

We can be confident that soon, now, Almighty God, Jehovah, for a certainty will bring this lawless system of things to an end. He will rid the world of lawlessness by smashing the hopeless rule of men and demons. God guarantees:

"In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

Think of it! God himself will rule the earth by means of a heavenly kingdom! No more will the governing of peoples be left up to humans! The superior wisdom of God will then guide all mankind.

Do you long to live in a system of things free from lawlessness? If you do, then you will look with keen anticipation to the end of this lawless system of things. You will long to see the fulfillment of the psalm that promises: "Just a little while longer, and the wicked one will be no more . . . When the wicked ones are cut off, you will see it."—Ps. 37:10, 34.

While that will mean the end of all lawlessness, it will not mean the end of all people. Those who are now looking to God for guidance will survive into that lawful new system. They have confidence that God-fearing men will live on a restored paradise earth forever. As the loving Creator promises: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

Protect Yourself from LAWLESSNESS

IN THIS time when "the world is passing away" the rampage of crime will continue to grow in intensity. As Jesus foretold, the immediate future will bring an "increasing of lawlessness" until God brings this system of things to its end.—1 John 2:17; Matt. 24:12.

Between now and the end of this lawless system, how can you protect yourself and your loved ones? What can you do to avoid being victimized by lawless persons?

Surprisingly to many, one of the main ways to avoid being victimized by an act of crime is to control yourself!

Self-Control

What does self-control have to do with being victimized by a crime? Note what the President's Crime Commission revealed:

"Many crimes are 'caused' by their victims. Often the victim of an assault is the person who started the fight, or the victim of an automobile theft is a person who left his keys in his car, or the victim of a loan shark is a person who lost his rent money at the race track, or the victim of a confidence man is a person who thought he could get rich quick."

This is particularly true of crimes involving bodily harm, such as murder and assault. In the report *Criminal Homicides in Baltimore* the following was noted:

"Almost one-third of the homicides were precipitated by actions of the victims, with non-white victims four times as likely to precipitate their own deaths as whites. An important correlation appeared between alcohol and victim-precipated cases."

Almost one out of every three murders is caused by the victim's provoking the killer! And frequently the provoker is under the influence of alcohol. This reveals that a lack of self-control on the victim's part is often responsible for his difficulty. And in most cases the killer was someone that the victim knew—a relative, close friend or an acquaintance. Only 12 percent of the murders analyzed were committed by total strangers.

It was also found that two-thirds of rape victims were attacked by men whom they knew. And only 19 percent of all men and women who were victims of bodily assault were not acquainted with their assailants. Unwise acts, a lack of self-control, on the part of the victim provoked, or triggered, many of these attacks. As the New York *Times Magazine* of June 18, 1967, commented:

"Although there is always some danger in any city of being robbed, perhaps injured on the street, and a considerable danger of being burglarized, what people have to fear most from crime is in themselves: their own carelessness or bravado; their attitudes toward their families and friends, toward the people they work for or who work for them; their appetites for drugs and liquor and sex; their own eccentricities; their own perversities; their own passions."

The self-control that is needed is a product of God's spirit, available to those who follow his guidance. (Gal. 5:22, 23) You can develop self-control even if you do not

practice it at present. It is an essential link in avoiding trouble.

Putting It into Practice

You can put self-control into practice in many ways. For example, you may be riding public transportation, a bus or a subway that is crowded. Someone jostles you, perhaps making a nasty remark also. What should be your reaction? Should you get rough, or insult the jostler back? Far from avoiding trouble, that would more likely provoke it. It could plant the seed of violence in someone who is not being restrained by godly principles.

If someone jostles you, will you let yourself get drawn into a fight?

Wherever you are, at work, during recreation, while traveling, when shopping, when dealing with neighbors, friends or relatives, it does not pay to give an offender 'a dose of his own medicine.' God's Word accurately states: "A word causing pain makes anger to come up." (Prov. 15:1) This is why so many victims have themselves to blame. They provoked their assailant. On the other hand, that same proverb counsels: "An answer, when mild, turns away rage." However, if, in spite of your using a mild answer, the other person continues to be belligerent, what should you do? God's Word wisely tells us: "Before the quarrel has burst forth, take your leave."—Prov. 17:14.

Some may consider it brave, or smart, to ignore such godly counsel. For example, there were two couples who were walking on a New York street. Several young men made uncomplimentary remarks. The husbands reacted swiftly and pummeled the young men. It seemed they had won a victory. But minutes later the youths returned with the rest of their gang. The husbands were brutally beaten, and one was killed. What a price to pay for bravado! How much better it would have been to ignore the remarks and to 'take their leave.'

Another Bible principle that can save you from difficulty is recorded at Proverbs 26:17. It says: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his." When riots flare in or near your neighborhood, do you want to see what is going on and voice your opinion? Do you take to the streets and add your voice to the confusion? The Bible advises that the best thing to do is not to 'grab hold of it.' Let it alone. Do not get near it even out of curiosity. There are no winners in riots, only losers. Retire indoors or to a safe place until the danger has run its course.

Not Inviting Trouble

To avoid trouble it is also wise to avoid visiting places that have reputations of

being haunts for criminals, prostitutes or homosexuals. A person may think there is no danger in just touring such places and 'seeing the sights.' But what business does a person wanting to avoid lawlessness have there? The danger of being a victim of lawlessness increases by going where it abounds.

Nor should we invite difficulty by insisting that we have a right to sit in any section of a park at any hour. Certain places in parks, indeed, some entire parks, are dangerous after dark. It is not the course of practical wisdom to insist on your right and thus take the risk of being robbed or assaulted.

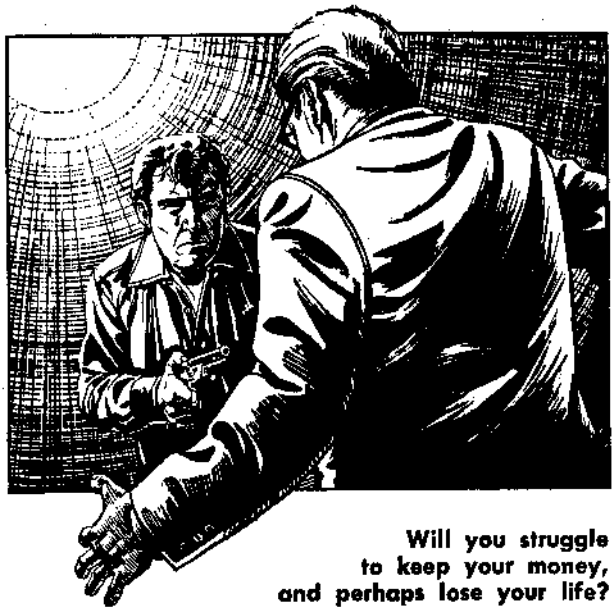
If you are a woman or young girl, are you fearful of being molested or attacked? There are several things you can do to minimize the danger. One, of course, is to avoid traveling unaccompanied down dark streets or sparsely traveled areas that are considered unsafe. Also, what about the way you dress? Do you wear suggestive, revealing clothing? Do you think it is fashionable to wear the latest miniskirts? Remember, those clothing styles have been fashioned by people who do not have godly principles in mind. If a woman or a young girl wears very short dresses and tight, revealing clothing, how can she object to being treated like a loose woman, since that is often the way prostitutes dress? By dressing like loose women, one makes herself a target for sexual molesting.

Do you dress in a way that invites trouble?

Similarly, do not invite criminal activity by leaving the keys in your car, or flashing large amounts of money in public, or overdressing, such as with a showy display of jewelry. There are persons who can be instigated to commit a crime and who will commit a crime if the opportunity is presented. They will take your car if the keys are there, but might not otherwise. They will follow you if you display large amounts of money, but might not otherwise. If you overdress and wear much jewelry in public, you may attract thieves who would leave the more unpretentious person alone.

Even Christian ministers who call on people to teach them the truths of the Bible do not invite trouble. They exercise caution by not traveling alone in dangerous places, particularly at night. They use wisdom acquired from God's Word, which states: "Two are better than one . . . For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up?"—Eccl. 4:9, 10.

Another precaution, particularly in high crime areas, can be the owning of a dog. Although some burglars will kill the dog to commit their act of burglary, still even



Will you struggle to keep your money, and perhaps lose your life?

a small dog will often make enough disturbance to discourage most intruders.

When Confronted by Lawless Persons

However, some persons bent on crime will let nothing stop them.

Hence, if you should be confronted by a person who thrusts a gun or knife at you and demands your money, what should you do? Rather than endanger your life, *give the money to him!* Your life is worth far more than any material possession you have. The principle here is somewhat the same as when Jesus said: "Do not resist him that is wicked . . . If a person wants to go to court with you and get possession of your inner garment, let your outer garment also go to him." —Matt. 5:39, 40.

Some have tried to be 'heroic' and have struggled with holdup men. But many have lost their lives as the lawless person, infuriated, pulls the trigger of his gun, or lashes out with his knife.

Yet, in the case of a Christian woman, if a man demands she submit to immoral suggestions, she will not do it. She is being asked to break God's law, so she will resort to screaming or anything else to protect herself, even if the criminal does use violence. (Deut. 22:23-27) In such situations, the person guided by God's laws can find protection by appealing to Jehovah God in prayer, calling on his name out loud, so that the assailant can hear it. The Bible shows there is protection for one who respects and uses the name of God: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection."—Prov. 18:10.

Protect Your Children

Mothers and fathers, know where your children are. It is not wise today, even for convenience, to let your children go alone in certain neighborhoods. It is best for someone to accompany them.

Another point to consider is this: With whom do your children associate? In this regard you would do well to note what the book *Kids, Crime and Chaos* states:

> "F. M. Thrasher, in his intensive study of a boys club in New York City, came up with the distressing news that boys who were members of the club had a *larger* number of delinquencies than boys in the same neighborhood who were not members. Even more distressing was the fact that, while 18 percent of the boys studied were delinquent when they first joined the club, after they had participated for a while in the club's activities, *the delinquency figure rose to 28 percent.*
>
> "Equally shattering was the revelation, not long ago, that among all the boys studied in a Pennsylvania reformatory, 35 percent were members of the Boy Scouts.
>
> "It is not surprising, therefore, that in a recent pamphlet, the Children's Bureau stated: 'Research indicates that providing additional recreation facilities in an area usually does not bring about significant changes in the volume of juvenile delinquency.'"

What this points up is the Biblical principle that it is not the job of outside agencies or clubs to train children correctly. It is the God-given responsibility of the parents. It is also their responsibility to provide wholesome recreation for the entire family and not to push their children off into clubs, parties or gangs where they are not supervised by their parents.

Should you let even the churches of Christendom take over the training of your children, to teach them godly principles? No, for these churches do not practice those principles. The Los Angeles *Times* this year declared:

> "The ministers and the priests who claimed leadership may have had it for an hour on Sundays, but not for much longer.
>
> "It is a rare church in the modern struggling city which has any real influence over the conduct of its members.... To the poor, the churches are as distant and as selfish as the politicians and the businessmen."

The churches have so little influence for good because they have abandoned God's laws. They have compromised them for their own interests. They water down the Word of God, calling it myth and legend, or discard it altogether. They are not doing God's will. During wartime, they support both sides of the conflict, even blessing weapons of destruction, yet God's Word clearly says: "A slave of the Lord does not need to fight, but needs to be gentle toward all." (2 Tim. 2:24) These churches often instigate others to violence, although protesting that they are against it. For example, recently four prominent civil rights leaders stated:

> "Killing, arson, looting are criminal acts and should be dealt with as such. Equally guilty are those who incite, provoke and call specifically for such action."—*U.S. News & World Report*, August 7, 1967, page 11.

Yet, just a few days later, one of the four, a prominent religious leader, a clergyman, "said today he planned to 'dislocate' Northern cities with massive but nonviolent demonstrations of civil disobedience."—The New York *Times*, August 16, 1967, page 1.

Such massive demonstrations of disobedience easily lead to violence and have often done so.

No, you will not help your children by letting the churches of this world take over their training. The most important reason why this is so is that, very simply, *God has abandoned these churches!* He is not with them. Of such God's Word states: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort." Jesus Christ similarly said: "Many will say to me in that day, 'Lord, Lord . . .' And yet then I will confess to them: I never knew you . . . you workers of lawlessness."—Titus 1:16; Matt. 7:21-23.

Key to Success

The key to success in avoiding lawlessness for yourself and your children is the wisdom that comes only from God. No psychologist, sociologist, or any other human agency, however well meaning, can think as God thinks. Therefore the right solutions to problems regarding lawlessness must come from God. These he has had recorded in his Word, the Bible.

The first step necessary is for you to begin taking in knowledge of what God considers right. As Proverbs 3:5, 6 urges: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." What about your children? God's Word counsels: "Fathers, do not be irritating your children, but go on bringing them

up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

"But," you may ask, "isn't this just theory?" No, it is not just theory. It is practiced daily by hundreds of thousands of persons all over the world. These are seriously studying the Bible. They thus listen to God's voice. Then they do what God says to do. They teach their children to do likewise. They associate with others who do the same. In this way, they counteract Satanic pressures and the tendency humans have toward lawlessness. That is why Jehovah's witnesses, who are Bible lovers, are known world wide for being law abiding, peaceful. That is why there is no problem among them of increasing lawlessness. You and your children can share their lawful ways and security by coming into association with them.

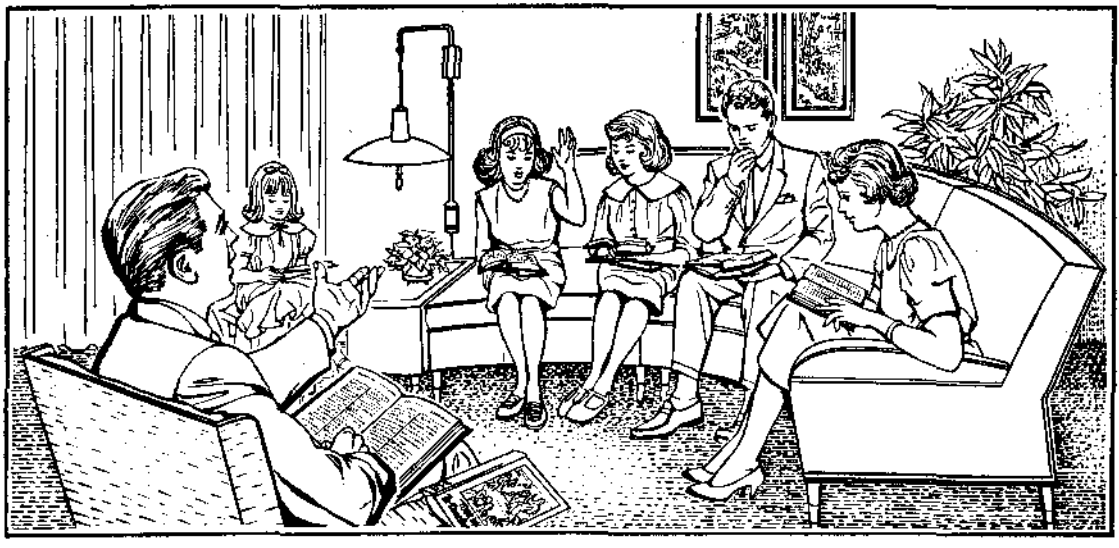
No, you will not convert the world to lawful ways by your studying the Bible and learning its high principles. But you will be building a lawful and peaceful home. Your household does not have to be a copy of the lawless world outside. Built on the right foundation of God's Word, your family circle will stand firm under the lawless pressures of today.

By your doing God's will, you can look forward to a new system of things where there will be no more lawlessness. Even if you tried to find a lawless person then, you would not be able to do so! Regarding lawless ones God promises: "You will certainly give attention to his place, and he will not be."—Ps. 37:10.

That will mean the end of jails, the end of police forces, the end of armies, the end of weapons of destruction. It will also mean the end of man rule and demon rule that has brought such sadness and pain to the human family.

What a relief it will be to live in that new system of things, where you will never again have to lock your door or fear for the safety of your loved ones!

Soon, the lawful new system will be a reality. In the meantime, the best protection against lawlessness is to put your trust in the Creator, Jehovah God. As the Bible promises: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 145:20.



God's Word Reforms Lawbreakers

OVER two years ago, a young couple with two children living in London, England, came in contact with Jehovah's witnesses. A Bible study was started with them. As they studied the promises of the Bible and saw that lawlessness would end, and learned about the incoming new order, they desired to dedicate their lives to God.

However, both of them had been violating the law for some time. They were guilty of many acts of stealing. But by their study of God's purposes and requirements they both became convinced that they must settle their debt with the law of the land. They saw the need to "pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) They wanted to have a good conscience toward both God and man.—1 Pet. 3:21.

ARTICLES IN THE NEXT ISSUE

- Why Many Men Shun Religion.
- A New Kind of Furnace —the Nuclear Reactor.
- What Is Femininity?

The young wife confessed four crimes and her husband confessed almost forty, involving property valued at more than £8,500 ($20,400). Since the husband had three previous convictions, he expected to get a heavy prison sentence. But his wife was prepared to stand by him and care for their two young children while he was in prison.

What was the result? In the newspaper, *The Mercury*, of June 15, 1967, under the headline "Why a Housewife Confessed," the following was related:

"The police couldn't catch housewife C— M—. She had committed four crimes but changed her job and her address so often that she couldn't be traced.

"Then Mrs. M— started reading the Bible ...and later walked into a police station where she confessed to the four offences.

"With her husband, she had decided to become a Jehovah's Witness. And Mrs. M—, a mother of two young children, felt that the only way to 'wipe the slate clean' was to go to the police.

" 'She came purely voluntarily,' a police officer told Greenwich Court...

"The magistrate said he would give her credit for confessing to the police and placed her on probation for a year."

What of her husband? *The Mercury* of July 13, 1967, under the headline, "The 'Converted' Raider Confesses All His Crimes," said the following:

"A man went to the police and confessed to thefts amounting to thousands of pounds, because he wanted to be a Jehovah's Witness.

"And at Woolwich court last week, 24-year-old F— M— ... pleaded guilty...

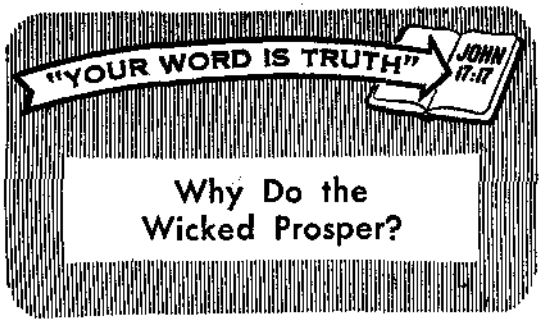
"Two years ago M— started studying the Bible. Last year he wanted to be baptised into the Jehovah's Witness faith, ...

"M—'s wife said: 'There has been a tremendous change in my husband during the last two years. His Bible studies have brought a great change to his life.'...

"M—, who had three findings of guilt and three previous convictions, was placed on probation for two years."

This outcome was unexpected, but it delighted the couple. It is to the credit of the court that they recognized a sincere desire to turn away from a lawless course.

Now that this family has learned to live by the guide that God has provided, they find great peace of mind and security. With accurate knowledge of what God requires they are able to live with a clear conscience before God and man. They can confidently look forward to the future. —Acts 24:16.



Why Do the Wicked Prosper?

HAVE you ever wondered about the seeming injustices of life? Those who have no time for God and little concern for fellowmen seem to prosper and live in comparative luxury, while those who love God and strive to live in harmony with his righteous principles often find their way beset by obstacles and hardships. Indeed, there are those who go so far as to assert that the wicked get away with it and that the honest man cannot get along in this world.—Mal. 3:14, 15.

[2] This state of affairs cannot help but be puzzling to sincere and honest persons until they are convinced of its basic cause as revealed in the Bible. Would you like to get your Bible? Then look up the text at 1 John 5:19; there it is written: "The whole world is lying in the power of the wicked one." Does not that explain a lot of things as to the prosperity of the wicked?

[3] So, while Jehovah God is the Sovereign Ruler of the whole universe, including this planet, he is not the one who has organized and is responsible for the actions of the nations of this world. The invisible wicked one who is responsible for all mankind's woes is clearly identified in the Bible as "the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth."—Rev. 12:9; Matt. 13:38, 39.

The global system whereby Satan the Devil keeps in line all the nations of the world is likened to a wild beast, for it is heartless and brutish in its manner of exercising authority over humans. Note what the apostle John saw in his inspired vision: "The dragon gave the beast its power and its throne and great authority. . . . authority was given it over every tribe and people and tongue and nation." (Rev. 13:2, 7; compare Daniel 7:19, 20, 23, 24.) No nation can claim to be exempt from the ruling influence of this global political arrangement.

[5] And since Satan controls all the nations, it is evident that he has it in his power to enrich materially those who yield themselves readily to his anti-God campaign. True, God protects those who love and serve him, but he does not guarantee them material prosperity in Satan's system of things. He does guarantee spiritual prosperity and the necessities of life. As the psalmist so confidently expresses it: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:25.

[6] Now we can better grasp the words of Jesus Christ to his disciples: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) Sufficient reason, is it not, for this world to try to deny material prosperity to the followers of Christ?

[7] Nevertheless, Christians should never envy worldlings their temporary prosperity, for their own prospects, if they continue faithful, far outweigh any prosperity this world can give. (Prov. 2:21, 22) This is because the world of unbelievers itself is but a vain and temporary thing, for John the apostle writes: "Everything in the world—the desire of the flesh and the

desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

[8] Happily the passing away of this present wicked world will not be much longer delayed. The Bible, in fact, foretells the sudden action that will put the wicked ruler of this world out of action: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon . . . And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." (Rev. 20:1-3) Thus, in symbolic fashion, is described how the wicked activity by "the god of this system of things" will come to an end.—2 Cor. 4:4; see also John 12:31.

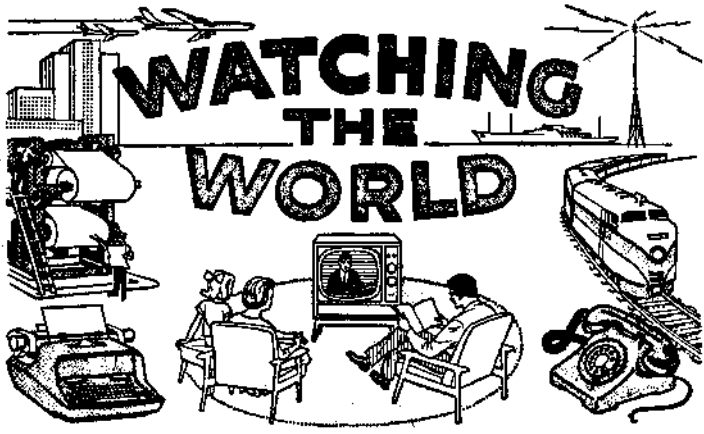
[9] That desirable event is to come soon, according to all the indications of Bible chronology and the facts of today. Meantime, however, while Satan still rules this system of things, those who are servants of God are under test. (Rev. 2:10; 12:17) Will they go on serving the true God in spite of the hatred, the persecution, the discriminations and other hardships brought to bear upon them? Will they give out and capitulate to this present wicked system of things and its god just to gain the temporary enjoyment of the worldly material rewards?

[10] King David of Israel, himself a man who showed willingness to suffer for his worship of the true God, outlined the right attitude when he wrote: "Better is the little of the righteous one than the abundance of the many wicked ones. For the very arms of the wicked ones will be broken, but Jehovah will be supporting the righteous ones. The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:16, 17, 29.

[11] The wicked are indeed prospering today, and have been prospering during the long centuries during which Jehovah God has not interfered with world rule by Satan. But now a drastic change must come. An everlasting, happy and peaceful life will be the reward of those who subject themselves to the will of God, whereas the wicked will be blotted out. So wise persons will heed and find great comfort in these inspired words of the Bible: "Do not be envious of those doing unrighteousness. And just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:1, 10, 11; also read Ecclesiastes 8:11-13.

Can you answer these questions? For answers, read the article above.

(1) Why do some persons assert that an honest man cannot get along in this world? (2) How does what the Bible says at 1 John 5:19 help us to understand why the wicked prosper? (3) Who has organized and now controls and misleads the nations? (4) In view of Revelation 13:7, why can no nation claim to be free from the influence of Satan's global rule? (5) What does God guarantee for those who serve him amid Satan's system of things? (6) Why are Jesus' true followers hated by all the nations of this world? (7) What will be the future of this wicked world? (8) How does the Bible give assurance that Satan's wicked activity will soon come to an end? (9) Meantime, what kind of tests come upon those who choose to serve God, and who is responsible for these tests? (10) How did King David rightly view the temporary prosperity of the wicked? (11) What assurance does Jehovah give as to the future of the wicked and of those who maintain faith in him?



British Devalue Pound

◈ Britain, on November 18, devalued the pound sterling by 14.3 percent, from $2.80 to $2.40. The move was made in an attempt to lower the cost of British goods in foreign countries in the hope that exports would rise. In Britain devaluation means higher prices for every consumer, especially for imported goods.

Homosexuality Defended

◈ In view of what the Bible says at Romans 1:27-32 about homosexuality, that it is wicked in God's eyes and "that those practicing such things are deserving of death," the pronouncements of clergymen who claim to serve God but who publicly condone such immoral practices are shocking. On November 28 ninety Episcopalian priests in New York state and vicinity classified homosexual acts between consenting adults as "morally neutral" and declared that in some cases such acts may even be a good thing. Canon Walter D. Dennis, of the Cathedral Church of St. John the Divine, said: "A homosexual relationship between two consenting adults should be judged by the same criteria as a heterosexual marriage—that is, whether it is intended to foster a permanent relationship of love." But is that what God says? God calls it a base perversion that will ultimately bring death.

Crimes Increasing

◈ Police Commissioner Howard R. Leary of the New York police department said, on November 22, that 1967 showed an "abnormal bulge" in reported crimes of violence —murder, felonious assault and robbery. Statistics made available showed a 13-percent increase in murders and a 15-percent increase in felonious assaults. In robberies, there were 25,653 complaints during the first nine months of 1967, compared with 15,208 for the corresponding period of 1966. Youth crimes are high. Arrests of juveniles—persons under 16 years of age—for robbery are up 43 percent for the nine months, it was reported. The New York *Times*, on November 29, stated editorially: "The increased number of crimes in the streets is both statistical and actual. Things look worse on paper and they are also worse in fact. . . . New Yorkers can sense hostility roaming the streets. . . . People are afraid to venture out after dark."

Flash Floods

◈ West central Portugal was struck by torrential rains and swirling floods the weekend of November 26. The death toll from the weekend floods rose to 427, the Interior Ministry announced. An area of 350 square miles near Lisbon was reported flooded. Many died when houses collapsed under the deluge and other people drowned in flooded lowland areas.

Criminals Hold Upper Hand

◈ Brooklyn Borough President Abe Stark in a plea for more police painted a grim word picture of crime in New York streets. "Death, robbery and assault are no longer news," Stark said. "Terror stalks the citizens in the streets." "Here in Brooklyn, business, social and religious activities that are normally conducted in evening hours are grinding to a halt. Our people are convinced crime and criminals have gained the upper hand." People reveal that they are desperate and afraid for their lives.

"As Acceptable as Whole Blood"

◈ *JAMA Medical News* for October 23 says: "The use of Ringer's lactate solution has become as acceptable as whole blood in shock and surgery patients. But the key questions of why it is effective and how much of the fluid to use remain controversial."

"Fed Up" with Lawlessness

◈ Richard B. Morris, president of the National Association of Real Estate Boards, told the organization's convention on November 14 that the people of America are fed up with lawlessness. "We have had enough of the downgrading of law and custom, we have had our fill of the denigration of the police, of flagburning, of sniping, of looting and of a supersoft attitude toward the criminal. We have had altogether too much of the courts, low and high, taking the shackles off the criminal and putting them on the officers of the law. . . . Fundamental to all our problem-solving must be the re-establishment

of law and order. . . . No nation which permitted a continual drift into lawlessness, such as we have witnessed this past summer, has ever endured."

Pope in the U.N.

◈ A published Associated Press dispatch, dated November 11, stated that a Vatican official hinted that Pope Paul might ask United Nations membership for the Holy See. A member of the Vatican state secretariat told a news conference: "In principle nothing prevents the Holy See from participating in the UN in the future as a member state." His remarks were immediately taken as a trial balloon. The Vatican has had observer status at the U.N. since April 1964. The Vatican representative said that the decision rested solely with the pope and that the pope would have to decide, which implied that the pope was considering the matter.

In Parochial Schools

◈ Warren Hinckle, a prominent lay Catholic, in November's *Ramparts Magazine*, founded by lay Catholics, reportedly tells of his own experience in parochial schools, where "one gained the impression that reading the Bible might not be a good idea because it was filled with dangerous passages that only the Church could properly interpret for you. . . . All I learned about Jews was that Christ had kicked them out of the temple for money-changing (nobody, nun or priest, made much about Christ being a Jew, too). Adjectives like 'perfidious' were applied to them in the prayers we had to memorize. A course in anti-communism was required," writes Hinckle of his Catholic college training. "I found my experience to be typical of other disillusioned or disenfranchised Catholics who have gone through Catholic schools. It is therefore no wonder that there is a revolt going on in the Catholic Church in America."

Church in Politics

◈ A published report from Rio de Janeiro says that the extreme left wing of Brazilian politics, which was all but obliterated by a military revolt in 1964, now shows sporadic signs of life. Some of its most active elements reportedly are looking to Rome and the Roman Catholic Church for help. The account says: "The most articulate voices demanding social reform in Brazil today are raised by Catholic priests, and the only activists risking bloodshed in the streets are members of a student organization which has its roots in the church. . . . Only in the church, and in the student movement it spawned, is there any really organized protest against the government and the military men who chart its course." Is it any wonder that the political element resents religious meddling?

Results of Drinking

◈ Americans alone drink about 215,000,000 gallons of alcoholic beverages a year. Nobody knows for certain how many Americans take a drink occasionally. But the number of alcoholics, people who repeatedly drink too much, now is estimated at 4 to 5 million, about 4 percent of the adult American population. Many claim this estimate is low. Recent evidence from eight states indicates that anywhere from 47 to 87 percent of the drivers involved in fatal accidents had been drinking. In 1965, automobiles took 49,000 lives, caused 1,800,000 disabling injuries and cost about $8,900,000,000 in property damage, wage losses, medical expenses and insurance. The Bible advises moderation, and obviously for good reasons.

Former Priests

◈ According to *Time* for November 24, in the past 18 months an estimated 400 priests have left the Roman Catholic Church in the United States. *Time* says: "For most of them, the transition to secular life is a traumatic experience. Unless a cleric enjoys private means, he is usually broke; unless he has close relatives, he has no place to stay. . . . Some are so inexperienced in the ways of the world that they show up for job interviews wearing sports shirts. A few are alcoholics. Many suffer from psychological problems." These former priests generally prefer to remain anonymous, because many people still remain suspicious of them. As one priest said: "I don't go around telling everyone that I used to be a priest!"

What Value Religion?

◈ An Iowa State University professor, Dr. Richard J. Van Iten, associate professor of philosophy, wrote in a high school newspaper what he thought about religion. He said: Religion is "the rotten residue of generations past." "There is little in it (religion) of value." "Whatever its intrinsic value, our religion . . . reeks of the pungent sickening odor of man," Dr. Van Iten wrote. Other excerpts from his guest editorial: "We (the older generation) have tried religion. Too frequently it has tried us. We have nothing to pass on to you (the younger generation)—except whatever you are foolish enough to receive. This includes religion . . . Be religious—if you will. But, for man's sake, do not look to us for help. Those who cannot help themselves too often insist on helping others." Much of what the professor says is true, but he fails to differentiate the true religion from the false. As a result he shares with the failing religions in undermining the spiritual and moral values of others and throws a greater load on parents who seek to give proper guidance to their children.

The "New Morality"

◈ At the 87th annual meeting of the West Virginia Council of Churches held in Parkersburg, one of the principal speakers, Dr. Joseph Fletcher, an Episcopal seminary professor, told assembled churchmen such things as: "Unmarried love would be infinitely superior to married unlove"; that he had "no doubt about the divinity of Jesus" but sometimes he has "trouble believing in the divinity of God." If you are wondering why the low moral tone in the world today, perhaps you can see the clergyman's words as a contributing reason.

Violence in Society

◈ Recent civil rights demonstrations have spilled over into violence. And one alarming word from the recent Washington march is that "demonstrations are all over . . . from now on, it's la bombe plastique." A group of delegates to the U.S. Conference on Church and Society asserted, on October 24, that violence is "an inherent fact in our society", and urged churches to identify with victims of violence. Motion pictures and television are alive with violence. One movie is proudly advertised as "dirty —a combination of lust, impotency, vulgarity, nudity, neurosis, brutality, voyeurism, hatred and insanity that culminates in murder." Without a doubt we are witnessing the fruitage of a decadent society as this system of things speeds to its end at God's war of Armageddon.

Catholic Revolt

◈ The Washington Merry-Go-Round by Drew Pearson reveals a real revolt within the Catholic church in America. This revolt has "found priests rebelling against the hierarchy at Catholic University in Washington, Father William Dubay calling Cardinal McIntyre of Los Angeles a bigot." Dubay, now suspended, urged that the church give up its tax-exempt status. "If the Church's $44 billion of tax-free property were taxed at normal rates," the priest pleaded, "enormous federal benefits could go to the poor." Of the 180,000 nuns in the United States, *The Ladies' Home Journal* estimates that, in 1966, 3,600 cast off their robes in revolt against Church conservatism.

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. . . is an old saying

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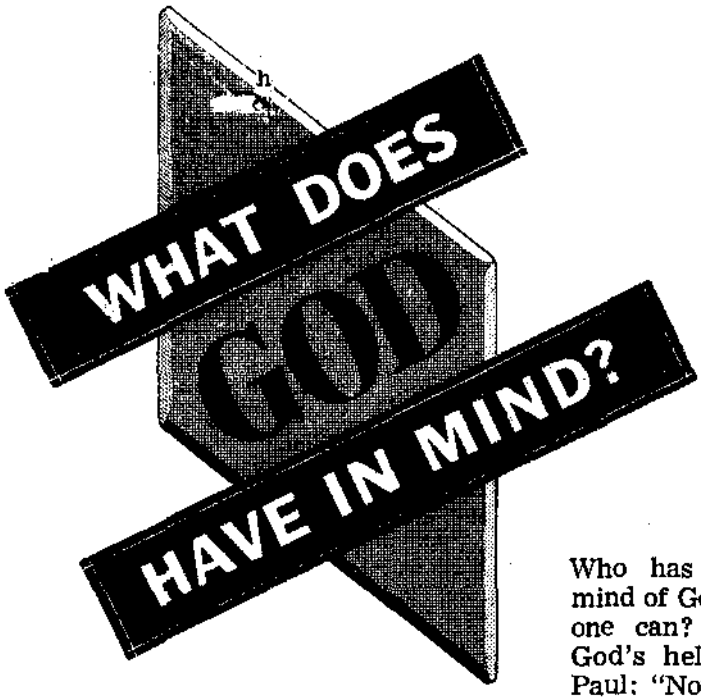

Who has come to know the mind of God? Do you think anyone can? It is possible—with God's help. Said the apostle Paul: "Now we received . . . the spirit which is from God, that we might know the things that have been kindly given us by God." (1 Cor. 2:12) Would you like to know what God has in mind for our generation? It is to be found in the Bible and it affects your very life. *The Watchtower* will help you to understand it. Read it regularly.

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Awake!

Why Many Men Shun Religion

A New Kind of Furnace—the Nuclear Reactor

What Is Femininity?

Why Britain Devalued the Pound

JANUARY 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, January 22, 1968 | Number 2

AMONG the wise sayings of King Solomon is that "for everything there is an appointed time, even a time for every affair under the heavens." And how true that is! As he goes on to show, there is "a time to plant and a time to uproot what was planted; . . . a time to rip apart and a time to sew together; a time to keep quiet and a time to speak; a time to love and a time to hate; a time for war and a time for peace." Included in that last expression might be said to be 'a time to yield and a time not to yield.'—Eccl. 3:1-8.

Yes, there are times when yielding would be compromising principle. This the early Christians refused to do. Thus the historian Cadoux tells us that Christians between the years 70 and 110 C.E. were "above all irreconcilably opposed to pagan religion and worship in any form." Because of this they "were liable at any time, not only to the outbursts of popular hatred but also to punishment at the hands of the magistrates." Historians also tell that these early Christians chose death rather than to yield an inch in their refusal to sacrifice to the emperor, considering such an act of idolatry. Thus with regard to their worship they put obedience to God ahead of obedience to men, even as the apostles themselves had done.—Acts 4:19; 5:29.

Today the spirit of compromise is abroad, and for the sake of peace many persons, even those professing to be Christians, are ready to yield, to sacrifice principles. Such a course can only lead to disapproval by God and loss of self-respect. Ironically, at the same time there is an ever-increasing unwillingness to yield when no principles, but merely pride or self-gain, need to be sacrificed. But in everyday relations with one's fellowman, where such principles as obedience to God are not the issue, it is often the course of wisdom to yield, even as a German proverb has it: *"Der Klugste gibt nach."* ("The wisest yields.") Why should he yield? Why is he considered to be wise in yielding in such instances? Because the peace and harmony he gains are worth more than what he has yielded up.

The Bible gives us a fine illustration in this regard. The herdsmen of the patriarch Abraham and of his nephew Lot were quarreling over pasture grounds. In the interest of peace Abraham yielded, letting Lot choose. Lot chose the very best and so Abraham took what was left. Foolish? No, for thereby he kept peace and Lot's goodwill. Abraham was not stubborn but willing to yield.—Gen. 13:5-12.

There is a simile, "as stubborn as a mule." In fact, among the definitions that the dictionary gives for mule is "a very stubborn person." But the mule can be excused. Not only has it not been blessed with reasoning ability, even as the rest of the brute creation are not, but it is a hybrid, "the offspring of a male donkey and a mare," without the power of reproducing its kind. This fact may well have a bearing on its stubborn disposition.

But God the Creator endowed man with the capacity to reason, and reason does indicate that at times we be willing to yield for a greater good. Inability to yield no doubt is one of the chief reasons for much of the discord one finds in the world, such as marital discord, which so often ends in separation and divorce. The apostle Peter tells husbands to show consideration to their wives: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one." This requires willingness on the part of the husband to yield at times and to let the pace that the wife is able to take slow down the pace that he is accustomed to take. In the same connection the apostle Peter counsels wifely subjection for married women. This, of course, at times requires them to yield.—1 Pet. 3:1-7.

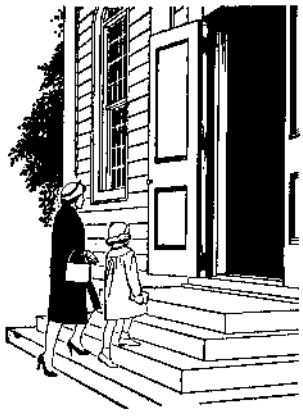
A great help in yielding when there is the time for it is empathy, being able to put ourselves in the shoes of others. It will enable us to obey the Scriptural command: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1) To take a simple illustration from true life: A tall energetic man who was very fond of walking, and rapidly at that, married a short, chubby girl. Obviously some yielding had to be done, and at first she often said: "Please, please, not so fast!" But with patience they gradually adjusted to where they now walk more rapidly and more frequently than she used to do but still less than he had been accustomed to. Food, entertainment, friends, living quarters are only a few of the many other areas wherein entire families can learn to yield in the interest of peace, love and happiness.

The business world has a saying: "The customer is always right." Willingness to yield is considered good business. It may at times be galling to the salesman or the sales clerk, but this policy is followed for the sake of making a sale or keeping goodwill. Is it not equally practical wisdom for members of a family or a congregation to be willing to yield when no principle has to be sacrificed?

But there is still more to the wisdom of yielding. It really is a form of giving, and is there not greater happiness in giving than in receiving, in letting the other fellow have his way than in insisting on having our way? (Acts 20:35) Besides, by yielding in the interest of peace or some higher goal you win goodwill, as if you had given a gift. Nor is that all. Often willingness to yield when it means much to the other one to have his way will be rewarded by his yielding when it might mean much to you.

And, obviously, this yielding applies to all human relationships: parents and children can practice it to good advantage; so can teachers and pupils, Christian overseers and their assistants. Happy indeed are those who can yield when there is the time for it, for the sake of peace, love or some other good, and when no principle needs to be sacrificed.

WHY MANY MEN SHUN RELIGION



When does religion appeal to men? Where can men find a religion to their liking?

RELIGION in Russia has at least one thing in common with religion in North America, Latin America, Great Britain and western Europe, and that is that an overwhelming majority of religious believers are women. A recent survey in a large Soviet city of Kazan, a city of 900,000, revealed that 81 percent of those who admitted to being religious were women. If one were to walk into almost any church in Christendom, a similar striking fact could hardly escape one's notice. Women make up the vast majority of those who attend church.

This world phenomenon raises some questions. Why are not more men attracted to religion? Why, in fact, do many men shun religion?

Atheistic Communism in the Soviet Union has, no doubt, influenced many men away from religion. It may also be said that a great number of Russian men shun religion for the same reasons that many Western men do.

The Western man has become deeply involved with the anxieties of life. While many women work, still it is generally up to the man to see that the bills are paid. The home chores have been relegated to the woman, and somehow religion and its responsibilities have become a part of these chores. Where there are children, and the husband is approached on the subject of religion, he is often found to say something to this effect: "My wife sees to it that the children are religiously trained." Somehow he does not feel that that is his responsibility.

Religion is thus widely viewed as unmasculine, something for women and children and feeble men. In fact, when the Russians released their survey statistics, they stated that 42 percent of those who admitted to being religious were men and women on old-age pensions. But why are many men shunning religion?

Viewed by Many as a Money-making Scheme

The constant pleading by clergymen for more and more money is a reason why many men shun religion. They may have heard that religious contributions in America each year amount to more than $5,000,000,000. They see many ministers driving around in big cars and living in lavish surroundings. Their conclusion is that, regardless of what is claimed, someone in religion is making money. So they are prone to view religion to be a money-making scheme.

When the clergy stress the need for money, as the Lutheran Church–Missouri Synod did when it ran into a sluggish response to a special fund drive this year, a man's view of religion may shrink ap-

preciably. At one point Lutheran church representatives prayed, pleaded and scolded the parishioners for more money. One clergyman even stated: "I know of people that are literally going to hell because of our lack of funds." What worried the theologians was not the poor spiritual condition of their parishioners, but that a 1967 capital fund drive for $40,000,000 had yielded only $5,250,000. Throughout Christendom these frequent pleas for money from the pulpit of all kinds of church organizations is an additional reason why fewer and fewer men can be found supporting religious organizations.

In one church the clergyman in charge initiated a policy of having the congregation drop a dime into a box as they entered the church. The womenfolk of the church responded to the money-making scheme without question, but the men rebelled at the idea. One male parishioner said: "If I have to pay to go to church, I would just as soon go to a theater." That finished his churchgoing days.

Such experiences have caused men to become rather cynical about religion. When their wives begin to study the Bible with Jehovah's witnesses, for example, the husbands often warn the wives to be on the watch because they feel that this, too, is probably just another money-making arrangement. Sometimes it takes years before they are satisfied that these people are truly different.

Meddling in Politics Repels Others

The clergy of Christendom claim to follow Jesus Christ, who said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) But the religious clergy are very much a part of this world, deeply involved in its politics. And it is this religious meddling in politics that is another factor that repels many men from religion. Recently, at a church in Washington, D.C., a priest reminded his audience that Cardinal Patrick O'Boyle had urged the Montgomery County Council to adopt a certain ordinance. A man rose in the rear of the church. "With all respect to the blessed sacrament," the man said, "couldn't we do without a political talk?"

Some men, who dislike the growing involvement of the clergy in political affairs, can see that Jehovah's witnesses keep themselves free from such pursuits, that they live in harmony with the Bible principle that Christians are to be completely separate from this world. (John 17:14, 16; Jas. 4:4) Yet these very men are not willing to associate with Jehovah's witnesses. Why not? Because they themselves are often so deeply engrossed in politics that they find it difficult to give it up. While they themselves do not think politics good for any religion, yet they themselves choose to remain in it. Thus they do not take a clear-cut stand for God and his kingdom even though they may know that a short time remains for this system of things.—Dan. 2:44.

Religion's Unsavory History

From a historical viewpoint religion has been associated with doctrines of hellfire and purgatory torments, with inquisitions, crusades and wars. This historical fact produces contradictions that disturb many men. Dr. Milton Rokeach, Michigan State University psychologist, said: "I suspect that such internal contradictions lead often to defection from religion."

When studying the Bible with men who have become soured on religion because of such past and present contradictions, Jehovah's witnesses find that they must first help them to reestablish faith in the Bible as the Word of God. Then they prove to these men that such religious contradictions are of false religion and find no basis

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Not all men have closed their minds to religion. Not all men hold religion suspect. When a message makes good sense, they, as a rule, will listen. Jehovah's witnesses have found in their ministry that men become interested in Bible discussions if what is presented to them is done logically. In fact, the Witnesses have discovered that men thoroughly enjoy Bible study, when such study is held in the privacy of their own homes.

Not Anti-God but Repelled by Hypocrisy

There are other men who say, "Religion is not for me." What they mean is that a religion that does not relate itself to everyday life is not for them. They see the churchgoer and the nonchurchgoer side by side at their places of employment. They quickly detect much religious hypocrisy. When they see that churchgoers lie, steal and become involved in riots or other forms of violence, what conclusion do they reach? They conclude that religion is not doing anything for the believers, so why become religious? Why be a hypocrite?

But when men are shown that there are people who do practice Christian principles, who do not lie, steal or become involved in riots and violence because of what their religion has taught them, Jehovah's witnesses have found that they are more apt to listen, even though skeptically at first. The Witnesses have discovered that men expect a high moral standard of those who profess to be religious. The casting aside by the clergy of the high moral principles of the Bible has had a destructive effect in the minds of men, turning them away from religion. Jehovah's witnesses find that they must first renew men's faith in God and convince them that God has a people who live in accord with Christian principles, before many men will listen at any length. But when they see this to be a fact, it is then that they are moved in a hopeful way once again to exercise faith in God.

Many men are not anti-God, but they are fed up with religious hypocrisy, false religion. It was the same in Jesus' day. Christ himself did not join in the formalistic religions of his time; in fact, he denounced their hypocrisy. (Matthew, chapter 23) However, he told his followers: "The hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him." (John 4:23) The disciples of Jesus Christ were not men known for their love for the traditional religious systems. They, nevertheless, did find pleasure in listening to Jesus. Through him they found true religion.

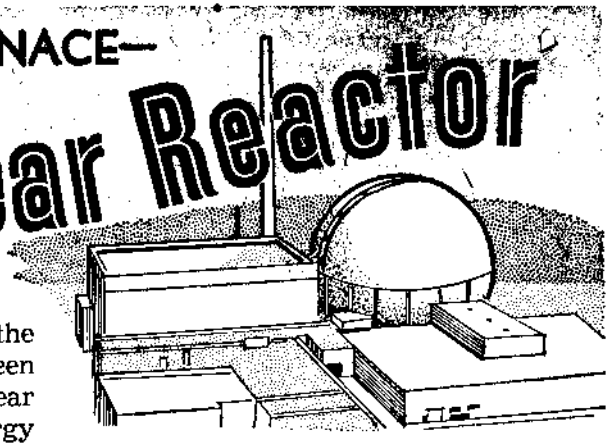
So men today who find the traditional systems of modern-day religion hypocritical, repugnant, can find true religion, even as the apostles did. This can be found in association with Jehovah's witnesses, who follow closely in Jesus' footsteps. (1 Pet. 2:21) We, therefore, invite men who have been repelled by religious hypocrisy to investigate what Jehovah's witnesses teach and practice. If you are seeking to worship God with spirit and truth, you will find the right religion, for, as Jesus promised, "the Father is looking for suchlike ones to worship him."—John 4:23.

A Shocking Report!

MALAWI'S
ANTI-CHRISTIAN ATROCITIES
—A SHAME ON AFRICA

Coming in the Next Issue.

A NEW KIND OF FURNACE—
The Nuclear Reactor



THE amount of energy stored in the nucleus or core of the atom has been spectacularly demonstrated by nuclear bomb explosions. Harnessing this energy for constructive purposes, man has developed reactors or furnaces that use the same type of fuel as contained in atomic bombs. These "furnaces" emit no smoke and have no flame but are currently being used to generate electricity for homes and industry. Almost anywhere that large engines can be used, reactors may find application. How does the nuclear "furnace" work?

Power reactors are used to generate power, and the heat produced by the reactor is normally used to drive a generator to provide electricity. We will look at power reactors from the viewpoint that they are large furnaces. To understand how reactors are operated, it is helpful to learn some of the principles by which they work.

The Atom Itself

Reactors were made possible by the discovery (1939) of nuclear fission or the breaking of a heavy nucleus of an atom into two roughly equal smaller nuclei. Most of us have a mental picture of what an atom looks like. We imagine a very small central bit of matter that has electrons swirling about it. The central portion of the atom is called the nucleus, and it itself is made up of smaller bits of matter called protons and neutrons that are packed very closely together. If we had a nucleus roughly as large as a ping-pong ball or about an inch in diameter, it would weigh about 1.6×10^9 tons or 1.6 thousand million tons. This gives us some idea of how dense the nucleus is.

We might liken the atom to a fig hanging by a string, with flies buzzing all around it. The flies correspond to the electrons and the fig to the nucleus. Just as the fig is composed of seeds distributed throughout the meat of the fig, the neutrons and protons are thought to be more or less uniformly distributed throughout the nuclear volume.

The number of protons or positively charged particles in the nucleus determines whether the atom is an iron atom or an atom of sulfur, and so forth. Atoms have the same number of electrons or negatively charged particles moving outside the nuclear region as protons in the nucleus so that the nucleus as a whole is electrically neutral. For example, an iron atom has 26 protons and 26 electrons, but it can have any number of neutrons or neutral particles, from about 25 to 35, and still it will be an iron atom. If there are 28 neutrons in the nucleus, this is called iron-54. The number 54 is called the "mass number" and is obtained by adding the number of protons to the number of neutrons,

to obtain the total number of particles comprising the nucleus.

The Fuel

The fuel that most reactors "burn" is a white metal called uranium. Uranium contains 92 protons and is chemically similar to chromium. This fuel for atomic furnaces is mined out of the ground much as coal is but must be processed in order to get it in a chemically pure form. Deposits of uranium are found in Colorado and Utah in the United States, Czechoslovakia, Democratic Republic of Congo and the Great Polar Lake Region in northern Canada. A great deal of uranium prospecting is going on today due to the sharp increase in reactor use.

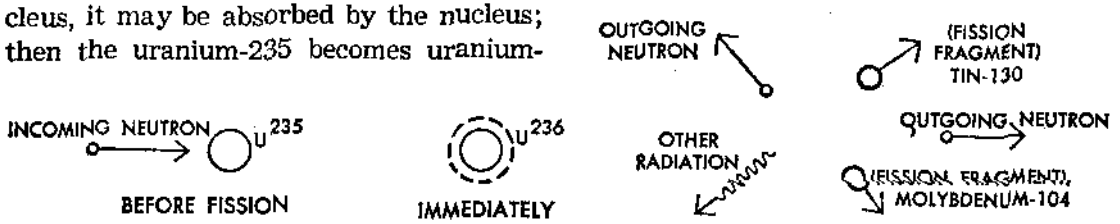
Uranium "burns" in a nuclear reactor or an atomic furnace in a significantly different way than the ordinary burning of coal, oil or wood. When these materials burn, it is the *electrons* of the atom that are acted upon. But when uranium burns in an atomic furnace the *nucleus* itself is changed. This "burning" process is called nuclear fission. The particular "isotope" or type of uranium that is normally used is that with a mass number of 235, that is, uranium-235. Other nuclear fuels are uranium-233, plutonium-239, uranium-238 and thorium-232.

The Neutron

The "match" that causes the uranium to fission or split into parts is a neutron, a constituent of the nucleus. If a neutron comes very close to the uranium-235 nucleus, it may be absorbed by the nucleus; then the uranium-235 becomes uranium-236. The uranium-236 is unstable or has an excess amount of energy so that it is caused to split into approximately two equal fission fragments or elements different from the uranium. This is called the fission of uranium-235, but it is really uranium-236 that is split apart or "burned."

The fission or splitting of uranium-235 by slow neutrons produces an average of 2.41 neutrons. Sometimes none are emitted. Other fissions may emit as many as five neutrons. A typical fission is shown in the illustration below, indicating the fission fragments of tin and molybdenum. The fission fragments are not always these two elements; they can be any element from zinc, which has thirty protons in the nucleus, to dysprosium, which has sixty-six protons.

One might ask, from where does the first neutron come? It is obtained from a start-up source. There are several types of start-up sources; a common one is called a radium-beryllium source. This source normally consists of a small disk about an inch thick and perhaps an inch in diameter and is made of radium and beryllium. Radium is a radioactive substance and decays into another element called radon and helium-4 (an alpha particle). One gram of radium (0.0022 lb.) emits about 37 thousand million alpha particles every second. These alpha particles strike a beryllium nucleus (beryllium is a light metal) and cause carbon to be formed and a neutron to be emitted. With a source of



SCHEMATIC PICTURE OF THE FISSION OF URANIUM-235

this type about ten million neutrons are emitted every second. When one wants to start the reactor, the neutron source is inserted into or near the core, and this source provides the neutrons to start the reactor.

A Chain Reaction

At least some of the 2.41 neutrons produced in the fission of uranium are then used to cause other uranium nuclei to fission. This process continues so that a point is reached where the neutrons from the fission of one atom cause at least one more fission. If these fissions then produce more neutrons that cause more fissions, there is a chain reaction or a self-sustaining process. This process is somewhat like a cell in a plant or animal that splits to form two more cells, and then the two splitting to make four, and so forth, so that a vast number of cells can be obtained from a single cell. The same is true in a reactor. Large numbers of fissions can occur from the fission of a single nucleus due to its multiplicative nature. In order for the process to be self-sustaining, so that the nuclear fire does not go out, a certain minimum amount of fuel must be present, depending on how pure the uranium is and many other factors. This minimum amount of fuel is called a critical mass. The critical mass varies considerably but is normally of the order of about ten pounds of uranium-235.

One difficulty that must be overcome is that the neutrons that are born in the fission process are very energetic, and they must be slowed down, that is, moderated. The reason for slowing the neutrons down is that a uranium nucleus is much more likely to catch or capture a slow-moving neutron than it is a fast-moving neutron. This is like a baseball catcher's being more likely to catch a wild slow ball than he can a fast one, because of the ball's spending a greater period of time in the vicinity of the catcher. Reactors, therefore, have a moderating material, such as water, to slow down the neutrons.

It is easy to see that if 2.41 neutrons are produced per fission and that if each of these neutrons would cause another fission, the rate at which the fissions would occur in the reactor would increase very rapidly. However, some of the neutrons leak out and some are captured in other materials that do not fission. Thus one does not obtain in practice 2.41 more fissions for each fission that has occurred. Still a method for controlling the rate of fissioning is necessary, since the number of fissions occurring each second is proportional to the heat generated or the power of the reactor. Without a control system the furnace might melt or it might explode in an uncontrolled chain reaction, such as is produced in a nuclear bomb.

The Control System and Shield

The control system of a reactor consists of control rods that can be inserted into the fuel area and withdrawn from it by electronic means. These control rods are made of materials, like boron or cadmium, which have a very high probability of capturing neutrons so that these captured neutrons cannot cause more fissions to take place. The rods absorb neutrons much as a sponge absorbs water. If the fission rate or the power of the reactor increases too rapidly, this is sensed by a neutron detector coupled to an electronic system so the reactor is automatically shut down by quickly inserting the control rods; this is called "scramming" the reactor.

The reactor, then, consists of the fuel, uranium-235, mixed with a moderator, like water, for slowing the neutrons down, control rods for control of the chain reaction and a start-up source, all contained in a shield of some sort.

Since radiation is emitted when nuclei burn or fission, it is necessary to protect personnel and others from this radiation. There are three types of radiation that come from reactors: beta rays, gamma rays and neutrons. All of these are harmful to the body. Often a thick concrete encasement, called the shield, surrounds the heart or core of the reactor. Other materials are also used for shielding.

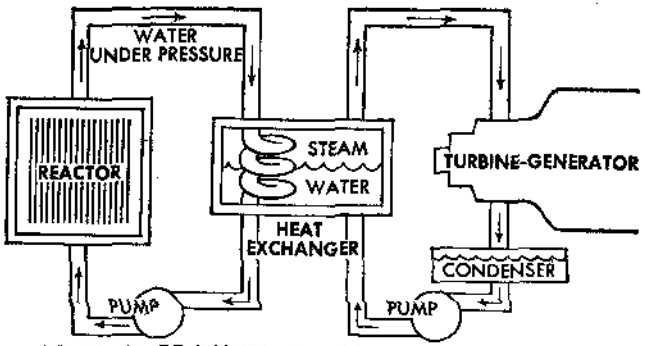


DIAGRAM OF POWER GENERATING STATION USING A REACTOR AS THE HEAT SOURCE OF FURNACE

The Furnace's Potential and Advantages

The fission process causes a great deal of heat to be generated. This energy really comes from the Einstein mass-energy relation, which gives the amount of energy produced when matter is transformed to energy. The small difference in matter before and after fission is transformed into energy. One pound of matter, if completely converted into energy, would yield the same amount of energy as that from burning 1,500,000 tons of coal. The fission of about 1 gram (0.0022 lb.) of material produces about one million watts of power, so the reactor is a potentially important source of energy.

In order to use this energy generated in a reactor, the heat transferred from the reactor core is used to raise the temperature of some cooling material, say water. Then the hot water is used to drive a turbine to generate electric power. The accompanying diagram shows roughly how such a system is connected.

The present cost of power obtained from a reactor is difficult to estimate due to the relatively small number of nuclear power plants in operation. Much of the cost is still in design and development. Nuclear reactors can be made large enough to furnish electricity for an entire city.

Besides the advantage of producing vast amounts of energy from a small amount of fuel, atomic reactors have another interesting advantage over conventional power plants. It seems possible for reactors to produce more fissionable fuel than they consume. At first this may seem impossible, but let us look at the situation more closely. If the core of the reactor is made of plutonium-239 wrapped in a blanket of uranium-238, which is not fissionable with slow neutrons, these neutrons that would leak out of the reactor are captured by the U^{238}, making U^{239}. This element is radioactive and eventually (a week or so) becomes plutonium-239, the fuel used to generate power to begin with. However, one did have to put the U^{238} in the reactor, so there was not a "creation" of fuel from nothing but really a converting of one nuclear species to another, the latter being fissionable with thermal neutrons.

Certainly the reactor is a useful outgrowth of modern technology and can be used for man's benefit.

Latin America has the highest birthrate in the world, and if things were to continue at the present rate its population would double within thirty-five years.

What is Femininity?

"I DON'T know what femininity is, but I know it's extraordinarily powerful!" So exclaimed a noted sociologist. How would you define it? Would you say a woman is feminine if she is warmhearted, cheerful, mild-tempered and poised? These are certainly some of the factors that come to mind. Others see femininity as a woman's being soft, vulnerable, modest, a bit mysterious, compatible and sympathetic.

The physical difference between men and women has, no doubt, done much to emphasize the feminine role. They differ also in their outlook, approach and reaction to things. For example, men usually are eager to display their masculinity; women, to attract and please. Men often like to move about and explore; women, usually to settle in one place. Men are generally governed by reason; women, to a large extent by their emotions. Despite these differences, most men would have it no other way. For a feminine woman makes life both interesting and pleasant for those around her.

What Femininity Is Not

Many little things make up femininity, and the absence of these denotes a lack of it. That is why not all females are feminine. If a kind, gentle and loving personality makes a woman feminine, then a harsh, cold, aggressive one does not. A woman's attitude toward people in general and how she talks to them in particular can show her lack of femininity. Her voice may betray it in a condescending tone with them, or in the fact that she relishes discussions wherein she can pit her keen mind or sharp wit against men's.

Overbearing and bossy attitudes are also signs. The woman who tries to dominate her husband has only herself to blame when she is referred to as "the boss." As Cleveland Amory, author of *Who Killed Society,* put it: "In the war between the sexes, the battle-axes of the past may have won the battle, but they sure lost the war." How true that is for those who try to wear the pants in the family, and how unrewarding! A successful wife accepts the fact that there cannot be two captains on a ship nor two heads in a house. She lets her husband do the steering and the entire family is happier because of it.

Of all the bad habits a woman can have, many men would put nagging on top of the list. Few things can irritate or exasperate a man more than a wife who is constantly nagging and complaining. It can make his life miserable. The Bible describes her futile course: "Better is it to dwell in a wilderness land than with a contentious wife along with vexation."—Prov. 21:19.

Some women, of course, try to defend their lack of femininity by blaming society in general and their husbands in particular for having to take charge of things. It is true that a masculine man who ac-

cepts responsibilities and upon whom a wife can lean under difficult circumstances helps bring out femininity in a woman. It is also a fact that some men do not assume their responsibilities, but is that a valid reason for a woman to lose her femininity? Not when you consider that other women, in the same situations, have not lost theirs in the process. A woman can change a tire, fix a leak or paint a house and still be feminine. In fact, cooking, cleaning and changing diapers does not make a woman feminine. It depends upon her attitude more than anything else.

Although a woman can rarely challenge a man physically, she has a tremendous power to ridicule him if that is her bent. Especially is this true in the relationship of marriage. Yet, here is where a feminine woman truly excels. Instead of subtly undermining and shattering the will and spirit of a man, she is wise if she uses what power she has to support, encourage and inspire him. She sees her submissiveness as a unique avenue to demonstrate her need of her husband and her devotion to him. She is not afraid to be a woman.

Ways in Which It Finds Expression

It is usually not difficult to recognize a truly feminine woman. She is happy to be a woman and does not want to trade places with men. This attitude cannot help but be reflected in the clothes she wears. She is not overly imitative. When she wears a current style, it is because it suits her rather than because other women are wearing it. Hence, she is not a slave to fashion. She is not like some women who are so fashion conscious they wear styles no matter how unbecoming to them. By conforming to current fads, these women allow themselves to become as if putty in the hands of designers to be molded and shaped as they see fit.

Although clothes are important, they are not the whole answer to femininity. Good grooming and personal hygiene are just as important. In fact, a woman's entire appearance should denote her womanliness.

If she uses cosmetics, it is to enhance her features, not to try to perform miracles with them, if she is really feminine. She knows that trying to appear much younger than she is with too much makeup, jewelry or loud colors will have an undesirable effect. So moderation is much of her key to success. Those who grow old gracefully are beautiful no matter how lined their faces or gray their hair, for their beauty comes from within. Neither is there anything false about a feminine woman. She does not put on airs. She is simply herself.

Being soft-spoken and modest are other traits a feminine woman displays. Her modesty prevents her from exhibiting herself, be it by word or deed. Her walk is graceful but not provocative. Her clothes are attractive but not revealing. Her speech is respectful of others and her manner dignified. She shows good taste in everything she does. She is also a good listener, mainly because she is really interested in others. No wonder people respect her.

A woman's home also provides clues to her femininity. It may reveal her to be gracious and imaginative or just the reverse. It is the little feminine touches a woman makes to a house, apartment or room that convert it into a home and signify that a woman lives there. It is not so much what is added but how it is done that makes it more comfortable and inviting.

One that is feminine displays other qualities as well. Her sense of humor helps prevent quarrels. It prevents her from taking herself or others too seriously. This

kind of woman quickens a man's steps toward his home instead of away from it. She makes things more pleasant because she is there. What man does not want to be around such a woman? A gift, you say? Yes, and one that can be cultivated. When a woman resolves to be warmer, kinder and more considerate, how can she help but be more feminine?

Acceptance of Her Role Brings Happiness

The feminine woman has learned the art of pleasing. Many were really little tomboys at one time, but somewhere along the way they stopped poking fun at boys and beating them at sports. Suddenly they became little ladies, eager to please instead of taunt. They became feminine in the process. Unfortunately, some women have not learned this important lesson. The wife who constantly tries to top her husband's jokes, corrects him in front of others and belittles what is important to him is unattractive no matter what her physical assets.

On the other hand, the woman who is still eager to please and attract her husband years after their wedding day is probably feminine. She is not among those who habitually greet their husbands at night with a sinkful of dirty dishes. Instead, the house is usually neat and clean, his meals are delicious and on time. She sees to it that the general atmosphere in the home is free of tension, one that is conducive to his relaxation and comfort. Is it any wonder that her husband can usually be found at home with her instead of out with his friends?

Nor does she underestimate the importance of her role in the home. Social functions and the like do not take priority over her family's needs. She cheerfully goes about her household duties, free of complaint or hints of martyrdom. She helps hold the family together as if she were cement.—Prov. 31:10-31.

She realizes how much her children depend on her, not just being there physically, but really to spend time with them. She knows they can get knowledge and facts from books, but it is from her they will first learn how to be kind and considerate. It is through her they become sensitive to others' feelings. And it is to her they turn when they need a sympathetic ear or an affectionate hug or kiss. Such a woman realizes that to be a really good wife and mother is a full-time career in itself, one that is complex and demands the very best that is in her. She relishes the privilege of molding and shaping her children into responsible and happy adults. She is thus at home with herself as a woman, and her every thought and deed proves that "there is more happiness in giving than there is in receiving."—Acts 20:35.

What, then, is femininity? It is a woman's tender way with her loved ones, her graciousness with all people, her wisdom, patience, warm smile, quiet answer; in essence—her inner beauty. These are the qualities that draw others to a feminine woman.

Men around the globe acknowledge the great difference that separates the sexes, but a truly feminine woman causes them to exclaim, as the French did long ago—*"Vive la différence!"*

LISBON'S *Flash Flood*

By "Awake!" correspondent in Portugal

ON Saturday morning, November 25, it started to drizzle. In the afternoon it was pouring. Around 7 p.m. sheets of rain deluged greater Lisbon. Somewhere near 2 a.m. it stopped raining. But the damage had been done.

The destruction that those few hours of heavy rainfall did is staggering. By midnight on Saturday, downtown Lisbon had become a sea of water. The city's transportation systems were brought to a standstill. The principal avenue leading to Portugal's Riviera, Estoril, was under six feet of water at places. On stranded streetcars people screamed as they stood on the seats, helplessly watching the ominous waters rise to window level.

Then came the power failure. Next, the electric generators providing power for telephone lines became submerged. Lisbon was now virtually isolated. Landslides blocked rail service.

Damage was great. The Gulbenkian Foundation alone suffered the loss of 200,000 volumes of books.

The full brunt of the storm was felt in Lisbon's northern suburbs and nearby towns. Steep hills and deep valleys dominate much of the area. In the valleys are dozens of small towns, settled on the banks of shallow rivers.

Saturday night these lazy streams became raging torrents of devastation, sweeping away many *barracas,* or wood shanties. Landslides ripped out foundations. Trees, bridges and roads were washed out. Scores of automobiles were tossed about. Dozens of families were wiped out. The only survivor in a family of twelve said: "About 2 a.m. I awakened to the noise of rushing water. By the time I realized what was happening the entire room was rapidly filling with water. I quickly got up and told my wife to get the children together. The only place of safety seemed to be the roof, so I struggled to remove some of the tiles. The next thing I knew I was alone. By then the house was almost completely filled with water." When the waters subsided, there were eleven bodies found in a corner of the home, the man's entire family.

On Sunday morning it was still impossible to estimate fully what had happened. There were mud and debris of all kinds strewn around, with rivers still raging. Dozens of families were found buried in mud. Corpses were appearing in grotesque form, as the rivers had dashed some to shreds. Trees over a yard in diameter had been uprooted. Two large machines used in a paper-manufacturing plant, weighing several tons each, were tossed about like toys, one coming to rest five kilometers away.

Then, adding to the panic, a deafening explosion rocked a suburb of Lisbon, Algés, Sunday morning. A huge underground munitions depot at Fort Carrascal had blown up, shattering thousands of windows up to a distance of six kilometers. Some 3,000 people were hurriedly evacuated from the danger zone.

On Sunday night the Minister of Interior released an official estimate placing the number of dead at 250. The days that followed, however, quickly revealed the unexpected toll of human lives. On the fifth day after the flood there had been 451 bodies found and dozens were still missing.

Cleanup operations have been greatly hampered. In one area six bridges were washed away. The entire fire department of Alenquer, consisting of eight vehicles, was immobilized. At one poultry farm 20,000 chickens drowned. Many horses, dogs, cats, sheep, goats and cows had been drowned, and now these carcasses began to smell. Waters had churned up a cemetery with such force that dead bodies were disentombed.

Reports received to date indicate that none of Jehovah's witnesses lost their lives in this flood. Some did, however, sustain material losses. Christian love is being shown to the needy. Interestingly, on the very weekend of the flood, there was a gathering of these Christians at a meeting. The minister in charge reports that the heavy rains did not interfere with the program, although some Witnesses were stranded in their automobiles and forced to stay in them overnight.

Never before in Portugal, it seems, and seldom elsewhere, has so short a period of rain exacted such a severe toll.

BROOD OF THE Serpent

SERPENTS, to most people, are repulsive. An air of mystery and inscrutability surrounds them. Their sly and sinuous movements and the deadly power of poison fangs and crushing coils only add to this impression. How fitting that the great arch-deceiver, Satan, first appeared under the figure of a seductive serpent! In this guise he intimated that he could make available to our first parents hidden, divine wisdom that would render them godlike. (Gen. 3:4, 5) By rendering obedience to his counsel Adam and Eve became the first worshipful slaves of the great Serpent.

That great deception in Eden in due time produced numerous sects that came to be called Ophites, from the word *Oph,* signifying "serpent." Other variations of this word are: *Ope, Oupis, Eph, Opis, Ops, Upis, Ob, Aub, Oub* and *Eva.* The learned writer Joseph Bryant, in his *Ancient Mythology,* declares:

> "In Persis and in other parts of the East they erected temples to the serpent tribe, and held festivals to their honor, esteeming them as the supreme of all Gods, and the superintendents of the whole world. The worship began with the people of Chaldea. They built the city Opis upon the Tigris and were greatly addicted to divination, and to the worship of the serpent. From Chaldea the worship passed to Egypt where the serpent deity was called Can-oph, Can-eph, and C'neph. . . . The chief Deity of Egypt is said to have been Vulcan, who was also styled Opas, as we learn from Cicero. He was the same as Osiris, the Sun, and hence was often called Ob-El or Pytho-Sol."

The Ophite sects had certain things in common. The serpent was their symbol, said to represent the unseen power that first brought enlightenment to man. As stated in *The Encyclopedia Americana,* 1956 edition, under "Ophites": "They considered that the Serpent in Eden by misleading Eve was the liberator of man from the power of Jehovah, whom they regarded with abhorrence." They put faith in that original lie: "Your eyes are bound to be opened and you are bound to be like God, knowing good and bad."—Gen. 3:5.

Spread of the Serpentine Cult

After the Deluge brought destruction upon a world of men who followed the way of the Serpent, the false doctrine again found its place in the minds of one of the families descended from Noah. Which family? Pointing to the sons of Cush, whose kingdom first took root in Babel and other cities of Mesopotamia, the book *Ancient Mythology* offers this information: "The worship of the serpent began among them [the Cushites], and they were hence denominated Ethopians, and Aithopians, which the Greeks rendered *Aithiopes,* so-called from Ath-Ope, and Ath-Opis, the God which they worshiped." *Ath* was a sacred title. Thus there were Ethiopians long before Ethiopia took its name from one Ethiop who was a deity, according to the Roman writer Pliny.

From Egypt the cult spread to the Grecian islands. Says J. Salvador, in his book *Institutions de Moïse* (*Mosaic Institutions*): "It is certain that in imitation of the Egyptians, the serpent later became among the Greeks the emblem of Hygeia, goddess of health, and of Aesculapius, god of medicine. The motive for this choice

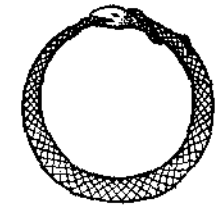
Hygeia and Aesculapius

is probably the same which, in Genesis, made the serpent representative of moral seduction."

In Phoenicia, the serpent with its tail in its mouth was a symbol of the world and of the heaven-god Taaut, as well as the emblem of eternity. The Ophiogenes of Phrygia, Asia Minor, declared themselves the descendants of a serpent-hero, and claimed the power of healing serpent bites. Spartans, too, were Ophites, worshiping the sun under the figure of a serpent, and displaying the serpent motif on their shields. In all of this we can note but a vast extension of Devil worship.

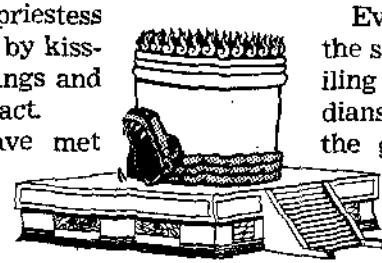
Eastward the cult spread to embrace India, Siam, Burma, China and Japan. Sculpture on the Buddhist memorial mound at Sanchi, central India, reveals scenes in which a race of snake worshipers adore the multiheaded serpent deity in his temple. Vishnu is often depicted as lying asleep on Ananta, this same multiheaded serpent, said to represent eternity. Siva appears at times with earrings of serpents, and often he is shown entwined by them. The Hindus, according to J. D. Rees, in *The Real India*, "make offerings to the King of Snakes, whose worship, in one form or another, and to a greater or less extent, prevails all over India." And quite recently a current magazine published a photograph of a Burmese priestess culminating a fertility rite by kissing a king cobra, whose fangs and venom sacs were still intact.

The Israelites must have met with many evidences of this degrading worship, and not in Egypt alone. At Kiriath-sepher, thirteen miles north of Hebron, was found a household stela showing a Canaanite goddess with a large snake coiled about her. Beth-shan, notorious as the city upon whose wall King Saul's headless body was hung, is believed to have been a center of the serpent cult. Plaques bearing serpents, as well as shrine houses with serpents as part of their architectural décor, were uncovered there. Beth-shan is understood to be the same as Beth-Zan, and Zan was the name under which the serpent deity later came to be known by the Spartans.



Phoenician symbol of eternity

It is said that a golden viper was adored among the pagans of Lombardy until a missionary of Christendom converted the idol into utensils for the celebration of the Mass. A snake was fed and honored in the temple of the Slavonic god, Potrimpos. In north Germany and Scandinavia there are traditions relating that "whoever is so fortunate as to catch a snake with a crown on its head, or, as it is called, a royal snake, becomes 'fremsynet' (i.e., able to see into hidden things), understands the speech of animals and can read any book whatsoever."* Ancient Prussian snake worship was marked by the offering of food to the household serpent. Everywhere we find the link with the false deity whose voice was heard in Eden through the instrumentality of the serpent.



Temple of Quetzalcoatl

Even to the western hemisphere the serpent cult extended its bedeviling influence. To the Mexican Indians the bringer of civilization, the god of learning and culture, the god of the air, was Quetzalcoatl, and his sym-

* *Northern Mythology*, Benjamin Thorpe, Vol. II, page 217.

bol—a feathered serpent! Tenayuca, some six miles north of Mexico City, was known to the Spanish conquerors as "the Place of the Serpents." "Carved rattlesnakes were everywhere, inside and out. Two huge stone serpents occupied the principal altar; 156 lesser carvings rested on a narrow walk around the temple platform; snake heads protruded from walls and stairways. Altogether, there were at least 800 representations of serpents in and about this place of worship." —*National Geographic,* January 1948.

Columns and balustrades at Chichén-Itzá, Mexico, abound with examples of the serpent motif. In Peru, too, there is evidence that the Indians worshiped great snakes before they received the religion of the Incas. The Great Serpent Mound northwest of Portsmouth, Ohio, takes the form of a 1300-foot-long serpent, and was obviously used by Indians of the region for religious and ceremonial purposes. The Snake clan of the Moqui Indians of Arizona claim to be descendants of a woman who gave birth to snakes, and they believe that at death they will be transformed into snakes.

Snake worship spread throughout the continent of Africa also. According to the *Encyclopœdia Britannica,* 9th edition, under "Totemism": "The Psylli, a Snake clan of Africa had a test of kinship; they exposed their new-born babies to snakes, and if the snakes left them unharmed or only bit without killing them, the children were legitimate; otherwise they were bastards. . . . In Senegambia a python is expected to visit every child of the Python clan within eight days after birth. . . . Members of [this clan] profess to heal . . . persons who have been bitten by serpents."

Ophites Since the Time of Christ

Thus the devotees of Satanism spread to every land and continent. Of the Ophite sects that professed to accept the gospel of Christ, perhaps the Cainites carried to its most extreme form the misrepresentation of the Bible record. In addition to claiming the serpent to be a purveyor of heavenly wisdom and a savior from ignorance, they took the position that all the godless characters in Bible history had been slandered, and that Cain and other like fighters against Jehovah were in fact spiritual heroes. They even believed that Judas Iscariot was the only disciple sufficiently enlightened to betray the Master so that he might victoriously terminate his course of sacrifice.

The close ties between the Ophite sects and Gnosticism are most significant. The term Gnostic, of course, is derived from the Greek word *gnosis,* which has the meaning "insight into divine truth." Again we are reminded of Satan's promise to Eve. And, having in mind that the Ophite and Gnostic cults were united in their abhorrence of Jehovah, whom they describe as a malignant demiurge or lower type of god responsible for all the evils of this present life, it is quite startling to find their views, as listed by Gibbons, the historian, very closely approximating those of many who today adopt the name "Christian":

> "The Mosaic account of the creation and fall of man was treated with profane derision by the Gnostics, who would not listen with patience to the repose of the Deity after six days' labor, to the rib of Adam, the garden of Eden, the tree of life and of knowledge, the speaking serpent, the forbidden fruit, and the condemnation pronounced against humankind for the venial offence of their first progenitors."—*Decline and Fall of the Roman Empire,* Vol. II, page 85.

History demonstrates that many of the Ophite and Gnostic sects deteriorated into the most degraded movements, countenancing and practicing every lust of the flesh, on the false assumption that the

matters of this life have little to do with the future. They believed that their hopes for the future depended upon the ultimate defeat of Jehovah. Indeed, some of them believed they were contributing toward that objective by challenging and defying the moral principles set forth in the Hebrew Scriptures.

One of the Gnostic sects had a strange method of celebrating what they called "holy communion." Just prior to partaking of the bread they permitted a serpent to pass over it as it lay upon the table. Only then did they consider the bread as sacred.

Serpent Worship Today

As late as the eighteenth century it is reported that serpents were still being adored in remote villages of Russia. But such ignorant and primitive worship is as nothing compared with the many developments of Satanism in our own time. Highly educated men and women profess to worship the Devil. One doctor in the United States openly professes himself a Satanist, and calls his theological persuasion Ophitic Gnostic. The Oklahoma City *Times* of July 5, 1954, reported: "There is more active Satan-worship today than ever since the Dark Ages, when witches were burned upon Tower Hill. . . . When a Sunday in December falls on the thirteenth day of the month, and is, therefore, the thirteenth day before Christmas, . . . men and women will congregate at midnight in secret temples of South Kensington, Paddington and, I believe, Bloomsbury, too, to strip off their clothes and worship Satan with ritual and sacrifice that would shame an African savage."

According to the police such rites have led to murder, suicide and insanity. At the ceremonies the ordinary standards of decency and morality are derided. Black magic, secret orgies, desecration of churches and burial places are common "works" of such Satanists. Devotees profess to believe that by leaguing themselves with the Devil and offering him their worship they can assure for themselves his help, not only in the affairs of this life, but also in the region of the dead. They even engage in active proselytism on behalf of their respective sects. They watch for regular attendants at lectures on spiritism, necromancy and kindred subjects, and slyly cultivate their acquaintance. It is then easy to persuade unwary ones to become initiated into their societies.

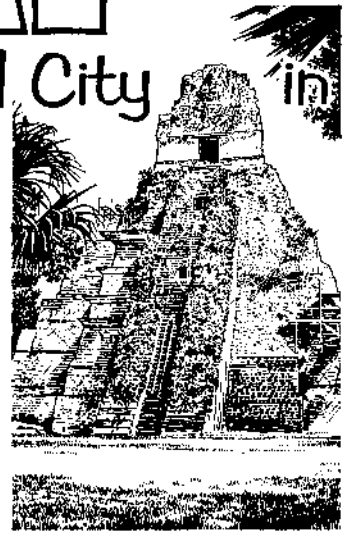
In America, in Britain and throughout Europe it is reported that such diabolic cults are to be found in many of the large cities. People of higher than ordinary education are the prime targets for conversion, since they are more likely to be intrigued by the promise of "hidden wisdom." Additional danger to the merely "curious" is posed by the use of hypnotic and spiritistic powers by practitioners of Satanism.

Add to all the foregoing today's widespread belief that man possesses an immortal soul, based upon teachings of ancient Babylon, where the Chaldeans carried on serpent worship. Also to be noted is the worldwide revolt against any form of moral restraint, a feature always so closely tied in with the cult of the Serpent. Crime multiplies. The rule of law is being abandoned on every hand.

However, the very God whom Satan worshipers deride is the God who condemns all of their lawless acts, their dishonesties, their wars, their immoralities. And he it is who has decreed the end of the original Serpent and all his brood, including those who misname themselves "Christian." Soon, now, the great issue between Jehovah and Satan will be forever settled. The apostle John gives us this

assurance: "I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended." (Rev. 20:1-3) What a grand day that will be for all who hate the lie and love the truth!

TIKAL
—Deserted City in the Jungle



WHAT a sight! We stare in wonderment from our vantage point in a plane cruising at 10,000 feet. There before us rising like islands of masonry from the lush green of the tropical forest are the objects of our quest. We have flown in from Guatemala City, and are now over the Petén district of northern Guatemala. Below us, mostly hidden by vegetation, are the ruins of Tikal.

What is our interest in this almost-forgotten culture of the Maya Indians? Well, let's say it is natural curiosity to learn about the experiences of past generations, yes, even these American descendants of our common father Noah. According to Bible chronology, the most dependable time measurement we have, Noah died a little less than 4,000 years ago. Some of his descendants, no matter what route they followed, reached Central America and there developed cultures that compare favorably with those of Mesopotamia and Egypt.

It is true that Maya culture likely flowered much later than those of the empires of the East, since its peoples had to journey so far. Today, it is generally thought that the peak of the Petén developments in Mayan history occurred between 800 and 900 C.E. That means they were flourishing when the worshipers of Allah had overrun the whole of the south Mediterranean region from Spain in the west to Afghanistan in the east; when Charlemagne ruled all of what we now call France, Germany and north and central Italy; and when the British Isles were occupied largely by petty Saxon principalities.

We are anxious to deplane and get to see at close range these remains of an Indian civilization. Since early morning our flight has taken us over broken, hilly terrain. Dirt roads snake their way through the hills below us. Here and there an adobe hut can be spotted. Puffs of white cloudlike tufts of cotton float beneath us. The cold at this height penetrates our bodies, for this is an unpressurized plane.

Soon we pass over the solid mountain range of Sierra de las Minas, and then over the flat jungle country where, stretching away in all directions, the green vegetation is relieved here and there only by some tropical river cutting its way through the dense growth. Twenty minutes after we see Lake Petén we make a smooth landing on the small airfield here and enjoy a walk through the jungle on a winding path that leads from the airport to the hotel and activity center for the archaeological operations in this vicinity. A dense screen of foliage shelters from the sun—an amazing variety of trees, including mahogany, Spanish cedar, ceiba, rubber and chicle, the source of chewing gum.

Portraits in Stone

A vehicle with four-wheel drive takes us to the first point of interest—a large room, without ceiling, formed of heavy walls of masonry. In the center, facing the doorway, is a stone shaft about 78 inches high, 46 inches wide and perhaps 20 inches thick. This is but one of a great number of stelae erected by the Indians to mark vital dates or time periods. A closer examination of the inch-deep carving that covers the front surface of the stela is interesting.

It is, in fact, a portrait in stone of one of the Maya pantheon, one of their numerous gods. His lofty headdress is rich with feathers of the quetzal bird, said to have been sacred in the worship of the Indians. The figure wears a large black mask, and a jaguar skin drapes it front and back, while all around from the waist hang shell decorations. Jade collar and ear plugs, a bag hanging from his left wrist and a staff resting on his left arm, complete the ceremonial array of this Indian god. From his right hand grains of corn drop to the ground. It is said that he represents the corn god.

Directly in front of the stela is a round limestone altar, about fifty inches in diameter and almost twenty inches high, carved on top and all around. The top surface depicts a man lying on his stomach, hands tied behind his back, probably about to be sacrificed. Around the side of the altar stone four more such sacrificial captives are represented in different positions, but all with arms tied behind them. A double rope, carved out of the stone surface, seems to run around the altar. The lifelikeness is startling.

This is but one of the many instances of paired stelae and altars seen in the course of a tour of the Tikal ruins. Now we follow an ancient causeway constructed of stone and paved with two inches of limestone cement. It takes us up around the rear of Temple I into the Great Plaza. Even though the surrounding ruins are so far only partially cleared, the sight is really awe-inspiring. This plaza measures about 400 by 250 feet. To our right, facing the east, is the huge Temple I, called the Temple of the Giant Jaguar, rising 155 feet. Facing this structure across the plaza is Temple II, the Temple of the Masks, which also rears skyward 143 feet. Both of these buildings as well as many smaller ones are of limestone blocks, coated with white plaster. The low walls along one side of Temple I are said to be the location where Maya youths used to compete in an ancient ball game, known as *tlachtli*.

Directly before us, facing the north side of the plaza, are two rows of matching stelae and altars. Behind them rise five steps running the whole length of the plaza from Temple I to Temple II, leading to a terraced substructure upon the surface of which have been erected sixteen temples of varying sizes. Even though some of them are one hundred feet high, they are dwarfed by the larger temples that flank them to east and west. To the

south, on a platform about eighty feet higher than the plaza level, a series of massive buildings is grouped around small courts. This is where the visitor can experience the thrill of the explorer as he threads his way through the labyrinth of empty rooms.

Where the Jaguar Is Venerated

The Temple of the Giant Jaguar is the only one of the major structures here from which the accumulations of soil and rubble have been removed. With the help of a strong chain running up the center of the steep, crumbling steps, we can get to the top. On this lofty platform stands a long temple building, with only one entrance, divided inside into three long rooms. The lintels over the entrance and the inner doors are formed of beams of the zapote or chicle tree, beautifully carved. The motif is usually the jaguar, after which this temple has been named.

Checking on the fill underneath this temple, archaeologists cut several tunnels and discovered four stairways, nine platforms and even a tomb containing the skeleton of a personage wearing jade ear plugs and more than fifty perforated jade beads, each the size of a hen's egg.

Before leaving this lofty platform the visitor can feast his eyes upon the view of this twenty-five-acre area occupied by a complex of temples and platforms, artificial reservoirs and magnificent causeways. In all, there were thirteen reservoirs, with storage capacity for more than ten million gallons.

Imagine a few of the problems they faced in building all this. Trees had to be felled and timbers smoothed. Huge blocks of limestone had to be cut from the quarry, transported and finished. Limestone cement, manufactured by a burning process, required four times as much firewood, by volume, as limestone. Ramps had to be made for raising materials to their places in some of these high temple platforms. Even now it is not completely clear how some of these feats were accomplished. And certainly we must say that the architects were bold and artistic in their concepts.

In other fields, too, the Mayas gave proof of a highly developed culture. They had an accurate calendar of 365 days with an adjustment device quite similar to the present-day leap year. They erected a stela to mark the close of each period of 19.71 years. A close record of the passing days was kept, for it seems that the Maya believed that history would repeat itself every cycle of approximately 256 years. They had some astonishing astronomical knowledge. For example, with modern precision instruments astronomers have calculated the time between Venus' eclipses to be 583.92 days. One thousand years ago the Maya figured it at 584 days.

These people, too, developed a numerical system including the use of zero. The concept of zero, remember, was so abstract to the minds of men in Europe and the Near East that its use in computation did not commence there until the early Middle Ages. No, the Mayas were no fumbling descendants of Stone Age "cave men," but were intelligent people who quickly adjusted to the circumstances and conditions of their time. Unfortunately, their progress was continually impeded by slavish submission to false, often bloodthirsty, gods fashioned in the minds of an ambitious priestly element.

Jungle Skyscraper

Now we can leave the Great Plaza and follow the trail leading past Temple III, third highest of these shrines, rising to 178 feet. This has hardly been touched by the archaeologists, the overgrowth still hiding most of its lines. So we go on be-

yond another striking stela with its carved altar and approach Temple IV. Mightiest of these Maya pyramids, it towers 212 feet, rising high above the surrounding treetops. It is equivalent to a twenty-story building, and we are going to climb to the crest.

Only those not bothered by dizziness should tackle this climb. First, there is the matter of clambering up the steep sides to the lower level of the temple. Then, there is a ladder leading straight up the wall for the last thirty feet to the top. But the extra effort is well worth it, for here one can enjoy a most spectacular view of the crests of Tikal's other pyramids. Above is the clear blue sky, and all around the green of the jungle. And it is so peacefully quiet that one is tempted to linger.

Not only above the treetops, but also on the ground traversing the jungle paths, there are wonderful things to see. Here and there are giant philodendrons, colorful air plants, trailing lianas such as one sees only in the tropic regions, and the ever-present orchids clinging to the tallest trees. For variety, there are monuments, crumbling walls, strange hieroglyphs carved on stone scattered hither and thither. But a word of caution. The visitor should resist the urge to go on a private little exploration of his own. One visitor who thought he could manage without a guide was lost in May 1955. Only by chance, eighteen months later, did someone come upon his remains.

A Mystifying Finale

The hieroglyphic writing of the Maya appears to have been used mainly for the recording of astronomical information and other vital matters relating to corn growing. The inscriptions offer little help in the reconstruction of Indian history. Even the few written codices that survived the fires of the Spanish Catholic priests have little to offer. Whether the Maya even bothered to write down details of history as we know it is still a matter of conjecture.

So today we have no certain knowledge of the developments that led up to the mystifying dispersal of the people who erected these and scores of other temple complexes throughout Central America. That they migrated from these sites, leaving their monuments unimpaired, seems evident. The theory of epidemic disease as a cause is dismissed because of the absence of any accumulation of skeletal remains. Indeed, few graves have been discovered. Even drought-induced famine is no satisfactory explanation, for even the lushest areas were completely abandoned.

One theory that is gaining favor among archaeologists is that there was a mass uprising of the slave class against their rulers. Goaded to desperate action by the harassments and oppressions of the religious-military clique, it is conjectured that the peons slaughtered their proud masters and then fled the scene of their torments, never to return. Of course, this idea also presents difficulties, for there would have to be similar developments at all of the other great temple sites, including that at Chichén-Itzá in Mexico's Yucatán, for many of them were suddenly deserted in the same inexplicable manner.

Before heading for the airstrip we have time to examine more of the interesting artifacts of the Maya. The museum is nearby, and here we can see unique pottery and excellent paintings depicting the occupations, dress and customs of that early culture. One piece of pottery had a jaguar head protruding from the side of the vessel, while the jaguar's body was clearly formed of the lid—clever, intricate, ingenious, as are most of the remains found at deserted Tikal.—*Contributed.*

Why Britain Devalued the Pound

By "Awake!" correspondent in the British Isles

WHAT a shock to a housewife when she picks up an article of clothing fresh from the weekly wash only to find that it has shrunk! It is the same garment, but now it is much smaller. It might not look too bad to wear around the house, but to wear it outside would be embarrassing.

Devaluation is rather like that. A British pound note could buy a certain quantity of goods, until suddenly, on November 18, 1967, it shrank. It is the same pound note, but now it will not buy so much. At home in Britain the difference will not be so noticeable, but if one goes abroad to a foreign country one will be bound to feel more conscious of the change in value.

Just why is there this difference, and why was devaluation necessary?

Rate of Exchange

When there are so many different kinds of currency all over the world, a problem arises when a person travels abroad, or wishes to buy goods from other countries. It is necessary to change pounds into the currency of the country one is visiting, and to facilitate this there exists a fixed rate of exchange. In Western Germany, for example, before devaluation one would have received just over 11 marks for a pound, but now the pound has shrunk in value to just over 9½ marks. For certain, you cannot buy as much for 9 marks as you could with 11 marks. Here is the direct reflection of the devaluation of the pound by 14.3 percent.

As the dollar is the leading currency of the world, it is usual to base the exchange rate upon that standard, so that now only $24 will be needed to purchase £10 instead of the previous $28. With 240 pennies to the pound and 100 cents to the dollar, a cent is equal to a British penny for the first time.

Where other countries have not followed Britain and devalued, the pound is less valuable than it was before. But what about Spain and New Zealand, where a greater devaluation has occurred? Here the pound is more valuable, and has more purchasing power instead of less.

Within Britain the pound is affected in a different way. Everything that Britain buys from abroad will cost more, and this will gradually alter the prices, and the pound will buy less. It will not be so noticeable, however, with goods entirely home produced. But if just one small part contributing to a finished product comes from another country it may push up its price by perhaps 1 or 2 percent. Imported goods themselves will probably increase in price by 10 to 12 percent. The amount or balance of trading with other countries is one of the very reasons why devaluation became necessary.

Balance of Imports and Exports

A balance-of-payments situation is based upon the ancient principle of barter. When a person can offer a variety of attractive goods, in demand, he can obtain the best exchange; but when other people do not want his goods, or competition is strong, successful trade will not be so easy. Today, because money has become the vehicle of barter, the actual exchange process has become relatively simple, but

when a nation wants to import a certain quantity of goods for its own use it must be able to find markets abroad for home-produced goods. That means it must offer attractive merchandise at the right price. Broadly speaking, if exports earn enough to pay for imports, the balance-of-payments position is in equilibrium, and the nation's economy has the chance of a sound basis.

But for four years running, Britain's balance of payments has been in deficit, and loans from foreign sources have had to be negotiated to cover the deficit. The importing of needed foreign goods has outstripped export demand, and as inflation spiraled at a higher rate than in many other countries, Britain began to price itself out of many world markets. Countries with lower wage rates and better economic growth, like Japan, gradually won over entire sections of an industry, such as shipbuilding, and often pushed up the import bill, too, when companies at home found it cheaper to buy imported goods.

Other problems further retarded the export drive. Many traditional markets were eroded as the Queen's head vanished from the postage stamps of British colonies gaining independence. When sanctions were applied against Rhodesia, most exports to that country were prohibited, and a lucrative market offered to other nations. Add to this a general slowing down in the growth of world trade, and a costly seamen's strike, and it is little wonder that Britain could not pay her way.

Trying to Put Matters Straight

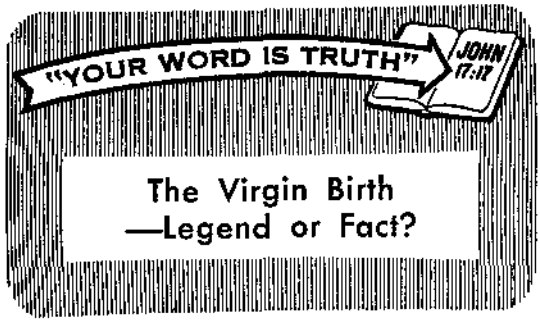
When a Labor government was returned to power in 1964 it announced its intention to put matters straight. Exporters and areas in need of development were given special incentives. Imports were discouraged by a 15-percent surcharge, and a wages-and-prices "freeze" and "squeeze" was designed to bring inflation to a standstill and make the nation competitive once again. Bulldog Britain set its teeth and growled, but bore it grimly. As time went on, reassurances were given that the country was making headway. The import surcharge was removed, mainly because of pressure from abroad. But time was not on the side of the government. The balance-of-payments progress seemed slow. Unemployment began to rise, exceeding the limits set, and bringing bitter reproach from Labor supporters. The measures to hold down inflation were becoming very unpopular, and each Parliamentary by-election showed a greater swing away from Labor.

Then came the Middle East war and the closing of the Suez Canal. Import costs rose sharply and worldwide confidence in the pound continued to ebb. Sterling balanced precariously on a knife-edge. Only the merest straw of bad fortune might upset it. The straw was provided by a dock strike. It piled up exports and plunged the balance of payments into a record monthly deficit of £107 millions, which signaled the fall of the pound.

In short, that is what happened, and what it means to the British.

Diving Women

● Along the seacoasts of Korea and Japan there are about 30,000 women who support their families by diving for shellfish and edible seaweeds. Without special breathing equipment they dive in depths varying from fifteen to eighty feet, holding their breath as much as two minutes. They forage the sea bottom in this manner four hours a day in warm weather. Even a pregnant woman may work up to the day of delivery and then nurse her baby afterward between diving shifts.



IS THE virgin birth of Jesus Christ a historical fact or merely an unsupported legend? Among recent answers given to that question is the one found in the popular book *The Life of Christ* (1967) by the Italian author Marcello Craveri and which has been translated into English. According to him, the virgin birth "is a belief that does not go back to the time of Jesus and therefore it can be disregarded by those who concern themselves with the historical rather than the legendary reconstruction of the life of Jesus himself."

And from the Toronto *Daily Star,* August 23, 1967, we learn that in the Netherlands many Roman Catholic priests and theologians no longer believe in the virgin birth of Jesus Christ but hold that Joseph was his natural father. In this they are taking the position that many Protestant clergymen have taken, such as H. E. Fosdick, who some twenty years ago wrote in his book *The Man from Nazareth:* "There is no evidence in the Gospels, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin born."

A favorite claim of those who deny the virgin birth of Jesus is that the opening chapters of Matthew and Luke were later additions. But for this they have absolutely no manuscript authority but are merely engaging in wishful thinking. The united testimony of the oldest Greek manuscripts and oldest versions or translations is to the effect that these chapters were recognized as authentic Scripture from earliest times. Further, Luke's typical medical language incontrovertibly stamps the first three chapters of his Gospel as his.

Equally without foundation in fact is the claim that the virgin birth of Jesus finds no support in the rest of the Christian Greek Scriptures. If not explicitly stated, it is incontestably implied time and again, and that in particular by Jesus himself, and by his apostles John and Paul. Repeatedly Jesus referred to his previous existence before he was born as a man. He said that he "descended from heaven," that "I am the living bread that came down from heaven," and that "before Abraham came into existence, I have been." Further, he prayed: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was." What could be plainer than these statements? For Jesus to have an unbroken existence even as he himself testified, he simply could not have had Joseph as his father but must have had Jehovah God, who transferred his life from heaven to the womb of the virgin Mary. —John 3:13; 6:51; 8:58; 17:5; Matt. 1:18-25; Luke 1:26-35.

As for the testimony of the apostle John, he begins his Gospel by telling that the Word, later to become Jesus, was with God in the beginning and that all things came into existence through him. Also that "the Word became flesh and resided among us," as the "only-begotten son." How could it be said that the Word *became* flesh, clearly implying a prehuman existence, if Joseph had been Jesus' father? Yes, how could Joseph have been his father and yet Jesus, in his prehuman existence, be the one through whom all things came into existence? The only way these things could be true of Jesus was by

his having had a virgin birth.—John 1: 1-3, 14.

And the apostle Paul gives us similar testimony. In comparing Jesus Christ with Adam he says: "The first man is out of the earth and made of dust; the second man [Jesus] is out of heaven." How could it be said that Jesus was "out of heaven" if Joseph had been his father? He would no more have been out of heaven than any other man that ever lived. Further, in counseling Christians to lowliness of mind Paul points to the example of Jesus, "who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men." Then again, Paul refers to Jesus as "the image of the invisible God, *the firstborn of all creation*; because by means of him all other things were created in the heavens and upon the earth," thereby corroborating what John said about the Word.—1 Cor. 15:47; Phil. 2:5-8; Col. 1: 15, 16.

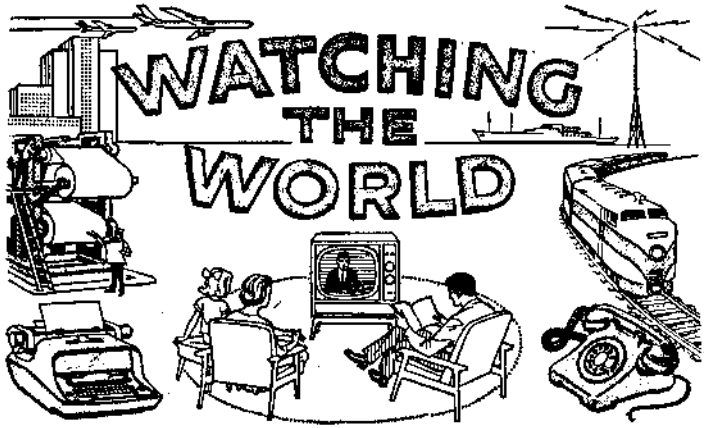
In fact, even in the Hebrew Scriptures we have an intimation of Jesus' virgin birth. Thus the prophet Micah foretold that from Bethlehem will come "the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite."—Mic. 5:2.

Support for Jesus' virgin birth is also found in his sinlessness. Because of Adam's transgression "sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." As Job observed: "Who can produce someone clean out of someone unclean?" No one! But Jesus was without sin. He could challenge his opposers to convict him of any sin. Of him his apostles wrote that "he committed no sin, neither was deception found in his mouth," and that he was "guileless, undefiled, separated from the sinners." For this to be true of Jesus he had to have a perfect Father, not imperfect Joseph.—Rom. 5:12; Job 14:4; 1 Pet. 2:22; Heb. 7:26; John 8:46.

And it was absolutely necessary, yes, imperative that Jesus be sinless, for he came, as he himself confessed, "not to be ministered to, but to minister and to give his soul a ransom in exchange for many." None of Adam's imperfect offspring could do that, even as the psalmist shows at Psalm 49:7, 8. As John the Baptist proclaimed, Jesus was "the Lamb of God that takes away the sin of the world!" Supporting this truth are the words of Paul: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—Matt. 20:28; John 1:29; 1 Tim. 2:5, 6.

In further support of the virgin birth is the fact that the early "Christians," immediately after the days of the apostles, with extremely rare exceptions, all held to the virgin birth of Jesus. They defended this teaching against both Jews and pagans, even as their writings show. This certainly could not have been the case had the virgin birth been a legend or myth that gradually developed, especially since there is no record in the Hebrew Scriptures of virgin births taking place. Pagans had myths of virgin births, but not the Jews. —*(The) Virgin Birth of Christ*—Orr (1907); Machen (1930).

So we cannot escape it. We cannot deny the historicity of the virgin birth merely by trying to do away with the first chapters of Matthew and Luke, for which there exists no justification whatever. The Word of God, the Bible, stands or falls together on this teaching. Men without faith may stumble at the miracles recorded in the Bible, but those with faith know that "with God no declaration will be an impossibility," even as the angel Gabriel assured the virgin Mary.—Luke 1:37.



Earthquakes Strike

◈ The subcontinent of India, from Bombay to Bangalore, was shaken by an earthquake on December 11. At least 100 persons were killed and more than 1,000 injured in the quake. The magnitude of the earthquake was 6.25 on the Richter scale. The most destructive quakes are 7.9 on the scale. Koyna, a power project town about 150 miles southeast of Bombay, was badly hit, with 80 percent of the houses destroyed.

Debar, a town of 7,500 on the Yugoslav-Albanian border, was also razed to the ground by a severe earthquake that registered 6.5 on the Richter scale. At least 18 persons were killed and 174 injured. Light tremors on the morning of November 30 undoubtedly averted a far heavier death toll, because the people fled into the streets before the severe shock came and their houses collapsed.

Food Poisoning

◈ According to J. L. Goddard, commissioner of the U.S. Food and Drug Administration, food poisoning caused by the bacteria salmonella could become the greatest and most serious medical problem of our times. In 1951 only 1,700 cases were reported. In 1965 there were more than 20,000 cases. But Dr. Goddard said most scientists agree that only a small percent of the total number of cases are reported.

Soul-searching Editorial

◈ The national Catholic weekly, *The Tablet*, laments "the growing proportion of Catholics in prison." It suggests there could be a link with "too permissive Catholic attitudes towards liquor" and reports that "Catholic social functions too often become Catholic swills." Also, it notes that "Catholics have come close to canonizing gambling."

Dreaded Diseases Increase

◈ Three dreaded diseases have shown noticeable increases. The National Communicable Disease Center said that these diseases were malaria, leprosy and diphtheria. In 1966 malaria cases in the United States increased at the fastest rate in more than thirty years.

'A Sane World'

◈ Nobel Prize winner Sir Macfarlane Burnet recently told a hundred of Australia's leading biologists that all the odds were against humanity's holding back indefinitely the major catastrophes of nuclear holocausts and mass starvation. Humanity, he said, had passed the stage when intellectuals could dream of creating 'a sane and peaceful world.' But man's inability to bring such stability to human society does not leave God-fearing persons without hope. The Bible foretold long in advance the conditions now on earth, and it also gives details concerning the peaceful new order sure to come by means of the kingdom of God.

"Thou Shalt Not Kill"

◈ A published Associated Press dispatch said: "A chaplain is conducting an Army-wide crusade through closed circuit television espousing the premise that a soldier does not violate the Biblical commandment 'Thou Shalt Not Kill' when he goes into battle. 'A soldier doesn't kill for personal gain,' said the Baptist Maj. Eugene E. Allen. 'He doesn't murder.' " The fact that soldiers are serving their country renders the commandment irrelevant to the United States fighting man, Allen said. Do you agree with that? Did the fact that Hitler's soldiers were serving their country during World War II also make God's command irrelevant in their case? Or did it simply mean that priests and preachers who blessed Hitler's armies had turned their backs on God?

What Youth See

◈ The fraternities at Washington University, St. Louis, conducted a three-day symposium in which they expressed what they thought of the world at large. Here are some of their thoughts as reported in *Science*, December 1967: "We look at the church and see an institution that is more a social gathering place than a source of spiritual inspiration. . . . We look to the business community and the professions . . . and we are troubled by the mass bureaucracy which seems everywhere to stifle individual growth . . . and which promotes a striving for acceptance which is often at the expense of justice. We look to government and wonder whether our vote and our voice is really

heard. . . . We see a war which we are asked to fight, but whose course we have little if anything to say in determining." Many youth expressed deep unhappiness. "What is worse," says the report, "most seemed to be without hope, and religion had lost its role as a source of comfort."

Economic Troubles

◈ Uruguay's 2,700,000 people have largely been well fed, well dressed and well educated, and not too many really suspected that they were on the brink of bankruptcy. The country has gone into debt abroad to the amount of $438,000,000, and gold reserves have tumbled to $146,000,000. Since January 1967 the cost of living has leaped 92 percent. Early in November, Uruguay's economic troubles required President Oscar Gestido to declare his fourth devaluation of the peso since taking office last March.

Medical 'Cannibalism'

◈ Twenty-five-year-old Denise Ann Darvall died as a result of an auto accident, but her heart continued to beat in 55-year-old Louis Washkansky's body. Denise's kidney was also removed and continued to function in the 10-year-old body of Jonathan Van Wyk. Washkansky's own heart had reportedly degenerated to the point of uselessness. On December 3 a team of doctors removed his heart and made the transplant, but the patient died after 18 days. The operation took place in Capetown, South Africa. The New York *Times* for December 5 editorially made this interesting comment: "True, this is not the first time that a corpse has been 'cannibaized' to aid the living. Blood, kidneys, livers and heart valves have been transplanted before for the benefit of the sick." The point that strikes our interest is that the editor should recognize these forms of transplants as a kind of 'cannibalism.'

Drought Disaster

◈ As the temperature soared to 100 degrees, 123 bush fires burned out of control across the State of Victoria in Australia. Due to one of the worst droughts in the State's history, some 30,000 sheep had to be stocklifted out of the stricken area. The best most farmers in that part of the southern hemisphere could hope for out of their wheat crops was seed. There has been a ban placed on the use of water.

Religious Frauds

◈ "Religious frauds have become a multimillion dollar business," says H. B. Montague, chief inspector of the United States Post Office Department. "And they appear to be growing in number." The inspector said that a number of individuals have used the mails to defraud the public in the name of God. One reportedly represented himself as "a man who has sat and talked with God in the presence of a heavenly choir" and who has been "blessed by God with power to intercede" for others. People were asked to send in donations. The clergyman said that their money would be used entirely for "religious purposes," whereas "he has used donations for his personal enrichment to purchase a home . . . luxury automobiles, boats and a seaplane." Within the past year and a half, postal inspectors have investigated thirty-three individuals or organizations suspected of using the mails to defraud the public in the name of God.

Five Killed by Blood

◈ A published Reuters report from Brescia, Italy, tells of five people dying after receiving a transfusion of defective blood. They might have been alive today had God's restriction on blood been observed and one of the available plasma volume expanders used instead.

Fewer Priests

◈ Czechoslovakia has only two seminaries in the country. In 1966, 24 Catholic priests were ordained. In 1967 the number was 19. Before World War II there were, on an average, between 250 and 300 new priests ordained each year from 13 seminaries. And in The Hague, the Netherlands, according to the *Christian Heritage* for December 1967, there were 373 ordinations of priests in 1959, but only 226 in 1966.

Churches Closed

◈ Albania's radio Tirana reported that people in northern Albania had voted 400 to 4 to turn the Catholic church of St. Anthony into a "house of culture." Reports out of Albania also stated that the government's "Red Guard" units burned religious pictures and statues and had turned the only Catholic church in Fieri into a vocational school. Three priests were ordered to become workers in a local cooperative, according to a Sicilian report.

In the Grip of Crime

◈ Crime is costing America $27,000,000,000 annually, said the nation's No. 1 police officer, F.B.I. Director J. Edgar Hoover, as 1967 was drawing to a close. In 1966 crime increased 11 percent over 1965. It climbed 17 percent in the first six months of 1967 over the comparable period in 1966. The growth of crime is outstripping that of population by 7 to 1 and has become the leading internal problem of the United States. Crime is so bad, said Hoover, that Americans live in fear of their lives. What is to blame? He says public apathy, misguided sociologists, well-meaning but misinformed public officers who rationalize the spiraling crime rate and excuse criminal behavior, judicial leniency and unrealistic parole practices. There is another reason, found in the Bible at Revelation 12:12:

"Woe for the earth . . . because the Devil has come down to you, having great anger, knowing he has a short period of time."

How Much Is a Life Worth?

◈ The *Medical Times* for November 1967 makes these interesting observations: "The cost for killing a North Vietnamese soldier has been judged to be about $500,000. If one runs over a citizen in Saigon and is at fault, he is fined $15. If the injured person dies, the fine is $30. An estimated cost for transplanting a kidney in an effort to salvage a life is $50,000. The cost for creating, feeding, clothing and educating a healthy child in the high-cost communities of this country is less expensive."

Snake Charmers

◈ For the last sixty years, Morbund, a village about fifteen miles north of New Delhi, India, has remained the mecca of snake charmers; and some 50 families of professional charmers reportedly live there now, teaching the trade to their children. At present there are some 50,000 snake charmers in India, but the trade is fading out. "There still are plenty of cobras for us to catch and train," said Anokhe Lal, the ace of the snake charmers, "but few tourists these days are interested enough to pay to see the snake sequence." Snakes in India are sacred. On "Naagpanchami" day (literally, the birthday of the serpent king), Hindu women feed milk to snakes and offer sumptuous tips to their charmers. Yet more than 10,000 persons die of snakebites in India each year.

Canadian Crime Rate Up

◈ There are about 80,000 men behind bars in Canada today, proportionately three times as many as in Britain; and 15 times as many as in Sweden. Dr. R. W. Shepherd, president of the St. Lawrence House, said that the rate of recidivism (relapse into crime) in Canada is about 80 percent, and added: "Statistics show that if the rate continues to grow in Canada as it has in the past, then we shall have 300,000 Canadians behind bars in 1975." He stated that it cost more than $3,000 a year to keep a man in prison, to say nothing of the much heavier expense involved in tracking him down, arresting him and trying him. The doctor also said that experience had shown that the environment to which a man returned in the first few weeks following his release played a major part in his future conduct.

Where do you go to get your Bible questions answered?

Why not draw on the wealth of material published during the past year in your copies of the *Watchtower* and *Awake!* magazines? The *Watch Tower Publications Index* for 1967 contains a complete subject and scripture index to all twenty-four issues of each and covers as well the other literature published during the year. Get your copy at once. Send only 10d (for Australia, 10c; for South Africa, 7c). Also available are the indexes for the years 1930-1960 (8/6 [for Australia, $1; for South Africa, 70c]) and 1961-1965 (4/3 [for Australia, 50c; for South Africa, 35c]).

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Awake!

MALAWI'S Anti-Christian ATROCITIES

—A Shame on Africa

SEE REPORT ON PAGE 16

FEBRUARY 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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"FAITHFUL are the WOUNDS of a FRIEND"

THERE are many ways in which we can prove ourselves to be friends of those we love. The popular saying, "A friend in need is a friend in deed," surely indicates one of such ways. No doubt about it, a true friend will prove himself such when there is material or financial need. But there are also other needs to which a true friend will respond. One may need to be admonished, to have the truth told to him. Doing so would also be proof of friendship, even as indicated by the inspired proverb: "Faithful are the wounds of a friend."—Prov. 27:6, *RS*.

Of course, all such is the opposite of the ways of the world. It has just the opposite slogan, "Your best friends won't tell you." By this is meant that one's closest friends shrink from telling an unflattering or embarrassing truth when one really needs to have such a truth told him. For example, a popular magazine once told of a matron's wearing a really ridiculous-looking hat that embarrassed her club members, yet none had the courage to tell her so. One of her friends thought she would solve the problem by buying it, and so she went to this matron and highly praised the hat and begged her to sell it to her, which the matron finally did. But that did not solve the problem, for the matron simply went out and bought another hat like it, only one looking still more ridiculous! Telling her a badly needed unpleasant truth was a test of friendship that this clubwoman's friends apparently could not meet.

Yes, sincere friendship recognizes the obligation to help in such circumstances, even as the Word of God, the Bible, repeatedly shows. For example, by means of Moses, Jehovah God counseled the ancient Israelites: "You must not hate your brother in your heart. You should by all means reprove your associate, that you may not bear sin along with him. . . . you must love your fellow as yourself. I am Jehovah."—Lev. 19:17, 18.

The Bible gives us an example of this in the case of the apostles Peter and Paul. Peter, because of fear of what some Jewish Christians from Jerusalem might think, quit associating with Gentiles who had become Christians and even caused others to be influenced by his fear of man. Although Peter had been used very prominently by God, this did not keep the apostle Paul from reproving Peter in this matter, even doing so publicly because of the harm Peter was doing. How did Peter react to this reproof? The Bible does not directly state,

but we can be certain that he appreciated being set straight, for years afterward he referred to Paul as "our beloved brother Paul."—Gal. 2:11-14; 2 Pet. 3:15.

The more serious the matter, of course, the more difficult it will be to speak the truth, and yet the more imperative that we do. Thus a mature Christian minister once saw a young Christian woman keeping company with a man of questionable morals. He could have ignored what he saw, but no, he felt an obligation toward her. So at an opportune time he sounded a note of warning, pointing out what the Bible has to say about associations and marriage for Christians. She failed to heed the warning, and got into trouble. But his conscience was clear; he did not bear sin along with her. In the end she recovered and was grateful for his having displayed true friendship by warning her.—1 Cor. 7:39; 15:33.

Truly, speaking out in such instances is proof of love and is what we actually owe others. Certainly if we were headed in a wrong direction we would appreciate being warned, would we not? (Luke 6:31) But let us not overlook that all such should be done with kindness, modesty, showing true love and empathy, in the way that we would like others to bring something like that to our attention. Yes, in mildness. (Gal. 6:1) While God's Word states, "Better is a revealed reproof than a concealed love," such does not at all imply harsh, blunt or tactless reproof.—Prov. 27:5.

Offering correction or reproof can be in matters little as well as big. For example, a public speaker once likened certain persons who refused to face the facts to the ostrich which, he said, hides its head in the sand when frightened. However, a close friend of his, when alone with him, kindly called his attention to a statement appearing in *The World Book Encyclopedia* (1966 ed.), Vol. 14, page 660: "The ancient belief that an ostrich hides its head when frightened is only a fable." The speaker was very appreciative of having this called to his attention and, in fact, wondered why no one had previously done so.

But there is also another side to this matter of the wounds of a friend being faithful. Even as true friendship should cause us not to shrink from mentioning things that should be mentioned out of fear of offending, so, on the other hand, wisdom and love should make us ready to accept, yes, to welcome, such reproof. As faithful King David expressed it: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse."—Ps. 141:5.

All such might be said to be wisely putting first the higher interests of others as well as of ourselves. And when we calmly think it out we must agree with King David that it is as a soothing oil for which we should be thankful, as it means improvement and might even mean the difference between happiness and misery, if not also between life and death. In taking this attitude we are proving another proverb true: "He that is reproving a man will afterward find more favor than he will that is flattering with his tongue."—Prov. 28:23.

Truly, here we have another example of how the Bible is "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." So let us not resent it when others seek to help us by means of a reproof and neither let us shrink back from sounding a warning or offering a correction when there is need, but being careful to do so in kindness and mildness, in love and with empathy, even as the Scriptures counsel.—2 Tim. 3:16, 17.

DID EARLY CHRISTIANS BELIEVE in a Trinity?

Who formulated the Trinity doctrine? Is it found in the Bible?

THE Trinity has been called "the central doctrine of the Christian religion." It affirms, according to the Athanasian Creed: "The Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but one God." Modern Catholics generally accept this as an expression of their faith.

The Augsburg Confession of 1530, which is said to formularize the teaching of Protestantism, describes the Trinity in these words: "There is one divine essence which is called and is God, eternal . . . yet there are three persons of the same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost."

Is this what the early Christians believed? Did they conceive God as being 'three persons in one'? Is this teaching expressed in the Bible? "Why, of course!" the majority of churchgoers in Christendom would answer. But is this what the evidence actually indicates? Leading Catholic and Protestant authorities recently have made some revealing comments on the matter.

Time of Origination

For example, the *New Catholic Encyclopedia* (1967), bearing the *Nihil Obstat* and *Imprimatur* indicating approval, points to the lack of evidence that the Trinity doctrine is taught in the Bible or was believed by early Christians. Under the heading "Trinity, Holy," on page 295 of Volume 14, it begins with the straightforward admission:

"It is difficult, in the second half of the 20th century to offer a clear, objective, and straightforward account of the revelation, doctrinal evolution, and theological elaboration of the mystery of the Trinity. Trinitarian discussion, Roman Catholic as well as other, presents a somewhat unsteady silhouette.

"Two things have happened. There is the recognition on the part of exegetes [ones who explain the Scriptures] and Biblical theologians, including a constantly growing number of Roman Catholics, that one should not speak of Trinitarianism in the New Testament without serious qualification. There is also the closely parallel recognition on the part of historians of dogma and systematic theologians that when one does speak of an unqualified Trinitarianism, one has moved from the period of Christian origins to, say, the last quadrant of the 4th century. It was only then that what might be called the definitive Trinitarian dogma 'one God in three persons' became thoroughly assimilated into Christian life and thought."

Does this mean that it was not until the fourth century, some three hundred years after the death of Christ, that the Trinity doctrine became accepted? It has often been asserted that first-century Christians believed in the 'one God in three persons' concept. But after discussing the origins and gradual development of the

Trinity doctrine, note what the *New Catholic Encyclopedia* says on page 299:

"From what has been seen thus far, the impression could arise that the Trinitarian dogma is in the last analysis a late 4th century invention. In a sense, this is true . . . The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title *the Trinitarian dogma.* Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective."

How interesting! The idea of the Trinity, as it was expressed in the fourth century and is taught today, was completely foreign to the mentality or perspective of early Christians! Why is this? Is it because the concept of 'three persons in one God' is not taught in the Bible?

Bible Support for Doctrine?

Trinitarians have often tried to show that the Trinity doctrine is taught in the so-called Old Testament, or Hebrew Scriptures. They have pointed to the use of *Elohim* (Hebrew for God), which is often the plural of excellence. They have drawn attention to places where God used the expression, "Let us." (Gen. 1:26) And they have picked out phrases in the Bible, such as, "Holy, holy, holy is the LORD." (Isa. 6:3, *AV*) These, they have argued, are evidences of the Trinity doctrine.

However, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (1957), Volume 12, page 18, notes: "Only an inaccurate exegesis [explanation] which overlooks the more immediate grounds of interpretation can see references to the Trinity in the plural form of the divine name Elohim, the use of the plural in Gen. i. 26, or such liturgical phrases of three members as the Aaronic blessing of Num. vi. 24-26 and the Trisagion [meaning "Three Times Holy"] of Isa. vi. 3." The *New Catholic Encyclopedia* is even more pointed, saying without qualification: "The doctrine of the Holy Trinity is not taught in the OT [Old Testament]."

Is the Trinity doctrine, then, taught or explained anywhere in the Bible? No, neither the word "Trinity" nor the Trinity doctrine is mentioned therein. The *New Catholic Encyclopedia* says of the Trinity, on page 304: "It is not, as already seen, directly and immediately the word of God." "The object," this source noted earlier, "is to uncover the roots of Trinitarian dogma in the Biblical source. . . . The object is not, certainly should not be, to demonstrate that Matthew or Paul or John is 'saying' the 4th century Trinitarian dogma." But even the presupposed roots of the Trinity teaching are not mentioned in the Bible.

Theologian Johan B. Hygen, professor at the University of Oslo, writes in *Norsk Teologisk Tidsskrift* (*Norwegian Theological Magazine*), in the first issue of 1967: "Most theologians today recognize that this doctrine is not found in the Bible. The most conservative Regin Prenter even says that it is altogether useless to look for it there."

With what Bible passages, then, do Trinitarians endeavor to support their doctrine? After admitting that the Trinity is not taught in the Old Testament, the *New Catholic Encyclopedia,* on page 306, offers the following as the strongest Scriptural evidence for the 'three persons in one God' concept: "In the NT the oldest evidence is in the Pauline epistles, especially 2 Cor. 13:13 [13:14 in many Bible translations] and 1 Cor. 12:4-6. In the Gospels evidence of the Trinity is found

explicitly only in the baptismal formula of Mat. 28:19."*

Is there even the remotest evidence in these texts that God is 'three persons in one'? Note how they read in the Catholic Douay Version Bible: "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all." (2 Cor. 13:13) "Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all." (1 Cor. 12: 4-6) "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

True, each of these texts mentions God, his Son Jesus, and the holy spirit or "Holy Ghost." However, do they say that these are 'three persons in one God'? Do they in any way indicate that God, Jesus and the holy spirit are equal in power, are of the same essence and are coeternal? Not at all! There is much more frequent mention in the Bible of 'Abraham, Isaac and Jacob' together, and 'Peter, James and John' together. (Ex. 3:15, 16; 4:5; 6:3; Mark 5:37; 9:2; 14:33) Yet, it would be absurd to conclude that simply their being mentioned together is a basis for believing that they are 'three persons in one'! The fact is, as many present theologians admit: The Trinity "doctrine is not found in the Bible." Yes, "it is altogether useless to look for it there."

Early Christian Belief

What, then, did early Christians believe regarding God and the Messiah, Jesus? They believed the plain, uncomplicated Bible teaching that Jehovah God is Jesus' Father, and hence that Jesus is subordinate and lesser than God. (John 8:42; 13: 16; 14:28) They believed, too, that before coming to earth Jesus existed as a mighty, invisible angel. They believed that this mighty creature had been created by God, being "the first-born of all creation," and God's "only-begotten son." (Col. 1:15; John 1:14; 8:23; Rev. 3:14) They also believed that God sent this Son to earth to provide a ransom for sinful mankind, and after Jesus' death in faithfulness God resurrected him back to heavenly life as a mighty spirit creature again.—John 3: 16; Matt. 20:28; Acts 2:32.

Because of these Biblical beliefs early Christians did not consider God to be 'three persons in one.' Regarding this, Martin Werner, as professor in the University of Bern, in his book *The Formation of Christian Dogma* (1957), observes: "The Primitive Christian conception of the Messiah as a high angelic being also explains for us the fact, which is of great doctrinal importance, that in the Primitive Christian era there was no sign of any kind of Trinitarian problem or controversy, such as later produced violent conflicts in the Church. The reason for this undoubtedly lay in the fact that, for Primitive Christianity, Christ was . . . a being of the high celestial angel-world, who was created and chosen by God."

Yes, early Christians believed that Christ in his prehuman existence had been created by God, and that in heaven he was an angel subordinate to God. In commenting on this matter, Trinitarian Aloys Grillmeier admits in his book *Christ in Christian Tradition* (1965): "It is quite true that the *Christos Angelos* theme is a very real one and that it had an important position in the early Christian period . . . We may point out the over-estimating

* Modern Catholic scholarship acknowledges that 1 John 5:7, often pointed to as support for the Trinity teaching, is spurious. It is not found in any Greek manuscript earlier than the fifteenth century, and, therefore, the *New Catholic Encyclopedia* does not even mention this text in its discussion of the Trinity.

of the *Christos Angelos* idea, but within limits it is not to be denied as a historical fact. The sources testify that Christ was given the name 'angel' right up until the fourth century."

Trinity Introduced

It was only when men abandoned these Scriptural views that they adopted the Trinity. Professor Werner explains: "The Trinitarian problem first emerged when the Church in its theology was constrained . . . to abandon the concept of subordination [of Christ to God] for that of co-ordination. Almost insoluble difficulties then inevitably produced themselves." Even the ardent Trinitarian Grillmeier admitted that, because of the beliefs of early Christians, "no approach to the question of the Trinity could be made in primitive Christian times."

It was by a slow, gradual process that the Trinity doctrine was formulated by men who had deviated from the faith of the first-century Christians. Eventually, at the church council in Nicaea in 325 C.E., it was proclaimed that God and Christ were one substance (*homoousios*). This unscriptural proclamation met with much opposition from Arius and others who held to the Bible teaching that Christ was subordinate to God. Professor Werner notes the inability of the supporters of this new doctrine to defend it against the plain statements of the Scriptures. He cites the example:

"The Homoousians were completely helpless when confronted with the passage of [Mark 13:32] which was a favourite weapon of the Arians, for therein the 'Son' is equated with the angels in knowing no more than they the day and the hour of the End, which the Father alone determined. It is not a 'human nature' of Jesus, but just the 'Son' who is expressly described here as being ignorant—an absurdity, if the 'Son' is interpreted in terms of the *homoousia* theory, as being in a relationship of substantial identity to the 'Father.' Consequently, there was only left to Nicene neo-orthodoxy a resort to literary violence, namely, to deny flatly the ascription of ignorance to the Son in Mk. xiii, 32."

To this day Trinitarians remain incapable of supporting this self-contradictory doctrine with the Scriptures. They, too, are forced to deny flatly what the Bible says about God and Christ. To believe the Trinity doctrine makes it necessary to set aside and ignore the plain statements of God's Word. For the Scriptures clearly show that Jesus Christ is a creation of God, and has at all times been subordinate to Him. This is what the early Christians believed. The evidence is conclusive that they did not believe in a Trinity. And the reason why is clear: The Bible does not teach the Trinity. Will you remain a member of a religious organization that teaches this unscriptural dogma? Not if you want to please God!

Wisdom of the Body's Creator

Despite human imperfection, the more man learns, the greater becomes his reason for awe and admiration at how the human body is designed. The San Francisco *Examiner & Chronicle* of September 11, 1966, quoted Dr. W. W. Akers, a Rice University engineer working with surgeons to build an artificial heart, as saying: "The body is the ultimate in technological perfection. Almost any machine you can dream up —no matter how sophisticated—you can look into the body and find one better."

The Poor Pay MORE FOR LESS

WHEN you buy a pound of butter, you ought to have the assurance that you will get a pound of butter, not three-quarters of a pound or some substitute. You should not be tricked or forced into paying high butter prices for low-grade substitutes either. You should get what you pay for. However, this often is not the case, especially so where the poor shop. Despite much strict supervision, there is still a lot of manipulating of prices and scheming that goes on to outwit the buyer. And the poor are the ones most often cheated.

For example, last April, on crowded East 117th Street in New York city, the poor people of the neighborhood took measures to deal with high food costs. "People got tired of finding that, right before welfare-check days, everything was stamped a few pennies higher in the stores," said a housewife. These people organized their own bargain grocery outlet, where they sold soap, soup and milk, and so forth, at reduced prices to clientele made up exclusively of families on welfare. Some neighborhood merchants objected, but it was their own "unfair price-fixing," as housewives termed it, that led to the opening of the community bargain store. Some merchants, not all by any means, were trying to take unfair advantage of the poor.

But were some of the neighborhood merchants overcharging the poor? Judge for yourself. At the newly formed bargain store in Manhattan a quart of orange juice priced at 25 cents was selling for 45 cents in a grocery store nearby—almost twice the price—and for 29 cents in the supermarkets. Large eggs, priced 45 cents a dozen at the bargain store, were 22 cents cheaper than at the small grocery a few blocks away. Coffee priced 79 cents at the bargain store was selling for 88 cents a pound at stores operated by neighborhood merchants. The Manhattan store organized by the community poor was able to sell lard for 20 cents, instead of 25 cents; milk for 23 cents, instead of 27 cents; a bottle of catsup for 20 cents, instead of 28 cents; onions for 6 cents a pound, instead of 15 cents. The differences in prices are great in some cases, and in other cases they amount only to pennies, but they do add up. A mother of three young children said that she usually spent $32 a week for food. She had $28 worth of foods stacked in two carts from the newly formed bargain store. She estimated that the supply would last "almost two weeks." In other words, by going to the

new store she cut her food bill almost in half—a worthwhile saving.

To many persons these differences in prices may not seem much, but to the poor people, many of whom are unemployed or part-time workers existing primarily on welfare or pension checks, any increase in food prices can be the difference between eating and not eating for a day or so before their monthly check arrives. For them, food is the major item in their budget.

The fact that the poor pay more was emphasized in a presentation of National Educational Television in New York city. A portion of the transcript of National Educational Television's *N.E.T. Journal - The Poor Pay More,* states:

"All too frequently, when the [poor] sign an installment contract, or make a purchase, they pay higher prices, get exploited more often and receive worse quality merchandise than anyone else. . . . Government sponsored studies have alleged that the poor pay more. A study made by an anti-poverty agency contended that the poor pay more for food than do middle and upper income families."

Investigations disclosed that a certain jar of mayonnaise was 31 cents where the upper- and middle-income families shopped, 41 cents where the poor bought their food. A brand of peaches was priced at 39 cents where middle-income families bought; the poor paid 45 cents. Vinegar sold for 18 cents in the better neighborhoods; the same bottle cost the poor 25 cents. A bottle of corn oil sold for 59 cents on 72nd Street in New York city and 65 cents on 120th Street, where these price comparisons were made. Such prices tend to indicate that the poor pay more.

The Kiplinger Washington Letter, circulated privately to businessmen, dated October 6, 1967, said: *"Supermarkets in poor areas* will be hit by more consumer protests following claims of price gouging against the poor in Washington, D. C." On October 12 three housewives told a Congressional hearing that a large supermarket chain charged poor persons higher prices than they did persons in middle and upper incomes. They said prices in three stores in the poverty areas of the District of Columbia were an average of 9.1 percent higher on September 1, when welfare checks were received, than in the six other stores. Under questioning, the women also said that the stores in the poverty area were dirtier and had poorer service.

Arthur Ross, commissioner of the Labor Statistics Bureau, said a survey showed food prices tended to rise in the Watts neighborhood of Los Angeles when relief checks were distributed. He said that the spot check of eighteen food products in chain and independent stores showed that "among items where prices changed, there had been more increases in the Watts area than in higher-income areas of Los Angeles."

Why the Poor Pay More

The poor pay more perhaps because they are often less observant, less informed on price changes and moneymaking schemes. They also appear to be more easygoing and do not complain as much as some when irregularities are uncovered. Sometimes, too, it may be because insurance rates are higher for store owners in areas that have been marked by violence.

A number of large American chain stores claim that they pursue a one-price equal-quality policy throughout their stores. But some large chain stores are known to have advertised products at certain prices, while at certain stores the products were marked with higher prices. The prices on the products had not been

changed, and a poor housewife who would purchase these products would often pay the prices that were marked on the product itself, not the price that was advertised in the newspaper. In two stores a total of twenty items were found either priced higher than advertised or not available. Sometimes a sign was placed in front of the product with the sale price on it, and yet the product was marked with the higher price. Unless the shopper is alert he may pay more than the advertised price. And it is usually the unobservant poor who pay the higher prices.

Paying for Poor Quality Too

One reporter stated that in East Harlem, New York, bread and cake, supposedly unsold that day, and offered at bargain prices, "were actually left on the shelves for periods up to two weeks, often becoming molded." His study also showed that meat in the poorer neighborhood stores was of very poor quality, that the low-rent-area store was, in effect, "a dumping ground." The poor not only paid more, but received inferior quality for their money.

Often the poor are deceived into buying poor merchandise by fast-talking salesmen. The glib salesman promises a new refrigerator freezer, which turns out to be secondhand. The poor man may find himself paying new-product prices for secondhand merchandise. Other salesmen may promise they will send special quality foods at lower prices but the customer finds himself receiving poor substitutes for which he had paid peak prices. There are salesmen who make promises galore, but the guarantees, for the most part, are all verbal, and these are almost always not accepted in a court of law. Others say, "If anything is unsatisfactory, a refund will be promptly given." A refund in money is something seldom, if ever, given. The poor, however, are often too ready to believe what salesmen tell them, frequently to their sorrow.

Unfortunately there are some merchants eager to provide the poor with so-called "good buys" at exorbitant prices, and the merchandise all too frequently turns out to be very shabby. In one of the poorer sections of New York a sales pitch was made to a prospective furniture customer: "If you buy three rooms of furniture from me, I will give you a kitchen set free." What the salesman did not tell the customer, however, is that the markup on the other two sets of furniture was exorbitant, that the kitchen set was extremely flimsy, and was more than made up in the markup on the other merchandise included in the sale. Writer-producer Morton Silverstein of National Educational Television, interviewing a furniture salesman, asked about the average markup in furniture. The salesman said: "It's about 80 percent."

"Eighty to a 100 percent?" asked Silverstein.

The salesman's reply was: "Approximately."

Poor Pay High Interest Rates

The National Educational Television's journal says: "The poor man's troubles begin precisely because he is poor. In a society where the pressure to buy is almost irresistible, the poor have to turn to long term high interest credit buying, the most expensive kind, as their only means of moving toward what has been called the better life. . . . In every major city some merchants have discovered they can profit by selling a time plan with all its hidden costs, as well as the merchandise itself. . . . But all too often when the poor do buy, the payments last longer than the life of the furniture and appliances."

Dr. David Caplovitz, who did research

for National Educational Television's program, pointed out that a salesman may tell one that he is paying 10 percent a year. But 10 percent is not the true credit charge, Caplovitz says. "It is actually double that." The real tragedy, he says, "is that the customer hardly ever knows what he is paying in the way of a true annual interest rate. Clearly the low income customer cannot pay cash for such expensive merchandise, and so he must bear the cost of these finance charges which bring the final price of the merchandise to a great deal more than he himself had ever anticipated." Those who can pay outright eliminate finance charges. The poor man, when forced to finance, must pay more.

If at all possible, it would be wise for the poor not to buy on installment, especially if it is not a vital necessity. Many persons with modest incomes learn how to control their spending and do without until they have saved up enough for a wanted item, thereby paying cash and saving the interest costs; and at the same time the money they saved was earning interest in the bank. So thriftiness has advantages.

Poor Move to Protect Themselves

What can be done to protect the poor from exploitation? In a number of places the poor are moving to protect themselves. The community bargain store has come to the fore. More people are speaking about organizing cooperatives, credit unions, buying clubs as a protection against unscrupulous merchants.

The courts are also being petitioned to refuse to honor contracts that are deceptively worded and obviously written to confuse the customer. Stronger legal protection against fraud and deception than now exists is being urged.

More people are being educated as to the deception of greedy merchants. People are being trained to beware of advertisements that offer a great deal for a low price. Poor people are being educated to double-check closely the weights of purchase items and to study carefully the purchase receipt for errors. People are asked to be more observant. When bargain hunting, many find it advisable to take the advertisements with them and to make sure that they compare prices, as well as quality.

People are also encouraged always to try to buy on a cash basis for tangible savings. If they must borrow money, they are being advised to take out a bank loan at 6 percent interest, rather than the merchant's loan of 10 percent, to cover the total sales price.

All these safeguards have become necessary because personal standards of morality have slipped badly. Whenever merchants profit from the open ignorance of customers, whenever salesmen misrepresent the quality of their goods, then not only do the poor have to pay more, but all men suffer because God-given principles of decency and honesty are violated.

Until concern for the poor becomes a reality; until men come to appreciate that love, not selfishness, is the right way; until men come to understand that generosity, not greed, results in happiness; until then will the poor suffer and have to pay more.

Even though that happy day for the poor will not come until God removes the wicked at his war of Armageddon, still there is much that the poor can do to help themselves now by following the suggestions herein stated. And all merchants would do well to take to heart the inspired counsel recorded at Proverbs 22: 22, 23: "Do not rob the lowly one because he is lowly . . . For Jehovah himself will plead their cause, and he will certainly rob of soul those robbing them."

THOUGH man's cultural and living habits have changed as generations have passed, one thing that man has not changed is the desire for personal comfort. As long as the extremities of the seasons have existed there has been a need for humans to intervene and work to lessen the severity of either heat or cold. The common source of lessening this severity has been provided by the comforts of home.

There are many homes or dwellings today that, with a little knowledge and effort on the part of the inhabitants, could be made even more comfortable.

As time passes, architectural concepts change. With the advent of modern architecture and new trends in construction, particularly with emphasis on heavily glassed walls, and so forth, heating problems can be worsened. In earlier years when homes were quite simple and heavily built, they were more thermally sound. Fireplaces and wood stoves served as heat sources. As time went on, radiators afforded the luxury of having heat in more than one room of a building. Since the structures built at that time would be able to hold heat reasonably well, radiators would, and in many cases still do, provide comfortable room conditions.

With emphasis more on architectural appearance in modern structures, quite often good heating systems are neglected for the sake of the aesthetics of a home.

In many of the medium- and higher-priced homes, good central heating systems may be installed, but these may have considerable limitations. Whatever may be the case in your home, chances are that you could still increase the comforts of your home with little or no expense involved in doing it.

Drafts a Major Enemy to Comfort

One of the biggest menaces to comfort and health during the winter heating season is drafts. A little basic knowledge of what causes drafts and how to combat them can be instrumental in virtually eliminating them.

In colder climates, if you have fairly large glass or window areas, you can expect a downdraft of cold air from the colder window surface. The inside surface temperature of a single-pane glass panel in a 70° F. room when it is 20° outside, under average conditions, is about 32°. If the outdoor temperature dropped to 0°, the inside surface temperature would soon drop to about 16°. As the warmer room

air comes in contact with the cold glass surface, the air is chilled, making the colder air heavier than the warmer room air, thus causing it to fall down the window. This situation, known as a winter convection current, will cause the cold air to fall to the floor and then spill out onto the floor area. This is a common cause of cold feet. To a certain degree, drapes will help, but most of the cold air will merely spill out the bottom of the drapes to the floor area. That is why radiators or other types of heat sources are placed under windows to combat this.

Another draft source comes from infiltration of outside air due to wind. A room with one outside wall could possibly experience one air change per hour. If two walls were exposed to the exterior, this would increase to as much as one and a half air changes per hour. However, if doors and windows are weatherstripped, or storm sash is used, the air changes would reduce to about two-thirds of the above-mentioned rates.

Even light switches and electrical convenience outlets have been known to be sources of cold-air inlets under certain conditions. When a fireplace is not in use and the damper is open, heavier cold air will spill down the chimney into a room virtually as water would. The obvious thing to do in this case is for one to be sure the damper is closed when the fireplace is not in use.

Although some ventilation is essential, the control of air infiltration is helpful, and reducing it will substantially lower heating fuel cost. Electric baseboard heaters often are placed under extensive window areas to combat drafts. If this is contemplated, however, be sure that the wiring will accommodate the additional electrical load. Further, if drapes are used, these must also be considered for length, and so forth.

Radiation Independent of Air Temperature

Have you ever gone into a room where the thermometer registered a temperature generally considered comfortable and yet you felt chilled and just could not seem to get warm? In the majority of cases this circumstance stems from cold surfaces in the room. This is prevalent in rooms with cold walls, ceilings or floors.

The chilling sensation occurs due to heat from our skin radiating to a colder surface. A warm surface radiates to a colder surface regardless of the surrounding air temperature. Radiation can be illustrated with the skier who can comfortably stand on the ski slopes in the sunshine though stripped to the waist. The sun's direct radiation plus reflection of the sun from the snow warms him, provided there is not a wind present. However, when heat is transferred from our skin surface, we feel a chill.

For every degree the room surface temperature is lower than the desired effective room temperature, the air temperature must be raised about 1.4° above the desired comfort level. For example, if you wish a comfort level of 72° and the average surface temperature of the walls, floor and ceiling is 69° (called "mean radiant temperature"), the air temperature must be raised 4.2° above the 72° effective temperature or to 76.2° to compensate for radiation. This emphasizes the value of insulation by lowering inside surface temperature in addition to reducing heat loss.

The use of insulation in homes is generally accepted as good building practice for more reasons than one. In addition to reducing heat losses through ceilings or walls to as low as 20 percent or less of those of uninsulated structures, the inside surface temperature of the insulated wall or ceiling is considerably higher. Since "effective" room temperature is related to

room surface temperatures, the same degree of comfort can be obtained with lower air temperatures. The savings in fuel costs afforded by insulation will usually pay off the initial cost of insulation in a short period of time. In addition, one's home will be much cooler in the summer heat. Needless to say, insulation will be of little value in walls with a high percentage of glass.

Rugs and carpets also play an effective part in reducing cold floor surface temperatures, which cause cold feet; as well as reducing heat loss through floors over unheated spaces.

Thermostat Considerations

Homes that have become quite cold due to the heating system's being shut down the previous night certainly do not make getting up during those cold winter mornings any easier. If you are one of the many that wish lower temperatures during sleeping hours, this can be remedied by the installation of a night setback thermostat. These thermostats have a timing device so that, during the sleeping hours, the nighttime temperature in the house is reduced to your desired set point and then is raised to the desired daytime temperature by the time you are ready to arise from bed in the morning. If thermostat wires are accessible, a time switch could also do the same thing, with the exception that the heating system will completely shut off during sleeping hours.

If your heating system is controlled by a thermostat, the location of this sensing device is extremely important. If it is subject to cold-air drafts, it will overheat your house due to the influence of the cold air. Conversely, if you set a lamp or other heat source near it, your house will always be cold since the thermostat will be prematurely satisfied. Caring to see that the thermostat is in a place unaffected by erratic heat or cold sources can help in its effectiveness in regulating the temperature of your home.

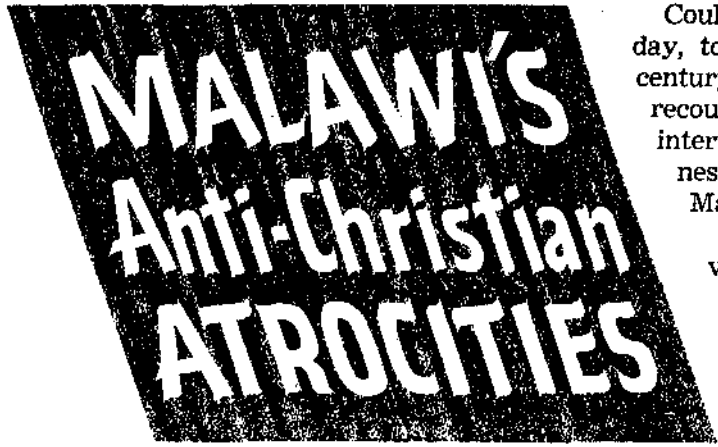
There is a common misconception of a thermostat. A person may be cold or in a room that is cold. Under these conditions one is prone to turn up the thermostat to a high setting, say 80° or 85°, thinking that this will accelerate the heating of the room. This apparently stems from former experience in old-fashioned hand-controlled burners, where the amount of heating desired would control the intensity of the flame or heat. The higher one would turn the dial, the faster the heat would be produced. However, unless you have an expensive electronic or multi-stage modulating type of thermostat generally used in more expensive commercial heating systems, this is not the case with the average residential thermostat.

If you wish to raise the room temperature to 72°, for example, then turn the thermostat to 72° and the heating system will raise the room temperature to 72° at full output of the heating apparatus and shut off the system. If you were to turn the thermostat up to 85° under the same conditions, the room temperature would not be raised to 72° any sooner and the heating system would continue running until the temperature reached 85°, so overheating the house.

Whatever the thermal environment of your home, the application of some basic principles will undoubtedly aid in increasing the comforts of your home.

ARTICLES IN THE NEXT ISSUE

- Why the Churches Are Losing Influence.
- How Fine Are Refined Foods?
- What You Ought to Know About Funerals.



—A Shame on Africa

Could such things be happening today, to Christians, in this twentieth century? Listen to the reporter as he recounts what he has learned from interviewing some of the eyewitnesses and the actual victims of Malawi's shame.

SOME of the women quietly cried. All looked stricken. Men sat somber, uncomfortable, even ashamed at what they were hearing. The occasion was the noon mealtime at the Bethel home adjoining the branch office of the Watch Tower Bible & Tract Society in Kitwe, Zambia. One man was speaking and all gave him close attention as he related his shocking and even horrifying report.

This man, a Central African correspondent for the *Awake!* magazine, had just returned from interviewing some of the survivors of the most brutal, inhuman persecution of Christians in this twentieth century. This persecution had taken place and is taking place in Malawi, a new democracy, an emerging nation in Central Africa, ruled by President Banda.

To match the harrowing accounts of suffering, cruelty and obscenity that the reporter related, one would have to go back to the extermination of the early Protestant Waldenses in southeast France and Italy in the fifteenth and sixteenth centuries. The persecution of the Waldenses has been described as one of the most horrifying periods of history. History records how these devout people were imprisoned in dungeons, burned at the stake, beheaded before their children, hurled over precipices; their homes and villages were burned; their womenfolk were stripped naked and outrageously violated; their innocent children were massacred.

He first explains that Jehovah's witnesses have been established in Malawi for thirty-four years. Until recently there were over 18,000 Witnesses scattered in the villages and towns throughout Malawi. These, he explained, were ordinary people who cultivated their land, looked after their families and used some of their time every month to teach others the Bible. They did not join political parties, nor engage in political activities. They endeavored to live quiet and peaceful lives, 'paying back to Caesar what belonged to Caesar, and to God what belonged to God.' This was the position until October. Then Dr. Banda declared Jehovah's witnesses a prohibited society in Malawi. Anyone who befriended or assisted them could be sent to prison for seven years. This was the cue for an all-out attack, unprecedented in its sadistic cruelty, bestiality and obscenity, upon Christian men, women and children throughout the rural areas of Malawi. The apparent goal was to terrorize all of Jehovah's wit-

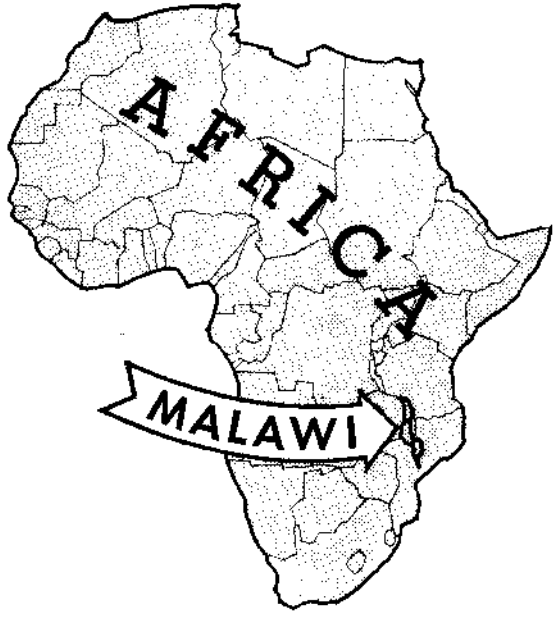
nesses into denying their faith or to exterminate them.

"Now," explained the reporter, "there is not one Witness living in any village or who has a home in any village in many areas of Malawi. Throughout the country their homes have been torn down, set on fire and destroyed. Their furniture has been smashed and confiscated, their grain stores burned down, their chickens and pigs slaughtered. Many of the Witnesses still living in the rural areas of Malawi have had to flee into the bush, only to be hunted and killed like wild animals by bands of uncontrolled youths. Others have fled to towns and asked to be arrested; thousands of others have sought refuge in Portuguese East Africa, and others have tried to flee to Zambia, only to be turned back to face further brutality. Over one thousand devout Christian women have been raped, some of these undergoing this obscene treatment from many different youths throughout a long night."

The reporter pauses and thumbs through his notes. "A few days ago I interviewed some of the survivors. Relive with me for a little while some of these interviews and listen to the personal reports of your Christian brothers and sisters." He warns that it will not be pleasant.

"Let me introduce you to Samson Khumbanyiwa. As you see he is an older brother. He served as a congregation overseer for the Nkhonya Congregation of Jehovah's witnesses. What have you to tell us, Brother Khumbanyiwa?"

"In my old age my sons were good to me. They supported me and enabled me to own a costly beautiful house, furnished with the best furniture that I could get. Now everything has been demolished and all my furniture destroyed. My kitchen was first set on fire, and then they burned down the Kingdom Hall, then the house itself. Not only all my furniture but all my suits and personal clothes were deliberately torn to bits and pieces. I have no hope of going back home at all. Two persons, J. Razaro and Y. Chukambiri, have conspired to kill me and have arranged for the youths to do so. They feel ashamed and have a guilty conscience, and they wish to silence me so that I cannot make known to others what they have done. These men are amazed that I am still continuing strong in the faith, but I know that I am never alone and Jehovah has protected me. It is even surprising to myself that I am still living since October 24. I can only attribute this to the fact that Jehovah is walking with me, and he has arranged for my preservation thus far. Most of the brothers in my congregation have had to flee to Portuguese East Africa. However, I will wait on here till all are able to go, and then I will follow, still to care spiritually for my brothers. Happy are you brothers who yet have freedom of



worship and assembly. We beg you, please, to pray for us so that we can spiritually stand firm at the cost of even life itself."

"Here is Brother Evans Noah. What have you to tell us, Brother Noah?"

"Mr. Pangani, M.P. for Mlanje East Region, addressed a meeting in our area. Following this meeting, between the end of October and the beginning of November seven of my spiritual brothers were killed in the Mlanje district. Five of these were in Chief Chikumbu's area and two in Chief Mkanda's."

"Let us move on. Here is Brother James Chibana. What have you to report?"

"During the last week of October, an unknown number of my Christian sisters in the Mlanje area were raped. Forty of these women were pregnant. Due to the way they were abused, each one suffered a miscarriage. It was reported to the police but nothing was done about it. Among those raped were ten married daughters of Brother Mwinjila and four fleshly sisters of Brother Chimwenya."

"Now, here is Brother Justin Zacuruka. He is overseer of the M'cemeni Congregation in the Mchinji district. What have you to tell us, Brother Zacuruka?"

"On October 24 Brother Foster Paul, his wife and their twelve-year-old daughter, along with ten other Christian brothers and sisters, were found in the bush by a gang of youths and beaten up. Then they ordered the men and women to take off their clothes and asked Brother Paul to have sexual relations with his wife in the presence of all the youths and the twelve-year-old daughter. Brother Paul refused. Then they pushed his wife to the ground and then forced the husband on top of her. The youths then tried to force the husband's private part into the wife's part. He still did not have relations with his wife. Then they ordered him to get up and tried to force another Witness to have relations with her and then, in turn, tried to force all the men to have relations with one another's wives."

"Why were they treated like this, Brother Zacuruka?"

"Because we refused to buy a political card."

"Next we have Brother Sandless Gwezani. He tells us that he has heard that in the Kasungu area, at a place called Changhanga, forty-four Witnesses were attacked and all of them killed. Some of these were from the Matako Congregation."

"Here are two of our Christian sisters, the older one, who has with her a thirteen-year-old daughter, is Meya Helebati from Kambuwe Village, Chief Mkanda. What have you to tell us, Sister Helebati?"

"Late in the evening of November 1, 1967, I and my daughter, along with twenty-eight of my spiritual sisters, were seized by the youths. We were brought before officials of the Malawi Congress Party and two young members. The youths and the village people came to watch what was happening. All together they numbered about 300. A large fire was lit and everyone gathered around while we were questioned. They demanded that we buy a political card. When we refused, they stripped all of us naked and stood us around the fire, exposing us to all the onlookers. Then, using fists and sticks, they began beating me. After the beating, two youths grabbed my hands and two others my legs and they held me over the burning fire. They then dragged me behind a house and sexually assaulted me. All of my Christian sisters were treated the same way. I was raped by six men that night and my thirteen-year-old daughter by three men. This torture went

on the whole night, from evening to morning of the next day. Still we refused to buy a political party card, and, finally, in the morning, they let us go. I recognized two of the men who sexually assaulted me. They were Chewazi Wizimani and Thamison of Kapanda Village, Chief Mkanda, Mchinji."

"Sister Linile Pinifolo Chimgwede stands quietly by while Meya recounts her terrible ordeal. Sister Linile is young and not long married. I ask her if what Sister Helebati has said is really true. She confirms it in every detail. This young sister was a regular pioneer minister. She says that one of the men who attacked her was Muyande Chekani, Faniwell Village, Chief Mkanda, Mchinji. She says that this whole incident took place in Faniwell Village."

"Now we have two brothers, one is a congregation overseer, Brother Benjamin Zokoto, and the other is his assistant, Wiskoti Chipe. What have you brothers to tell us?"

Brother Zokoto speaks. "I and Brother Chipe and another brother were beaten until we were unconscious. Fifty of the brothers and sisters from my congregation have fled into the bush. We cannot say exactly where they are."

Brother Chipe then interrupts to describe how a brother and his wife were stripped naked and marched through neighboring villages for a distance of about two miles. In each village the youths gathered all the people and young children to come and see the nakedness of this man and his wife. The wife was undergoing her menstrual period and the cloth was pulled from her and her condition exposed and ridiculed before the onlookers.

"The ones directing this obscenity," explained Brother Chipe, "were Billiad Chipewa of Kachele Village, Chief Zulu; Lazalo Dunda of Chipewa Village, Chief Zulu; Yamikani Dunda of Chipewa Village, Chief Zulu; and Binali Saulo of Kachele Village, Chief Zulu."

"This is Sister Zeleniya Mazowe. She is the wife of the congregation overseer at Kadewele, Mbanda Village, Chief Mkanda, Mchinji. What have you to tell us, Sister Mazowe?"

"On November 2 at about 3 a.m., I and another sister were seized by about a hundred youths and dragged outside the village. They raped us and, when we still refused to buy a political card, they beat us severely. I was sexually assaulted by fifteen different men. I do not know how many similarly attacked my companion. Two of the men who attacked me were Madziakayenda and Zindikilani of Saidi Village, Chief Mkanda, Mchinji."

"Here are three Witnesses standing together. Each has a harrowing account of torture to relate. One describes how Brother Lezala Kalindang'oma of Ntifinyire Village, Chief Mkanda, was beaten and asked to purchase a political card. When he refused, the youths took a knife and made cuts encircling his arms and then his legs and inflicted many cuts in his head. Another relates that Brother Mkundika and Brother Chisauka of Mthuzi Village, Chief Santhe, Kasungu, were severely beaten and then ordered to buy Malawi Congress Party cards. When they still refused, six-inch nails were driven into their feet, bicycle spokes were forced through their legs and then they were ordered to run. The third tells how Brother Sajeni Kapala of Kapala Village was seized by youths, beaten and threatened with torture if he did not buy a card. When he still refused, they took a burning stick and placed this against his arms, his legs, his head and his entire body. But he refused to compromise his religious be-

liefs or deny his God even under this burning torture."

The correspondent looks around his audience who have been listening aghast. Their changing expressions reflect their compassion for their Christian brothers and sisters, their admiration for their faith and integrity under such treatment, deep-felt indignation against the perpetrators of these vicious and obscene indignities, and a silent prayer that, if so tested, they could also remain faithful.

The reporter asks: "Can you bear more? Here, then, is the final report. It is from Brother Mazowe, a congregation OVERSEER What have you to tell us, Brother Mazowe?"

"Seventy-eight Witnesses fled to Chief Chanje's area in Zambia in the Lundazi district. There they were arrested and sent back to Malawi. The Witnesses sought protection from the police, but they ordered them to return to the same villages where they had already suffered beatings and other indignities. The Witnesses split into two groups and, as a group of about forty of them were traveling back to their villages, they were surrounded by a large number of youths from the Kafiti branch of the Malawi Congress Party. They demanded that the Witnesses show them their party cards and, when they explained that they did not have cards, they began beating up both the men and the women. All the youths joined in raping the women until the males were sexually exhausted. Many of the women by this time were unconscious. Finally they tried to force the men to have intercourse with the women so that then they could watch."

There is silence when the correspondent concludes his appalling and grievous account. It is hard for his audience to realize that this is happening just some hundreds of miles from where they are sitting, in the neighboring country. This is happening to their Christian brothers and sisters. What can they do to help? Why have Dr. Banda and his followers acted in this way? These are the questions that fill their minds.

Why? Why? Why?

After reading these revolting and heartrending reports, you may have wondered, why was this treatment meted out to Jehovah's witnesses? Why have they been the object of such bestial hatred by the members of the Malawi Youth League? Have the Witnesses done anything that might excuse such treatment?

The only complaint that Dr. Banda's Malawi Congress Party and his Youth League have against Jehovah's witnesses is that they have not bought a party card, signifying their membership in the Malawi Congress Party. This is the charge made against Jehovah's witnesses when they are assaulted. It is well known world wide that as Christian ministers, dedicated to preaching God's kingdom as the only hope for mankind, Jehovah's witnesses do not engage in party politics. At the same time they respect the constitutional governments in power as the superior authorities allowed by God and to whom they must render relative subjection. Thus, in Malawi, as elsewhere, Jehovah's witnesses have always been exemplary in paying their taxes, in working hard, in promoting literacy and in setting an example in clean living. They feel that in all these ways they do much to contribute to the welfare of their fellow citizens. Is the refusal to join a particular political party and the failure to carry a party card identifying one with that party a reason for any kind of persecution, not to mention the pitiless and barbaric torture being afflicted on Jehovah's witnesses in Malawi?

Who Are Responsible?

Reports indicate that the actual atrocities perpetrated on Jehovah's witnesses in Malawi have mainly been carried out by the so-called Youth League, young, unemployed persons, owing allegiance to the Malawi Congress Party. But who is ultimately responsible? What responsibility does Dr. Banda, the President of Malawi, bear in this matter?

The *Sunday Mail* of Rhodesia quoted Dr. Banda as saying that he would release anyone charged with beating up Witnesses if it was shown to be the result of provocation. His own *Malawi News* of November 24, 1967, quotes him in sarcastic reference to Jehovah's witnesses, saying, "Why [have] they . . . sought protection from the police after 'one small scratch'?" and, "If anyone of these people are in trouble they should not go to police but should go to church and pray." This and similar statements are interpreted by irresponsible Malawi youth as an invitation to depravity and violence. Dr. Banda's only reply thus far to these reports of violence is flatly to deny that Jehovah's witnesses are being mistreated. Surely, as the powerful president of his country, in control of a countrywide network of political party members as well as of the police and the civil administration, he must know what is going on in Malawi today. If he knows and allows it to continue, then surely he as the leader of the country and the Malawi Congress Party must bear the responsibility for what is happening in his country and in the name of his political party.

Likewise, members of Parliament and party members who have either incited the young people to violence or turned a blind eye to what is happening cannot be exempted from responsibility. Can civil servants, police officers, the legal profession and other responsible officials who because of concern for their security of position condone by silence what is happening in Malawi absolve themselves from responsibility?

The Shame of Africa

What is happening in Malawi today should make all those who love Africa and Africans ashamed. Many well-wishers have watched in sympathy as the new emerging nations in Africa have striven to cope with many problems and at the same time to maintain standards of freedom, balanced with law and order. There have always been enemies ready to decry any attempts by the former colonialized people to govern themselves. Dr. Banda, by allowing, countenancing, or even advocating the inhuman treatment now being meted out to Jehovah's witnesses in the Central African state of Malawi, has given cause to all those who have the interests of the African at heart to feel ashamed.

What Can You Do?

If you are appalled at the above accounts of what is happening in Malawi, if you feel Christian and humane concern for those still suffering, we urge you to voice your protest to responsible officials. We suggest that you write to or visit the Malawian consul or ambassador in your country. We also urge you to write to the responsible government officials in Malawi listed below. After referring to what you have read, you could ask why this treatment is being meted out to Jehovah's witnesses and why the government is not intervening to bring it to a halt. You could appeal to their religious sentiments, to their humanity and to their respect for the good name of their country and of Africa. May your appeal help to end Malawi's reproach and Africa's shame and

bring relief to thousands of suffering and oppressed Christians in that land.

Address your appeal to:

His Excellency Dr. Hastings Kamuzu Banda
President of Malawi
P.O. Box 53
Zomba, Malawi, Central Africa

Mr. Brian C. Roberts, CMG, Q.C.
Attorney General
Central Government Building
P.O. Box 32
Zomba, Malawi, Central Africa

The Hon. Sr. Frederick Southworth
Chief Justice
K.B., Zomba, Malawi, Central Africa

S. G. Pooley, Q.C.
Minister of Justice
Office of the President
P.O. Box 53
Zomba, Malawi, Central Africa

O. Ajose Adeogun
Director of Public Prosecutions
Central Government Building
P.O. Box 32
Zomba, Malawi, Central Africa

By "Awake!" correspondent in Japan

Superstition Degrades —TRUTH BUILDS UP

SUPERSTITION has made its mark on the pages of human history. But has this been to mankind's benefit? Would mankind be better off without superstition? If superstition does indeed work against the interests of mankind, where may we look for guidance that is upbuilding and beneficial?

The very source of modern-day superstition should act as a "Danger" sign to us. This source is the Babylon of some 4,000 years ago. A well-known encyclopedia describes ancient Babylon's religion this way:

"Every object had its spirit, good or bad; and the power of controlling these spirits was in the hands of priests and sorcerers. . . . Along with the establishment of the Babylonian official religion, an astro-theology was created by the introduction of astronomy into the religious sphere. . . . An elaborate system of augury flourished down to the last days of the empire, and omens were drawn from every event that could possibly happen."*

Thus, when Nebuchadnezzar, king of Babylon, proceeded to lay siege to Jerusalem, in 609 B.C.E., he resorted to divination in planning his strategy. "The king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem, to set battering-rams."—Ezek. 21:21, 22.

* *Encyclopædia Britannica*, Ninth Edition, Volume III, pp. 192, 193.

Even though superstition failed to save Babylon, political and religious leaders of succeeding world empires turned to Babylonish superstition. (Isa. 47:9-15) It is said that the "boundless ambition" of Alexander the Great (356-323 B.C.E.) was inherited from his mother, "a woman of savage energy and fierce superstition."* Julius Caesar, who leaned heavily on astrology, advanced his political career by bribing his way to priestly leadership in Rome's religion. Thus he became "Pontifex Maximus," this title later being adopted by the head of the Roman Catholic Church.

Christendom's Pagan Background

Of Constantine the Great and his conversion to apostate Christianity in 321 B.C.E., it is written: "His own narrative to Eusebius attributed his conversion to the miraculous appearance of a flaming cross in the sky at noon-day . . . with the motto 'By this conquer.' . . . Whatever the nature of the appearance . . . it probably did not amount to more than a superstitious belief in the symbol of the cross. . . . Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many pagan superstitions."† It was this superstitious sun worshiper who united apostate Christianity and paganism under the ancient pagan sign of the cross, and who set the guidelines of much of the superstition that persists in Christendom down to this day.

Coming into more modern times, we note that Napoleon, Mussolini, Hitler and other dictators sought guidance from the stars. Hitler's mountain retreat at Berchtesgaden swarmed with fortune-tellers. He plotted his campaigns according to the stars. Becoming aware of this, the Allies waged effective counter-astrological warfare by plotting the horoscopes of Hitler and his chief aides, and countering the moves that the "stars" suggested. It has been reported that in Washington, D.C., as many as ten thousand customers consult the capital's astrologers weekly, including principal men of government and their wives. Superstition has been a guiding force in worldly government down through four thousand years.

Superstition in Daily Life

Superstition also has a powerful effect in the lives of the people of most countries of earth. But is this to their advantage? Consider some of the superstitious practices that are followed in just one modern country—Japan.

There is, for example, a strange religious calendar of memorial services. At the Ikebukuro Skate Center, in Tokyo, Buddhist priests mark the official opening of each ice-skating season by conducting memorial services for old ice skates. Memorial Day for timepieces is observed each June 10 at the Tokyo Asakusa Temple, where priests conduct services for a pile of worn-out clocks and watches. At another shrine, there are services for discarded *geta* (wooden clogs).

At the shrine of the Tokyo Central Fish Market, Shinto prayers are offered at the opening of the *fugu* (globefish) season, on behalf of the souls of the "poor fish" that are about to be served as a top Japanese delicacy. Likewise, a Shinto priest presides each July at the Ise Bay ceremony, and this is said to bring comfort to lobsters, dead and alive.

These ceremonies may be picturesque and newsworthy, but do these superstitious practices really bring benefit to old skates, timepieces and footwear, or to globefish and lobsters, or to any of the devoted or curious onlookers?

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* *Encyclopædia Britannica*, Ninth Edition, Volume I, p. 480.

† *Ibid.*, Volume VI, pp. 299-301.

On November 17, 1967, a stone monument in Tokyo's Ueno Park was dedicated to the souls of the terrapin, a fish whose soup is considered to be an ideal invigorator. The world's bantamweight boxing champion assisted in the ceremony, but it is hardly to be imagined that he owes his boxing crown to the superstition surrounding the terrapin.

Then, there are superstitions of daily living. Just as the number "13" is frowned upon in Western countries, so the number "4" is superstitiously avoided in Japan, the reason being that the Japanese word for "death" is pronounced the same (*"shi"*) as "4." Thus, rather than wish you "death," a superstitious hostess will offer you a plate of three or five cookies, but never four.

To mention just one of the many seasonal superstitious practices, there is the celebration of *Setsubun,* which is said to mark the last day of winter. As evening falls, the family of the house scatter roasted beans in each room and at the entrance, while shouting *"Oniwa-soto, fukuwa-uchi"* ("Demons outside, good fortune inside"). So, it is superstitiously hoped, spring will start with good luck. As part of this ceremony, a branch of holly (with a sardine head attached) is sometimes suspended over the entranceway—reminiscent of the superstitious use of holly in another winter festival, the "Christmas" of Western countries.

Superstitions of the kind described above abound in "Christendom," as well as in the Orient. They may seem "good fun" and harmless, but are they so harmless? Remember that the Israelites of olden times failed because of falling away to the superstitions of their neighbors, as God's prophet explains: "But you men are those leaving Jehovah, those forgetting my holy mountain, those setting in order a table for the god of Good Luck and those filling up mixed wine for the god of Destiny. And I will destine you men to the sword." (Isa. 65:11, 12) The apostle Paul also warned: "You cannot be drinking the cup of Jehovah and the cup of demons." (1 Cor. 10:21) Those who worship the supreme God, Jehovah, must keep free from demon-inspired superstition.—Deut. 18:10-13; 1 Tim. 4:1.

Superstition and Phallic Worship

Most religion stemming from Babylon has some phallic connections. In Japan's strongly Buddhist Nagano Province alone there are 420 shrines featuring phallic stones, usually representations of the male sex organ. All over Japan there are roadside statues of the Shinto god, Juzo, usually decked with zigzag paper prayers imploring fertility. Each year, as many as 100,000 persons turn out at Komaki, in Aichi Province, to see a huge wooden replica of the phallus, weighing over 600 pounds, carried on a palanquin by forty-six men from one shrine to another. At Saidaiji, in Okayama Province, there is the annual *Hadaka Matsuri* ("Naked Festival"), in which some 4,000 youths, clad only in loincloths, whip themselves into a frenzy as they struggle for possession of a wooden phallus that a priest tosses into their midst.

Can it be said that hysterical, or even placid, worship of images of sex organs or other phallic symbols is upbuilding? Rather, such worship is degrading, replacing the spiritual by the sensual, and making humans animalistic. It works against impaling "the flesh together with its passions and desires," and contributes nothing to the cultivation of the "fruitage of the spirit," which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22-24.

The Truth That Builds Up

After observing the superstitions in Japanese religion, one writer concluded: "All early religion is sex." However, this is not so. Originally, mankind received a religion that was pure, uncontaminated. As the apostle Paul states, it is ungodly men, who gave themselves up to uncleanness, who have "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever."—Rom. 1:24, 25.

"The One who created," Jehovah God, gave the first man and woman a clean, exalted way of worship. They were to worship him according to his revealed truth, and as they followed out his command in purity to "be fruitful and become many and fill the earth and subdue it," they were to lead their offspring in appreciative worship of their great God and Benefactor. (Gen. 1:26-28) After Satanic temptation and demonic pressure had brought about the fall into sin and subsequent degradation of mankind, Jehovah continued to build up those who showed love for righteousness by revealing truth to them through his inspired prophets. These pointed forward to a clean and righteous society of mankind, a "new earth" that would flourish under the "new heavens" of God's kingdom by Jesus Christ.—Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1-5.

As already noted, modern-day religious superstition really got its start in Babylon after the flood of Noah's day. It was then that Nimrod exalted himself as a god "in opposition to Jehovah." (Gen. 10:8-10) Nimrod thus promoted false religion, and certainly sex perversion has been a feature of the superstitious Babylonian religion from its inception. Today the tentacles of Babylonian superstition penetrate into religion world wide.

Among other Babylonian practices, the worship of "sex" has blossomed in this twentieth century. Even clergymen whom many would expect to stand for Christian principles are coming out openly in favor of "free [erotic] love," premarital sex, divorce on any grounds, adultery and even sodomy! Why, a recent news report from the United States says: "Ninety Episcopalian priests generally agreed yesterday that the church should classify homosexual acts between consenting adults as 'morally neutral' and acknowledge that in some cases such acts may even be a good thing."* This despite the Bible's clear-cut condemnation of such an immoral relationship!—Rom. 1:24-27, 32.

Thus apostate Christians are joining hands with pagan and "nature" religions, the beatniks, the hippies and others, in phallic practices that are condemned by God. As 1 Corinthians 6:9, 10 states: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom."

The modern-day outcrop from the religion of superstition is all very degrading. However, Jehovah has happily provided protection for those who love righteousness. Bible truth helps to build up a protection against the degrading, demonistic superstitions and practices of our day. We are wise if we study diligently the truths of the Bible, and seek out association with those who love the Bible. This will build us up in the true faith, and will lead us to finding safety when the present immoral, superstition-based system of things and its Babylonish religion are overwhelmed in destruction.—2 Pet. 2:5; 3:7, 14.

* The New York *Times*, November 29, 1967, p. 1.

To all who wish to make truth—and not superstition—the guidepost in their lives, the apostle Paul gives the following sound advice: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8) Truly, Bible truth builds up.

Religious Center Struck by Tragedy

By "Awake!" correspondent in Colombia

"I NEVER thought that the bread we eat every day would cause the death of my dear little Peter," grieved the mother of a three-year-old. He was one of the victims of the mass food poisoning that claimed seventy-seven lives on Saturday, November 25, 1967, shocking Colombia and the rest of the world.

Little did the owner of the bakery realize what was in store for Chiquinquirá, the religious "capital" of Colombia, when he ordered thirty bags of flour. How was the owner of the farm-supply store to know the deadly result of his order of insecticide? But what of the truck driver that carried the supplies from Bogotá to Chiquinquirá? Did he not know that some bottles of an insecticide had broken and spilled over ten bags of flour, causing a strong odor? Well, he thought the odor was gasoline spilling from the tank as he made his way over the rough mountain roads. Somehow he did not sense danger. The baker and his employees caught whiffs of the insecticide as the bread baked, but, "surely it is only fumes from the gas ovens," they reasoned. No one took time to investigate thoroughly.

The stark reality quickly became apparent when Chiquinquirá's populace arose to eat breakfast. The insecticide-contaminated bread immediately started to take its toll, and the sixty-bed San Salvador Hospital was rapidly converted into the theater of the tragic happenings.

Report of the Doctors

The doctors relate their frustrating experiences in attempting to cope with the situation:

"At eight o'clock in the morning the first three children arrived dying of food poisoning. One died ten minutes later. During the next half hour the hospital was invaded by the sick and a great number of dead, approximately 25, it being the case that a number of the people poisoned were taken home before they ever reached the hospital, having died on the way (three blocks). Some relatives that were helping out with the first aid of the younger ones died in the process. A concrete case: Zoila Ortegón, sixteen years old, who was helping her two younger brothers in the hospital, died a few minutes later without ever showing signs of being poisoned.

"We nine doctors were concentrated in the hospital attending no less than 300 people that were demanding immediate attention amid shouts, confusion and panic, demanding of us in the most heart-rending way, difficult to describe, the salvation of their family members. There were cases where relatives snatched syringes from the doctors and took stomach pumps by force from other patients in

order to use them on their afflicted family members and try to save them; cases of mothers with dead children in their arms boldly demanding that they be treated, because they could not believe that they had already died. We can cite the case of the Gordillo family in which the first three children died and the mother arrived with the dead body of the fourth in her arms, pleading for medical aid.

"At this time we were everywhere at once, giving first aid, flushing out stomachs, giving oxygen, aspiration of flooded air passages, and so forth. We began to inject Atropine, and this along with the oxygen supply soon ran out. In cases like these there are no institutions in the world that can be adequately endowed to be able to care for such a volume of victims. . . . One has to be present and feel in flesh and spirit the magnitude of an emergency without precedent in the country."

A Deadly Insecticide

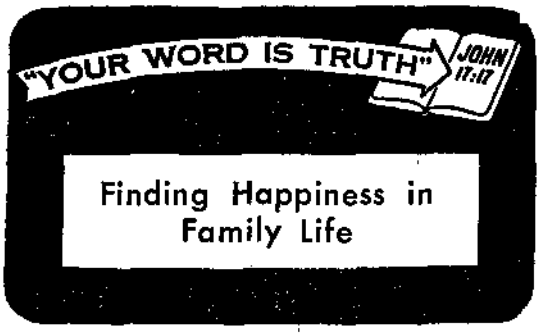
By four o'clock in the afternoon the cause of the poisoning had been established and the proper antidote was being administered. The first suspect was the water. Or, maybe the milk was contaminated, since it was mostly children who were dying. Then, two chickens died just after gobbling up some crumbs of bread, and they were examined at the laboratory. The culprit? Folidol, a highly toxic insecticide used for fumigating agricultural products, such as potato plants and cotton. It can kill by being inhaled or by coming in contact with the skin, as well as by being taken into the body with food. It does its worst damage in the first twelve hours, affecting the respiratory system and causing death in most cases by suffocation.

The president of Colombia was shocked upon hearing the painful news early in the day and immediately got in touch with the Minister of Health, who flew by helicopter to Chiquinquirá and personally took charge of matters.

By Sunday morning the effects of the poisoning had started to subside and the survivors were on their way to recovery. The city surveyed the toll: 200 families had been affected by the food poisoning. Sunday was devoted to burying the dead. Funeral services were carried out in three separate groups. Soldiers helped dig the necessary graves. The governor of the department donated the more than seventy coffins that were needed.

Following the tragedy, laws were proposed to control the handling of foodstuffs in a better way, and a poison center is to be established in Bogotá to meet emergencies, such as the one that recently occurred.

But the most immediate need of this afflicted community is for real comfort and hope for the future. Many, when they realized what was happening in their midst, exclaimed, "Oh, no! Not again!" Actually, the city has not recuperated from the disastrous shaking it received during the earthquake of July 1967, when five people were killed and 500 homes were destroyed. The Church of Our Lady of Chiquinquirá, where the image of the Queen of Colombia is venerated and is the object of annual pilgrimages from different parts of Colombia and many countries of the continent, was one of the worst damaged. Certainly these people need a hope, something dependable, a hope such as only the Bible can give.



THESE are critical times for the family. In some parts of the world children are separated from their parents at a tender age. They may progress through a number of state institutions toward manhood or womanhood without ever experiencing the tender care and firm discipline of parents. In other parts of the world, especially in prosperous democratic lands, family members drift apart under the lure of excitement and materialism. The peace and security formerly associated with family life are now for many almost a thing of the past.

[2] Nevertheless, there can be no doubt that God's favor and blessing are upon the family arrangement. In fact, he instituted the family as the basic unit of society. If you have your Bible at hand, please turn to Psalm 107, verse 41, and note how God's blessing is linked with family life: "He protects the poor one from affliction and converts him into families just like a flock." Recall, too, that it was a God-fearing family that Jehovah saw fit to carry through the great Flood—a family from whom all families living today are descended.—Gen. 8:18; 1 Pet. 3:20.

What about your family? Do you enjoy a family life that satisfies? How much time and effort does each member contribute toward doing things as a family? Are the members genuinely interested in one another's welfare? Is there a communication gap between parents and children, between older members and younger ones? Are some members so completely engrossed in certain personal interests, such as a hobby, a girl friend, or some outside associate, that they have nothing left to offer toward maintenance of close family ties?

[4] Despite the trend toward disintegration of the family, this does not have to apply in your case. It will take some conscious effort, however, and general cooperation of all members of your family. But the results will be well worth it, for home can be a pleasant refuge from this world's babel of conflicting interests. And each marriageable youth surely would want to be able to introduce an intended mate to a family noted for its warm atmosphere and orderly manner of life!

[5] For happiness in family life good organization is essential, and this depends largely on the family head's taking the lead and presiding effectively. Note what the Creator of man and the family inspired one of his penmen to write on the qualifications of a mature Christian: "A man presiding over his own household in a fine manner, having children in subjection with all seriousness." (1 Tim. 3:4) Peace and cooperation rather than a noisy free-for-all can be achieved through firm leadership.

[6] To ensure proper family administration, there needs to be a code of conduct for the governing of all members, applicable to the family head also. God's written Word, the Bible, furnishes just such an authoritative standard. (2 Tim. 3:14-16) And it follows that regular family study of the Bible is the best way to make sure that every member becomes familiar with the requirements it sets forth. All members, young and old, have opportunity during such brief study sessions to express themselves as believing in the Bible's fine principles. (Rom. 10:10) What better

way could there be to develop godly solidarity in the family?

Family Bible study inculcates proper respect for the head of the household, for his position as decreed by the Creator: "Listen, O sons, to the discipline of a father and pay attention, so as to know understanding." "You wives, be in subjection to your husbands, as it is becoming in the Lord." (Prov. 4:1; Col. 3:18) Such genuine respect for the office of husband and father is the key to happiness in family life, for it demonstrates submission to God's arrangement.—1 Cor. 11:3.

[8] Of course, the family head must strive to prove himself worthy of the confidence and respect of the family. He needs to take his position seriously and make his own life an example to the whole household. (Col. 3:19, 21; Eph. 6:4) In this way he will avoid becoming like the religious hypocrites of whom Christ Jesus declared: "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform."—Matt. 23:3.

[9] That other essential to family happiness, doing things together, requires planning. (Amos 3:3) And the head of the household has this responsibility. In scheduling family activities, such as household and kitchen duties, shopping excursions, table conversation, family outings and Bible study sessions, he is wise if he takes into account each individual's need—making sure that there is interest for each one, regardless of age. And perhaps one evening a week might be left open for each to pursue his own special interest or to engage in personal Bible study.

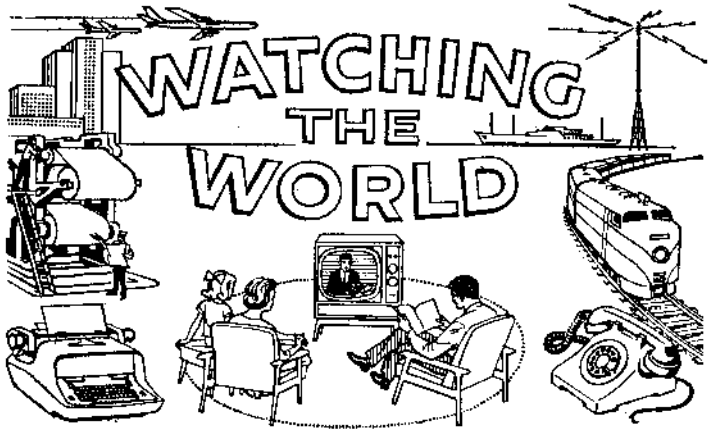
[10] When disciplinary measures have to be applied, it should be in calmness, not in the heat of anger. (Ps. 37:8; Jas. 1: 19, 20) And it should always be with a realization of the parent's own weaknesses and mistakes. (Gal. 6:1) The objective should be to correct and improve the child's attitude, not to exasperate and drive him into revolt and hatred.

[11] When the question of selecting suitable religious association comes up, the wise household head will be guided by Bible principles. He will recall that it is God's arrangement for families to worship unitedly, "the men and the women and the little ones . . . that they may listen and in order that they may learn." (Deut. 31:12) God's way is not that of segregating the family members according to age-groups into clubs, societies and the like.

[12] With proper organization and mutual appreciation of the Bible's role in their lives, God-fearing families can enjoy a peace that is uncommon in these troublous times. They can find happiness now and also anticipate many future blessings. —Ps. 128:1-4.

Can you answer these questions? For answers, read the article above.

(1) Why is family security almost a thing of the past even in prosperous democratic lands? (2) In view of what the Bible says at Psalm 107:41, how does God view the family arrangement? (3) What questions will help you determine whether your family life is as satisfying as it should be? (4) To improve your family life, what is required on the part of each one in the home? (5) In harmony with 1 Timothy 3:4, what is necessary for happiness in the family? (6) Since the Bible provides the standard that leads to family happiness, what is the best way to become familiar with its requirements? (7) What fine principle does the Bible inculcate, as shown at Proverbs 4:1 and Colossians 3:18? (8) In view of Jesus' words about religious hypocrites, how can the family head prove himself worthy of the respect of the family? (9) In scheduling family activities, what provision does a wise family head make? (10) When discipline has to be administered, with what attitude should the parent act? (11) What principle as to religious association, mentioned at Deuteronomy 31:12, should be followed? (12) What blessings can the Biblically-organized family anticipate?



"Epidemic" of Blindness

◈ Dr. Jules C. Stein, chairman of the nonprofit Research to Prevent Blindness, Inc., warned in November that the blind population of the United States "is increasing at a rate nearly twice that of the general population." Stein stated that from 1940 to 1960 the blind population increased by 67 percent while the United States population grew only 36 percent. Main causes were listed as a rising number of elderly persons, many of whom develop eye disorders; long-lived diabetics and a large number of defective children with vision problems.

1914 the Beginning of the End

◈ For over fifty years Jehovah's witnesses have been proclaiming to the world that the year 1914 marked a turning point in the history of mankind, ushering in a unique generation prophesied to terminate in a catastrophic manner, namely, in the war of Armageddon. Book reviewer Herbert Mishael, in his review of Randolph Churchill's book *Winston S. Churchill, Volume 2*, notes that Churchill realized that the shot that was fired on June 28, 1914, in Sarajevo "shattered the world of security. . . . shattered it like a hollow vessel of clay." Mishael further states: "The world has never been the same place since. It is useless to argue now the rights and wrongs of that catastrophic moment. All we know is that it was a turning point, and the wonderful, calm, attractive world of yesterday had vanished, never again to appear."

Norway's Drug Problem

◈ Norway is faced with a growing drug addiction problem. In 1965 only one youth was accused of drug addiction in Oslo. In 1966 there were twenty-four cases. And in the first nine months of 1967 at least 65 persons were charged with using drugs, most of them being from fourteen to twenty-two years old. Now almost daily arrests are made in the nation's capital in connection with drug addiction. The youth of Norway are reportedly in search of "reality," but drugs certainly will not help them to find it.

Air Pollution Down Under

◈ Australia ranks third to the United States and Canada in the consumption of fuel, having doubled its use in the last decade. Total oil consumption for 1966 was 4,610,878,000 gallons, plus 20 million tons of brown coal burned per annum to produce electric power. Out of every ton burned there is produced 200 pounds of solids as grit and ash, 40 pounds of sulphur oxides and 8 pounds of nitrogen oxides. Oil refineries can pour out 450 tons of sulphur dioxide each day and airliners discharge between 6 and 7 tons of unburned fuel, known as hydrocarbons, every day during takeoffs and landings from Melbourne and Sydney airports. Due to this alarming increase the bronchitis death rate is up 208 percent, lung cancer is up 244 percent and, by contrast, arteriosclerotic heart disease (still Australia's greatest killer) is up 168 percent.

The Land of the Bible

◈ American naturalist Peter Farb in his book *The Land, Wildlife and Peoples of the Bible* makes a number of interesting points. For example, he notes that the fish that swallowed Jonah could have been a whale, but more likely was a white shark that grows 60 feet in size and "can store food in its belly for many days without digesting it."

Because Palestine of the Bible lies "at the crossroads of three continents," it has a tremendous variety of wildlife. Says Farb: "Almost every kind of bird that inhabits Northern Africa, Southern Europe and Western Asia has been seen in the Bible lands." There are about 2,250 species of trees, shrubs and plants in the land. Its climate ranges from Arctic to tropical. And yet the land is "so small that a soaring eagle, on a clear day, can see almost all of it at once."

Light Penetration

◈ To what depth does sunlight penetrate the ocean? Five different research submarines found that sunlight reaches a depth of 2,300 feet! Off the coast of San Diego, California, observers found that natural light 600 feet down offered greater viewing range than even the submarine's artificial lighting.

Protestant Frustrations

◈ The fourth assembly of the World Council of Churches is scheduled to meet at Uppsala, Sweden, next July. People hope that the World Council of Churches will say something or do something about the world situation. But the Council is a consultative and advisory body with no power to speak or act on behalf of its constituent churches. The Glasgow *Herald*, referring to this point, said: "The key to renewal for both Church and world lies not so much in new structures and strategies as in giving the Bible back to the people as an open book. The deep root of the weakness and frustration of modern Protestantism lies in the fact that, while Scripture is the supreme authority and Protestantism knows no other, ordinary church members have given the Bible up as a bad job. They no longer expect to hear God speaking. They leave that to the experts. It seems a pity that in Scotland a more determined effort is not being made to gather the churches around the Word of God." And it is a pity that laymen see this need and not the clergy.

Living with $280,000

◈ Twenty-six-year-old John Davies was asked if he was happier since he won $280,000 in football pools. Davies, who emerged from seclusion, said: "I was far happier with my pay packet as a builder's labourer." Since he came into wealth a year ago, said Davies, "my life has been hell. Spongers, cadgers, and hangers-on have turned it into one long bout of misery." Things got so bad that for ten weeks he has had to live on the run out of a suitcase in different parts of England. What has all of this made of Davies? "Things are going to change," he says. "I'm going to be a bit more hardhearted in the future."

Famine Inevitable

◈ From 1970 on hundreds of millions of people will starve to death, according to American biologist Paul Ehrlich, and this in spite of any crash program that might be started now. Ehrlich even suggested that the U.S. stop sending food to countries that he feels are lost causes already. He sees no plan to harvest food from the seas that will stem the coming crisis.

Giving Comfort TO THOSE WHO MOURN

Are you one of the countless millions who are "sighing and groaning over all the detestable things that are being done" in the world around us? (See Ezekiel 9:4.) Comfort is to be found in an understanding of God's purpose for our generation. It is regularly discussed in *The Watchtower*. Read it regularly. One year, 8/6 (for Australia, $1; for South Africa, 70c). Send today.

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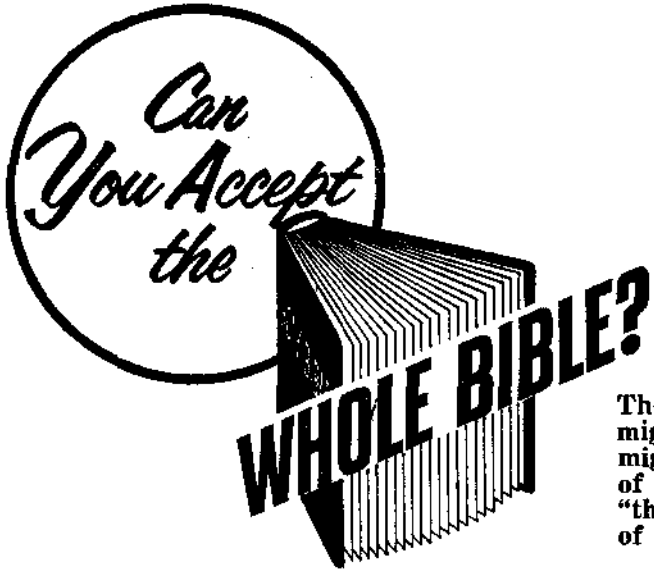

The "popular" answer might be "No!" and some might cite the example of what they would call "the myth of the Garden of Eden."

But is this summarily dismissing of the Bible account of man's origin justifiable? Is the currently popular theory of evolution more acceptable in fact? *Did Man Get Here by Evolution or by Creation?* That is the title of a new book that has already had international acclaim as the most significant, thought-provoking treatise ever written on the subject. One researcher in the field wrote the publisher: "Having painstakingly examined this work, I have been profoundly impressed by the way in which scientific facts have been so skillfully interlaced with valid argument, which in turn has been buttressed with very pointed Biblical statements." Have you considered the best arguments on both sides of this significant controversy?

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Awake!

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Eyes in the Darkness

PAGE 20

FEBRUARY 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, February 22, 1968 | Number 4

WHY The Churches ARE LOSING INFLUENCE

Who is responsible? What will be the outcome?

"AT THE present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

This question was asked people in a nationwide survey last spring by the American Institute of Public Opinion. Fifty-seven percent said they thought religion was "losing" influence. This represented a marked change of view. For, just ten years before, when the same question was asked, only 14 percent thought religion was "losing" influence.

Another poll conducted last year at Harvard and Radcliffe colleges by Professor Gordon W. Allport, a specialist in social ethics, yielded similar results. Only 59 percent of the Harvard students and 55 percent at Radcliffe, a nearby women's college, said they felt a need for religion. This compared with 76 percent of the men and 82 percent of the women who, in a survey some years before, said they felt a need for religion. A steady decline in church attendance reflects these changing attitudes toward religion. It is very clear that the churches in the United States are losing influence.

Worldwide Loss of Influence

In other countries the churches' loss of influence is even greater. In the Soviet Union, for example, the once-influential Russian Orthodox Church is entirely ignored by the vast majority. And in Scandinavian countries the churches' loss of influence rivals that in the Soviet Union. Official surveys indicate that in Sweden and Denmark, where the State Church is Lutheran, only about 3 percent of the population attend church regularly.

The Roman Catholic Church's loss of influence is, in many places, almost as great. Regarding the situation in Spain, *Newsweek* of March 28, 1966, comments: "The gap between the church and the people is widening. According to a survey of 15,000 industrial workers prepared by the anti-Franco Catholic Workers' Brotherhood, only 7 per cent of the working class attend Mass on Sundays, while 89 per cent consider themselves anticlerical."

The Church of England, too, has been

in rapid decline. Less than 10 percent of the population regularly attend a place of worship in England. In 1966, Nicolas Stacey, Rector of Woolwich, wrote: "In one downtown area of an industrial city there are twelve churches and twelve Parochial Church Councils and fifty-seven ill-supported, struggling, and largely useless church clubs—all within a stone's throw of one another. The congregations of the twelve parishes could easily fit into one building. . . . If the Church is not to be dragged to the grave by the weight of these historic buildings around its neck, it must deconsecrate most of them and hand them over to the state."

The Catholic church is following this cue. In Rotterdam, the Netherlands, the historic Rotterdam Cathedral was auctioned off recently, and after it is demolished a block of offices will rise in its place. The cathedral was built in 1892 to hold a thousand people, but it had been quite some time since more than seventy turned up for mass. Two other Netherlands cathedrals are expected to follow Rotterdam's lead fairly soon.

Merging to Survive

In the United States dwindling congregations have caused some churches to merge in order to survive. In Schellsburg, Pennsylvania, less than twenty-five persons generally attended services at the United Church of Christ, Methodist, Presbyterian or Lutheran churches. So these four denominations agreed on compromises in forms of worship, and merged.

In Kansas City, Missouri, a First Presbyterian Church and United Church, both of which had declining congregations, worked out a merger. Eventually a Roman Catholic and an Episcopal church were persuaded to join them in the union. In this instance, the four congregations planned to meet in the same building, but retain their separate religious services.

Also in Newark, New Jersey, Presbyterian, Methodist and Episcopal churches are presently working toward a merger. Again the driving force behind the union is the decreasing church attendance. Each of the churches can seat about 450 persons, but the average attendance is about 100. Methodist minister Travis Kendall, whose congregation united with the First Presbyterian Church in 1965, said that this kind of "yoked congregation" is increasingly necessary for "sheer survival."

Loss of Confidence in Clergy

Why is the very existence of the churches threatened in many places? Why have the churches lost so much influence in the past several years? Loss of confidence in the religious leaders is a principal cause. Fewer and fewer persons trust or respect them. Their conduct has turned millions away from religion.

This unquestionably has been true in countries that have turned to atheistic communism. Now, however, it is also true in many other lands, including the United States. This was evidenced by a poll of 2,000 Americans by Lou Harris and Associates early last year—the results of which were called "a shocker." It showed that clergymen had fallen in public esteem and confidence to a rating below that of doctors, bankers, scientists, military leaders, educators, corporation heads, and even local retailers. But why have clergymen, as a group, fallen to such low esteem in even non-Communist countries?

Downgrading the Bible

A principal reason is that they have downgraded the Bible as the reliable Word of God. Really, there is hardly a Bible teaching that clergymen have not claimed is a myth, or is untrue. Some even openly

say that they believe "God is dead." And instead of endorsing the Bible's moral code, more and more of them are advocating the so-called "new morality."

According to this clergy-made philosophy, "Nothing can of itself always be labelled as 'wrong.' . . . the only intrinsic evil is lack of love." Therefore, theologian Joseph Fletcher explains: "One enters into every decision-making moment . . . prepared in one's freedom to suspend and violate any rule except that one must as responsibly as possible seek the good of one's neighbor." Endorsing this philosophy, many clergymen justify fornication and adultery when a person feels that such action is demonstrating neighbor love. They thus ignore the Bible's unequivocal command: "Abstain from fornication." —1 Thess. 4:3.

Even homosexuality is excused by disciples of the "new morality." From time to time individual clergymen have publicly condoned homosexual acts, but recently entire groups of them have indicated approval. For example, in a front-page New York *Times* article of November 29, 1967, ninety Episcopalian priests were reported to have generally agreed that the church should classify homosexual acts between consenting adults as "morally neutral." A leading clergy spokesman explained: "A homosexual relationship between two consenting adults should be judged by . . . whether it is intended to foster a permanent relationship of love." Yet God's Word plainly, and without qualifications, declares that homosexual acts are wrong, saying that "men who lie with men" will not inherit God's kingdom. —1 Cor. 6:9, 10.

How corrupting this clergy philosophy! And with what dreadful consequences! *The Christian Century* of May 17, 1967, observed: "One of the nation's well known psychiatrists—Francis J. Braceland of Hartford, Connecticut—told a three-day national Methodist Convocation in Medicine and Theology held in Rochester, Minnesota, that premarital sexual relations resulting from exposure to the so-called new morality have greatly increased the number of young people in mental hospitals . . . The psychiatrist was reminding the clergy that sex is not a toy but an immensely creative or destructive power."

Instead of providing the wholesome moral guidance found in God's Word, the clergy deserve reprimanding for teaching a useless, corrupting human philosophy! No wonder people are becoming disgusted with them. And this undoubtedly is a major reason for the churches' loss of influence.

Meddling in Worldly Affairs

A second major reason why the clergy have fallen to such low esteem is their meddling in political affairs, which is not the business of a minister of God. Jesus Christ did not try to tell political rulers how to run their governments or cities, nor did he lawlessly "demonstrate" in order to change laws. Neither did his first-century followers, even though many social injustices existed at the time. Early Christians heeded Jesus' words: "You are no part of the world."—John 15:19.

However, the clergy today ignore Jesus' words. Observed the Baltimore *Evening Sun,* November 7, 1966: "Church bulletins spell out specific stands on issues, tract racks are stuffed with election information, and position papers have been circulated among clergymen of different faiths and denominations." One member of the Congress complained that church leaders maintain lobbies in Washington, D.C., and try "to dictate to Congress the kind of legislation which should be enact-

ed on almost every conceivable economic, social and political subject."

Is it any wonder that government leaders are angered by such meddling in affairs that are not the business of the clergy? In South Africa, government leader Ben Schoeman exploded: "We are growing tired of political bishops. They use their pulpits to justify their dirty attacks on the government. If ministers of religion want to take part in politics, let them step down on to the political platform."

However, instead of heeding the counsel to mind their own business, the clergy have become more militant, even encouraging lawlessness in order to achieve their goals. For example, at the Conference on Church and Society in July 1966, held in Geneva, Switzerland, under the auspices of the World Council of Churches, this statement was issued:

"In many cases where legislation violates an acceptable constitution, and no speedy means of legal relief are available, the Christian may be called to civic disobedience (sit-down strikes, passive disobedience or deliberate violation of laws). In cases in which the constitution itself is inadequate, the Christian is called to work for its amendment in the interest of firmer guarantees of human rights. Where such changes are impossible, the Christian may come to the conclusion that he has no alternative but to violate the constitution."

How unlike Jesus Christ, who never encouraged Christians to take the law into their own hands and to try to change legislation by lawless deeds! The clergy are simply expressing their own fallible opinions. It is no wonder, therefore, that many have become disgusted with them and the churches they represent. More and more persons are beginning to see that the churches are completely devoid of spirituality, and have no real value. What, then, will happen to the churches? Are they doomed?

A Terrible Fate

For centuries professed Christianity has brought dishonor upon God and Christ. Horrible crusades, wicked inquisitions and oppression of the peoples have been carried on. To achieve their goals, the churches have violated the instructions of Christ and formed alliances with the State, becoming a part of the general machinery of governments. (John 15:19) Political rulers have welcomed this arrangement, since, with religion's blessing, the support of their subjects was encouraged. But now circumstances are changing.

The churches are losing influence. No longer are the clergy so highly respected and listened to by the people. According to God's sure Word of prophecy, the political rulers soon will realize that they have no need for the churches, and will turn upon and devastate the entire world empire of false religion, which is depicted in the Bible as a harlot called "Babylon the Great."—Rev. 17:3-5, 16, 17.

Already some, even of the clergy, can see the approaching end. Said clergyman Stephen H. Fritchman: "The secular establishment, the state . . . sees the usefulness of organized religion with its majestic claims of moral sanction, and are loathe to let it go. But go it will because its inner strength of commanding the faithful to total obedience has died or is well along the road toward death. The church's vast cathedrals, its billions in wealth, its army of ministers, cannot save it."—Los Angeles *Times*, December 19, 1966.

With certain destruction facing the unfaithful churches of Christendom, what

course will you take? First of all, heed the Bible's command to separate from doomed Babylon the Great.—Rev. 18:4.

But do not conclude that all religion is useless. There is a Christian organization today that upholds the Bible as God's infallible Word, and heeds Jesus' instruction to keep separate from the world. Its people are noted for their exemplary conduct. This religion is that of Jehovah's witnesses. You owe it to yourself and your family to attend their meetings, and see if this is not the true religion of which the Bible speaks.

HOW FINE ARE Refined Foods?

LET a child choose his food, and what would he be eating? Candy, ice cream, cake, soda pop and suchlike. Of course, no wise parent would permit his child to subsist on such a diet but would require him to eat also what is best for him, wholesome food, including fruits and vegetables.

Should not parents and other grown-ups apply the same wisdom to their own eating habits? Surely all of us should want to take good care of our bodies so that as long as possible we may enjoy optimum health, being able to discharge our obligations to God and to our fellowman to the best of our ability.

Of course, that involves a number of things. Needed are sufficient sleep, relaxation and rest, adequate physical exercise, proper mental and emotional habits, avoidance of tobacco and narcotics, moderation in the use of alcoholic beverages, and proper food.

But do we really need to give much thought to what we eat? Not according to some of America's foremost medical authorities. Thus the Council on Foods of the American Medical Association states: "Simply choose foods from the four basic groups: milk, meat, vegetables and fruit, and bread and cereals. These foods offer a wide variety and assure us the basics of a healthful diet." And says the United States Food and Drug Administration: "The American food supply is unsurpassed in volume, variety and nutritional value. In fact, Americans have to go out of their way, nutritionally speaking, to avoid being well-nourished."

But not all agree with such statements. Among these is *Consumers' Bulletin*. Regarding foods being consumed by the American public, it had the following to say in its August 1966 issue under the heading "Overuse of Sugary, Starchy Foods":

"Sugar and refined starches are the chief enemies of good nutrition in almost

all places where a so-called civilized diet prevails. . . . Sugar, common starchy foods and commercial fats are all highly unnatural foods. Though constituting 90 percent of the intake, they provide less than 1/20 of the essential nutrients . . . required by the body for health. . . . The harm they do cannot be compensated by vitamins and minerals added by the food manufacturer for 'sales appeal.' . . . As far as practicable the carbohydrates consumed should be in natural mixture with vitamins, minerals, fibrous material, as in vegetables and fruits."

The foregoing remarks by a matter-of-fact, nonprofit research organization that scientifically tests for consumers everything from autos to zippers raise some questions. Could it be that, after all, modern civilized man is not as well nourished as he thinks he is? Could it be that the kind of food he eats has a bearing on the prevalence of heart disease, cancer and nervous afflictions? What are the facts?

That modern man's diet might not be so ideal after all is implied by the policy of such men as Dr. T. K. Cureton, Ph.D. As director of the Physical Fitness Research Laboratory at the University of Illinois and consultant to the President's Council on Physical Fitness, he could hardly be accused of being a food faddist or a quack. Concerning him we are told that, while featuring the value of physical exercise, he generally advises middle-aged subjects "to increase their vitamin intake, especially vitamins B_1 and C, and to add a daily ration of wheat germ and wheat-germ oil."

Why Refined Foods?

Why should it be necessary for Dr. Cureton to prescribe additional vitamins? Could it be because of the way modern foods, cereals in particular, are refined? This well could be the case in view of what appeared in *Scientific American,* July 1953:

"Cereal grains, like eggs and milk, are foodstuffs designed by nature for the nutrition of the young of the species. They represent a five-in-one food supply which contains carbohydrates, proteins, fats, minerals and vitamins. A whole-grain cereal, if its food values are not destroyed by the overrefinement of modern processing methods, comes closer than any other plant product to providing an adequate diet."

To what extent modern refining of whole-grain cereals robs them of vital nutrients can be seen in the case of wheat. A kernel of wheat consists of 83.5 percent endosperm, from which white flour is milled. However, this contains only 10 percent of the proteins, fats, minerals and vitamins. And what about the rest of the kernel (the 15 percent bran and inner coat and the 1.5 percent wheat germ) that is removed in the refining process? It accounts for 90 percent of these valuable elements, including iron and phosphorus as well as the vitamins, such as B complex and E. This is a big nutritional loss.

If modern refining thus impoverishes, why are such foods as cereals refined? For a number of reasons. For one thing, white refined foods are more appealing to the eye than are the darker natural foods. And there is also the matter of taste; refined foods lend themselves more readily to fancy uses such as for cakes and puddings. But the chief reason is that refined and degerminated foods keep better than unrefined foods; they are not nearly so likely to spoil. But this counts against their food value, for which reason a nutritionist once said: "Eat only those foods which spoil or rot or decay but eat them before they do!" Pertinent here is another remark of this same nutritionist: "Eat

what you should before you eat what you want to!"

That refined foods are not so fine after all is not appreciated by many persons, as can be seen from their eating habits. Their lunch often consists solely of white-bread sandwiches and soda pop. In fact, the truth about refined foods has not always been appreciated by leaders in medicine. Thus at the turn of the century nutritionists spoke disparagingly of leafy vegetables, tomatoes and oranges. The poor were told that they could get along very well without them!

But then the light gradually began to dawn on the professional medical nutritionists. They discovered that there were such things as nutritional deficiency diseases—beriberi and pellagra, for example. They found that chickens and pigeons fed on polished rice developed symptoms similar to beriberi and that when either unpolished rice or rice husks or polishings were fed to these birds they were at once cured. What was lacking was the vitamin B that is contained mostly in the husks of rice, even as it is primarily in the bran of wheat. Beriberi is still a common affliction among people who live largely on polished rice and dried fish. So, too, when a ship with a cargo of white flour was wrecked in the Arctic, the Eskimos who salvaged it and lived almost exclusively on it while it lasted soon developed beriberi. After they returned to their usual diet the disease disappeared.

Yes, it appears that refined foods are not so fine, for they are implicated in a host of ills from tooth decay to cancer. Leading dental researchers tell us that tooth decay is a disease of civilization, that white sugar is bad for the teeth and that Alaskan Eskimos or East Indians with good teeth are plagued with tooth decay upon moving to the cities. In 1932 the natives of the Tristan du Cunha islands in the South Atlantic were eating no refined foods. After twenty years of refined food, tooth decay had increased in adults from 18 to 92 per thousand and in children from 1 to 226 per thousand. And in a series of tests reported on in *Dental Abstracts,* December 1966, it was found that the greatest improvement as regards gingivitis or inflammation of the gums was found in the group that eliminated refined carbohydrates, such as white flour and white sugar, and the greatest worsening of the condition was found among those who had added refined sugar and suchlike to their diet. Also, it was found that, during World War II, as white sugar was harder to obtain tooth decay decreased.

Refined foods also cheat the nervous system, as has already been noted in afflictions such as beriberi and pellagra. Thus the *British Journal of Nutrition,* September 1964, told of natives of Tanzania who were troubled with pins-and-needles and burning sensations in their feet and were experiencing difficulty in walking. Investigations showed that all this resulted from their changing their food from corn (maize) that contained 90 percent of the whole grain to corn that was refined and contained only 60 percent and which was greatly deficient in the B vitamins. The report stated that as the people of Tanzania changed to more of this refined food they could expect more of such difficulties.

Research has also shown that when the diet of children is improved by supplying the essential vitamins and minerals that go by the board when foods are highly refined, their learning capacity is improved. Among adults it was found that such an improved diet resulted in better work and fewer accidents. More than that, according to Schizophrenics Anonymous,

their affliction may be largely a deficiency disease due to a lack of niacin or nicotinic acid, which is one of the chief B vitamins that is milled away in refining white flour. —*Science News,* March 26, 1966.

Then again, there is more and more evidence that hypoglycemia, a condition in which there is too little sugar in the blood, resulting in a host of troublesome symptoms, is triggered, if not caused, by eating too many refined foods. As a result those suffering from this malady are advised to avoid all white sugar, candy, cake, pie, pastries, sweets and custards. It seems that these artificial sweets overstimulate in certain persons the glands known as the islands of Langerhans, to produce too much insulin, resulting in a lack of sugar in the blood.

That refined foods may also be implicated in cancer is indicated by what Boris Sokoloff, Ph.D., M.D., has to say in his book *Cancer—New Approaches, New Hope.* In it he tells of experiments in which it was found that "when rats and mice are kept on natural (stock) diet, they are less predisposed to develop cancer than are animals kept on purified feed." Fed a cancer-producing substance and natural unrefined foods, only 30 percent developed cancer in seven to eight months. But when fed refined foods, together with this cancer-producing substance, 90 percent developed cancer and died within six or seven months. He states: "Why the animals kept on a [refined food] diet are more susceptible to cancer-producing substances is not known. No interpretation has so far been given to this quite intriguing and perhaps vitally important fact. . . . It is possible that some essential amino acids present in natural foodstuffs and replaced by synthetic substances play some role in the resistance to cancer formation."

Refined Foods Doubly Bad

How could refined foods be doubly bad? In that they are not only deficient in valuable vitamins and trace elements but also contain injurious substances because of the refining process. A report that appeared in the *Medical World News* of December 1966 pointed this out.

It told that investigator Dr. H. A. Schroeder found he was able to counteract diabetes in rats and man by feeding them chromium or chromium chloride, and went on to say: "Chromium is abundant at birth . . . Chromium deficiency may result from sugar refining and other food processing that involves superheating. . . . In refined sugar, he has found an almost complete absence of chromium, whereas the metal is present in natural sugar. Refined sugar not only fails to provide chromium, but it may drain the body of its stores of the metal, since sugar requires great quantities of chromium for its metabolism."

And just the converse was found to be true of cadmium, a toxic metal that has been found to cause high blood pressure. The body contains none of it at birth but gradually accumulates it. From what sources? One of these is soft drinking water, which acquires it from mains and copper and galvanized-iron pipes. Another source is refined food. The ratio between cadmium and zinc is critical in high blood pressure, and "wheat refining and rice polishing raise the cadmium concentration and lower the amount of zinc in these grains. . . . Areas in the world where the major source of calories is refined grains are apt to show a high incidence of hypertension."

In view of all the foregoing, how fine are refined foods? Not at all fine! They may be more appealing to the eye and to the palate and they may not spoil, rot or decay as soon as do natural foods, but

when it comes to giving what is needed for optimum health it does seem that highly refined foods leave much to be desired. Housewives and mothers would benefit their families by enabling them to get more vitamins and minerals from foods, such as by generally choosing whole wheat and the darker rye bread instead of the white or light varieties; by using unpolished rice instead of polished white rice; by using honey, molasses or dark-brown sugar wherever practicable instead of white sugar, and especially by supplying dried fruits instead of devitalized candies for the youngsters. Keeping good health is worth a little thought and effort.

PEACE—

AVAILABLE AT THE SHOP WITH THE WOODEN DOOR?

BY "AWAKE!" CORRESPONDENT IN KOREA

IMAGINE if it were possible to go into a store and purchase peace for the nations. Impossible! And yet, there is a shop that has as its avowed purpose the securing of peace—The Shop with the Wooden Door.

Panmunjom, which, literally translated from Korean, means "The Shop with the Wooden Door," is the site of the meetings of the Military Armistice Commission, whose mission is "to supervise implementation of the truce terms" between the United Nations Command and the Korean Peoples Army of North Korea. It is an armed truce, one of the longest in history.

"Military and civilian personnel are permitted to visit Panmunjom as guests of the United Nations Command daily except Monday," says the pamphlet *Armed Truce*. "Here one can see the tragedy of the division of Korea and sense to the fullest the reality of the Communist threat. Application should be made to the Armistice Affairs Division, Headquarters, United Nations Command."

It is apparent that a visitor will probably be exposed to some propaganda from both sides; yet, if he will keep an open mind, a visit not only will prove interesting but also might answer some questions that we have concerning the case for peace.

Instead of choosing just any day for a visit, we heard that it is best to wait until there is a meeting of the Military Armistice Commission. Then it is possible to see the representatives of each side actually face one another and hear their arguments. One such meeting was called by the Communists last year—the 242nd MAC meeting. We will attend it.

Bus Ride to Panmunjom

The United States Army bus that provides us with transportation thirty-eight miles north to Panmunjom leaves the United Nations Command Headquarters in Seoul at 7:30 a.m. It swings into the overcrowded streets of a city already immersed in the day's activity. We are relieved when the bus breaks out of the city traffic into the quiet countryside.

On either side of the bus rice paddies range out toward the rugged mountains, and the mountains themselves, once burnt bald by war, are finally beginning to show some heavy growths of pines and other trees. This is pleasant; a comfortable, quiet ride through a peaceful countryside.

Then one begins to notice military installations tucked into the rice paddies and the hills. They seem incongruous in this quiet pastoral scene, but the farther north the bus goes the more numerous they become. Excitedly one of the passengers points to the left, and all the visitors crane to see artillery pieces on maneuvers belching smoke. Soon armored personnel carriers rattle down a side road to meet us, followed by a column of tanks. In seconds the passengers are staring into the maw of a cannon mounted atop a tank.

The bus stops before a long, single-lane, trestle bridge, and armed soldiers board the bus to check the passenger list. Across the Imjim River is the militarized zone. On either side of the narrow dirt road small signs, hanging from a single barbed wire, warn in English and Korean that the fields are all mined. Rice is no longer harvested from these paddies. It is a rather barren section, and we are glad to be through it and arrive at our first destination, the base camp.

Base Camp and Joint Security Area

The base camp is an American Army camp just outside the Demilitarized Zone, which is a neutral strip of land 4,000 meters (about 13,123 feet) wide that winds 151 miles across the peninsula of Korea and serves as a buffer between the North Korean Army and the UN forces. The actual border, called the Demarcation Line, runs down the center of this zone.

At the base camp the visitors receive coffee and a short briefing about Panmunjom. We learn that it was a small village destroyed in the Korean War. During the initial truce talks an area near the old village became a mutually agreed upon meeting place and has since served as such. It is located in the center of the Demilitarized Zone, is almost circular and is called "The Joint Security Area."

After the briefing all the visitors are given a sheet of paper upon which are listed instructions, such as: No weapons, guns or knives are permitted in the Joint Security Area. No visitors may enter any Communist buildings. Pictures may be taken, but if a Communist soldier resents having his picture taken and shows it, stop immediately. Visitors may not talk to Communist soldiers. If a visitor is in any way threatened by a Communist soldier, he should seek the protection of a UN Security Guard. After the guests have read all the instructions, they sign the paper at the bottom to show that they understand and agree to all the restrictions and then they receive a tag that reads "Visitor." This done, the barrier across the road is raised, and the bus moves past a UN guard post and into the Demilitarized Zone.

The passengers begin to feel anticipation building up. In only a few minutes the bus moves past another UN outpost, and then straight ahead we see the first Communist outpost manned by two North Korean soldiers. Anticipation slowly gives way to the curious feeling that we ourselves have entered the arena.

The bus parks in a dirt clearing before a white, newly built structure with a two-story, pagodalike tower in the center and a single-story building on either side. Here we leave the bus, guided by a member of the United States Navy, who tells us that the white building was built by the South Koreans to beautify the otherwise drab meeting area. It is called "Freedom House" and, according to the pamphlet, "is meant to be a symbol of the hope for a peaceful reunification of the divided Korea under a free and democratic form of government."

From the tower of Freedom House the visitor is able to see almost the entire Joint Security Area. Just before him are seven rectangular, one-story, barrack-type buildings in a row. Three belong to the Korean Peoples Army and are painted green. Three belong to the United Nations Command and are painted blue. The one in the center is the Military Armistice Commission conference building—this is where the actual meeting takes place.

Around the buildings mill security police from both sides, mingled with the visitors and the press. Each side is permitted no more than thirty-five security police on duty in the area at any one time and they may carry only small arms. As we are watching, a formation of British soldiers in colorful uniform march out from a UN guard room and, with elaborate arm-swinging and high-stepping maneuvers, change the guard. The North Korean security police ignore the entire procedure.

The guide points across the area into North Korea toward a building that looks like a summerhouse with a pagoda roof in the center of a small park. He tells us that the building was built by the North Koreans ostensibly as a recreation area but that its "real purpose" is for propaganda reasons, hence its official designation by the UN Command is "Propaganda Park." One may wonder what the Communists call Freedom House. The guide then points to a round building on a small hill and explains that it is a Communist guard post and that it was once the highest building in the Joint Security Area, but—and here there is a show of some pride—the Freedom House tower is now the highest structure by a few feet.

Viewing the Conference

The conference is under way when the visitors arrive at the conference building. Along either side of the building are windows that permit the visitor to hear and to watch the proceedings only a few feet from the participants. The building is divided in the middle by a conference table which, in turn, is divided by a microphone cord that runs down the center. That cable marks the boundary between North and South Korea. An American general, flanked by a British general and a South Korean admiral, represents the UN side, while a North Korean general, assisted by a political adviser, speaks for the Communist side.

The UN general charges that the North Koreans are regularly attempting to infiltrate the UN lines and firing at UN positions. He then produces Russian-made weapons, equipment and bloody uniforms taken from the bodies of North Korean soldiers that were shot as they allegedly attempted to infiltrate south. As the lengthy report is translated into Korean, the North Korean general ignores the evidence as if it were not there and ignores the UN offer to return the bodies of the dead soldiers. He seems bored.

Then it is his turn. After visibly mustering his fiercest countenance and pointing his finger, he denies the charges. Then he reads a long paper that has nothing to do with the charges and basically re-

hashes claims of American imperialism and involvement in the Vietnamese War. We observe that the Communists mainly work from prepared documents. Now it is the UN general's turn to look bored.

At one point in the proceedings the UN general hands the North Korean general a South Korean newspaper that contains a news item datelined New York, which has as its headline, "Premier Hits Asian Reds as Gangsters." The story angers the North Korean general, and he throws it back at the UN general. The UN general pushes it back again across the table to the Communist side, and this time the North Korean general crumples up the paper and throws it at the UN general.

This type of exchange has gone on for almost sixteen years. The negotiations for the truce itself took over two years and 18,000,000 words, and in the ensuing thirteen and a half years, 242 MAC meetings and over 300 MAC secretaries meetings, where administrative problems and minor violations of the armistice are negotiated, have produced an almost incomprehensible volume of words. This is compounded by the fact that every statement must be translated consecutively from English to Korean to Chinese in the case of the UN and from Korean to English to Chinese by the North Korean side.

However, for those visitors who become weary of the word exchange there are plenty of subjects for photographing. They photograph gesturing generals and the scowling Communist soldiers. In fact, the entire area, with squads of soldiers marching in and out, is viewed by many as a colorful spectacle, an international sideshow that would have made American showman P. T. Barnum envious.

ARTICLES IN THE NEXT ISSUE

- Getting to Know God.
- Malnutrition—Scourge of Developing Countries.
- Carnival Time in Colombia.
- Relativity and the World in Which We Live.

It soon becomes obvious that nothing is going to be settled, in spite of the wealth of words. So the visitors are loaded back into the bus and returned to the base camp for lunch.

As it turned out, the visitors missed an incident that occurred after they left. At the close of the meeting, as the UN generals were about to depart, a North Korean journalist defected by jumping into the car that was waiting to carry the British general back to the base camp. North Korean soldiers tried to drag him out of the car, but an American lieutenant colonel jumped into the car and ordered the driver to go, while a military police captain knocked down the two Communist soldiers. A barricade was hastily erected at the last Communist outpost, and the North Korean security guards fired their pistols at the fleeing sedan, but it escaped by smashing through the barricade and speeding on to UN lines. The journalist, believing that he was about to be purged, left behind a wife and three children. Another incident to supply fuel for angry debates.

Impressions

At the last Communist outpost, as the last Communist guard glares into the departing bus, the visitors form definite and long-lasting impressions of what they have just seen. Both sides loudly declare peace as their motive. The Communists even brought into the Joint Security Area a flock of pigeons that they called "Peace Doves." However, they had trained the pigeons to land only on the green North Korean buildings—obviously a propaganda stunt. The UN confounded one flock of pigeons by painting the roofs of their

buildings another color. It would seem that both sides have abandoned hope that the United Nations can ever bring about a permanent peace and now are mainly interested in the propaganda value of the meetings.

Then there are the meetings themselves. The deep-rooted bitterness of both sides is clearly evident, but yet there is a little lingering impression that they must be joking. Their actions are many times ludicrous, humorous, seemingly to be viewed merely as piqued children having a falling out and nothing more serious than that. One meeting was called by the Communists to complain that the UN soldiers were throwing snowballs at them.

Tanks, heavy guns and a column of grim, young soldiers move by the bus on their way to take their place on the line. Then one may recall the blood-caked uniforms seen earlier that day and there is a sobering moment. No joke here; it is serious, deadly serious. Untold numbers of human lives are involved.

And the questions—what of the questions to which visitors had hoped to find answers? Can places like Panmunjom bring about lasting peace? The most enthusiastic reply from the supporters of these meetings is that the meetings are better than the hot war they replaced. Agreed, but the blunt fact is that, after thirteen and a half years of debate on the subject in the general assembly, the United Nations has failed to find a formula for a peace treaty in Korea. How long can the Shop with the Wooden Door hold back the flood of war? The case for peace is at best tenuous.

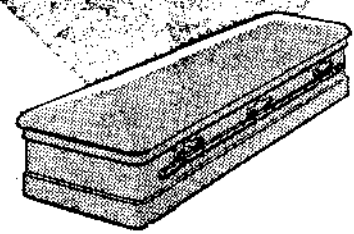
It is a thoughtful journey back to Seoul, but we find it just as we left it: bustling, busy, and if any are aware that they live under the gun, they do not show it. It is business as usual.

Doctor Urges Colleagues to "Be Consistent"

● In the editorial of the July 1967 issue of the Cape County *Journal*, published in Missouri, Dr. J. K. Holcomb gave some excellent counsel to his fellow doctors. He said: "No doubt, we, as physicians, feel frustrated, even angered, when an obstinate patient refuses to accept what we would consider the preferred regimen of therapy. But, should we honestly feel this way when the patient cites a religious belief as the basis for his reluctance to accept specific treatment? If we are honest with ourselves, we will admit that we settle for something less than ideal treatment with many patients in our day-to-day practice. In other words, we do the best we can under a given set of circumstances. For example, we see an elderly individual in very poor physical condition with a carcinoma that surgical excision would offer best treatment. However, after weighing all factors and realizing that the patient is a poor risk surgically, we offer radiation or other medical therapy—we do the best we can under a given set of circumstances. If we can do this with respect to our medical convictions, shouldn't we likewise be willing to do the best we can when a patient's convictions, particularly religious ones, prevent our offering what we would consider the desired form of therapy? Usually, patients having religious reasons for not accepting blood transfusions, etc., are aware of the medical risks involved in their decision, but are willing to accept those risks and ask only that we do our best. Certainly, these situations can present a trying ordeal for the physician, but I know of no medical-legal problems having arisen when the circumstances were fully understood by both patient and physician.

"In conclusion, shouldn't we be consistent with ourselves and with our patients and be willing to offer the best treatment available with respect to the circumstances involved in each case we see?"

What You Ought to Know About FUNERALS



A DEATH in a family can cause an emotional shock from which it takes a long time to recover, but death also can cause a lasting economic shock. In the United States the cost of a funeral can be so great that it becomes one of the major expenditures a family makes. The average funeral and cemetery costs are about $1,450—no small amount for most American families. But whether you live in a country where the cost of dying is high or low, there are things you should know about funerals.

Funeral establishments are in a highly competitive business because there are too many of them for the number of deaths that occur. In the United States there are 25,000 funeral homes that employ 50,000 licensed practitioners and 10,000 unlicensed workers. These earn a living from approximately 1,800,000 deaths a year. That amounts to seventy-two funerals a year for each funeral home, a little more than one a week, but since some large funeral homes have more than this, the smaller establishments may not average even one funeral a week.

Faced with the high cost of building and maintaining an elaborate funeral home that may contain an organ and have an expensive hearse as well as other limousines, the American mortician feels pressured to get as much as possible from every funeral. For this reason many morticians have a sliding scale of prices that are determined by what they think they can get from a customer. Usually in the United States the cost of funeral services is included with the price of the casket that is selected. The mortician shows the family around a display room where caskets of different styles are carefully displayed in the best manner of salesmanship so as to feature the more expensive ones. Being a retailer of funeral goods and services, the mortician will naturally feature the expensive models and discourage interest in cheap ones. There are some funeral directors who will even play upon the emotions of the family so they will feel obliged to make a costly choice.

The final price that a family settles on for a casket and funeral services is not usually the total amount they will have to pay. To this figure will be added extras such as charges for flowers, gratuities, use of the flower car, a burial vault, a grave marker, approximately $70 to $130 for opening and closing the grave, a mileage charge if the cemetery is beyond a certain distance, and so forth. If the family buys a grave through the mortician it may cost more than if they bought it directly from a cemetery, but if they do buy it direct from the cemetery what they pay will vary greatly with the type of cemetery they choose.

A cemetery that is privately owned and operated for commercial purposes will

charge $150 and up for a grave. In one large commercial cemetery in the state of California the lowest-priced grave is $308, and medium-priced graves range from $435 to $650, to which is added a 10-percent charge for endowment care. In publicly owned cemeteries, however, graves are lower in price. In the state of Minnesota, for example, they cost $28, on an average, including endowment care. Crypts in the mausoleums of commercial cemeteries may begin at $600.

Must the Cost of Dying Be So High?

To the American mortician and commercial cemeteries the high prices are necessary because of their limited number of customers and high overhead expenses. The mortician feels that he must receive at least $500 as a minimum price to reimburse him adequately, and it appears that many morticians in this country have more or less agreed among themselves on this minimum price. This has resulted in lawsuits' being filed by the United States Justice Department and the State of Wisconsin against the National Funeral Directors Association of the United States. The lawsuits charge the association with a conspiracy to eliminate competition by not permitting its 14,000 members to advertise funeral prices. The state of Wisconsin contended that this policy was "for the purpose of fixing and maintaining high prices" for funeral services and for the commodities needed for funerals. The State also contended that a funeral home can make money by charging $195 for a funeral. In a small community with few funerals, however, it may not be possible to make enough to stay in business.

That funerals in a large city can be handled for substantially less than the minimum fee of $500 can be seen in the success that a number of funeral associations have had in contracting for low-cost funerals for their members. Many of these associations have been organized by church people out of disgust for costly and elaborate funerals. Their personal choice was for something simple and inexpensive and yet dignified. They have been able to find morticians who are willing to provide the type of funerals they want for prices ranging from $100 to $200. A simple wooden coffin rather than an elaborate casket of metal or expensive wood is usually used. Such coffins are in popular use in England and other countries. In fact, metal caskets are rarely used in England. Funeral societies in Sweden claim to have reduced the average cost of funerals by about 50 percent. If a family wishes something better, that also can be arranged.

Savings in funeral costs are achieved not only by using an inexpensive, wooden coffin but also by foregoing embalming and restoration work on the body. Most of the common people in England and South America have funerals of this type. In England the more expensive funerals are around $280 and the minimum price is about $108. The cost of cremation is about $15. In the United States the price for cremation averages about $60, to which might be added the cost of a container, which is around $55; a space for the container in a columbarium, which averages $85, and, of course, the price of a casket, which is bought even for cremations.

In some of the low-cost funerals in the United States the families agree to private cremation or burial of the body, with a memorial service held later. They dislike the emphasis that is placed on a dead body in most funerals and the public display of it. By having a memorial service without the body being present they feel that the emphasis is being placed on

spiritual matters instead of on the body, and, of course, the cost is less because embalming and restorative work is unnecessary.

People with different feelings like to have the body present. The type of funeral a family may choose is a personal matter.

Embalming and Restoration

The mortician defends his practice of displaying a body by the argument that his restorative work on the body leaves a "beautiful memory picture" of the deceased. But many people prefer to remember a loved one as he was when living, not when lying cold and still in a casket. They cherish the memory of him while he was healthy, laughing and active. Of course, it is not pleasant to look at a body that shows the ravages of disease or physical violence, such as from an auto accident. The mortician's skill at restoration can erase the ugly appearance these make on a body. In doing so he uses cosmetics, waxes, bleaches, dyes, plaster of paris, cotton padding, fillers that are pumped under the skin to fill sunken areas, sprays, and so forth.

Before restorative work is done, the standard procedure is to embalm the body so it will last long enough for the funeral. This is not generally required by American law except in unusual circumstances, and, contrary to popular belief, it is not a sanitary measure that disinfects the entire body. Because a dead body deteriorates rapidly, it is usually necessary to bury it within twenty-four hours in a warm climate unless it is embalmed or kept in a refrigerated morgue. By embalming it the funeral can be set for three or more days after death. This oftentimes is necessary so relatives living at a distance can be in attendance. For some persons embalming removes any fear of a loved one's being buried alive by mistake.

Today the embalming process is very different from the way it was done by the ancient Egyptians. The principal preservative step they used was to soak the body for seventy days in a chemical solution containing natron. Morticians now use formaldehyde and other chemicals. The blood is removed and embalming fluid is pumped into the body's arteries. A preservative fluid is also pumped into the chest and abdominal cavities.

How long the body will keep after it is embalmed depends upon the strength of the solutions. The embalming that morticians customarily do will not preserve a body for very long, nothing like the thousands of years achieved by the ancient Egyptian embalmers. Usually it is only adequate for allowing the body to be displayed for a few days.

It might be well to note that some morticians might be thinking of eventually being able to sell for transfusion purposes the blood they take from some of the dead bodies they embalm. This possibility can be seen from an article that appeared in the magazine *American Funeral Director* of February 1963, which discussed the progress being made in the use of cadaver blood for transfusions. If the use of such blood becomes more commonplace, a Christian family may feel obligated to get a signed assurance from the mortician that the blood of a loved one will not be used for anything. In some instances they might have to request that the body be buried or cremated without embalming so as to make certain that the blood will not be used in an unscriptural manner.—Acts 15:19, 20.

Selecting a Mortician

For a family to get the kind of funeral they want at a price that fits their pocketbook, it is important that they not be hasty in calling a mortician to pick up

the body. Once he has it in his possession the family's position to negotiate for the best price is gone. The wise thing to do is to contact several morticians before permitting removal of the body. Then it will be possible to get the most concessions in price and in funeral procedures. In view of the fact that this is a business arrangement, it may be advisable to have a close friend negotiate for a price, as his thinking may not be as hindered by emotion.

In some instances a family can foresee the need of a mortician's services. When this is possible, they can begin inquiring of various morticians and negotiating for a good price well in advance. When death finally strikes, they will know which mortician to call, and he will know what their wishes are. In fact, a person can make such advance preparations for himself, but he should inform his relatives of them and of his wishes.

A decision must also be made as to the kind of casket, or coffin, that will be used. Some caskets are made of heavy-gauge metal and have an airtight seal. They are more costly than those of thin metal or of an inexpensive wood. A sealed, airtight casket will not prevent a body from decaying, because anaerobic bacteria thrive where there is no air. These more expensive caskets also are likely to have innerspring or soft foam mattresses, which a dead person is unable to appreciate. An outer container, or vault of concrete or of some other durable material, may be suggested by the mortician at an extra charge of $70 or more. It is not usually required by law, although some cemeteries might require it to prevent the ground from eventually sinking when the casket disintegrates. Does the family want to pay for such things or do they prefer something that is plainer and less expensive? When deciding, they might keep in mind that an expensive casket will not be seen after it is buried, and it cannot prevent a body from returning to the dust from which man was made. —Gen. 3:19.

Some families may not want to follow the customary procedure in the United States of having the open casket the center of attention during the funeral services but may request the mortician to keep the casket closed or perhaps in another room. As for viewing the body after the funeral service, the family may wish to leave that up to the personal wishes of those present. If some want to view it, the casket could be opened briefly for their benefit. Other families may have no objection to leaving the casket open during the entire proceedings and permitting a public viewing of the body. It is a matter for personal choice.

There is also a custom among some people for family members to sit by the casket for a period while friends come to pay their respects to the dead person and express sympathy to the family. No family should feel that this fatiguing custom is Scripturally required of them. It would be more considerate of friends to call on the family at their home and not insist that they receive them by the body. The custom of staying by the body all night, called "the wake," is a pagan custom; so true Christians do not practice it.

Because of the Scriptural promise of the resurrection of the dead, Christians do not grieve excessively when a loved one dies, as do people who have no hope. (Acts 24:15; 1 Thess. 4:13) Neither do they become overly concerned about the body as if God needs it to resurrect the person. He made man from dust in the beginning, and he can provide bodies for the resurrected dead in the same manner.

Although death is an enemy that no

one likes to see come into his family, it need not be a cause for confusion and a great financial burden. That can be prevented by knowing something about funerals and how to keep their cost down. Bearing the grief that death brings can be made easier by also knowing about the Scriptural promises of a resurrection and the time when, as "the last enemy, death is to be brought to nothing."—1 Cor. 15:26.

Eyes in the Darkness

By "Awake!" correspondent in Hawaii

BLINDNESS—an all-enveloping darkness! With this darkness comes inability to lead a normal life, to do the things one once took for granted. From this tragic condition comes need for guidance. What can be done to fill this need? That depends on the person who has lost his sight. The choice is largely his.

One might choose to become part of the group of the blind whose chief interest in life is their handicap. Or one may follow the course of thousands, that of doing nothing. These persons stay at home and allow well-meaning friends and relatives to wait on them hand and foot.

But there is another course open, one that many blind persons have found to be most satisfying. That is to employ the services of an uncomplaining and loyal friend, a friend that would find joy in the blind one's happiness—a guide dog. Guide dogs have freed thousands of the blind from their dependence on others and have opened up a whole new life, giving them eyes in the darkness.

Selecting Guide Dogs

Even though there are now a number of guide-dog agencies in various parts of the world, the basic characteristics and training of dogs chosen for this service are very much the same. Female German shepherds are generally used because of their intelligence, stamina and fidelity. Other dogs are sometimes used that meet these and other requirements, but they constitute only about 5 percent of the guides.

Among some of the points considered important in characteristics are that the dog's face and head should express strength and alertness. Its hind feet must be strong and its ribs have to allow for chest expansion and yet not be so rounded as to interfere with a person's gait. And,

necessarily, the dog must be in a healthy condition and have spirit. Its coat must be easy to care for.

These dogs combine beauty, intelligence and alertness to an unusual degree. Another quality that is characteristic of these dogs is their willingness to keep trying something after all the fun has gone out of it, the desire to please continually. These are in addition to the other qualities of fidelity, affection and unshakable devotion.

All these qualities were shown recently in a remarkable dog. When a blind master noticed hesitancy in his dog's obedience, she was taken to the veterinarian. It was discovered that she was blind in both eyes from cataracts. After surgical removal of the cataracts, she continued her loyal service to her blind master.

There are many dogs that readily assimilate lessons but are unsatisfactory for guiding the blind. They lack certain essential qualities. For example, the French poodle. Although recognized for its precision obedience, it shows blind obedience and does not usually know when to disobey. To illustrate: If a blind man were approaching an open manhole, not knowing of its existence, he would command, "Forward." The poodle would obey such command, jumping the manhole and leading his blind charge into tragedy.

The guide dog not only must be able to assimilate education but must be able to use what it has been taught in a way that will not endanger its blind master. It must be able to determine when a course of procedure would be dangerous to follow and to select the safe course.

Training Begins

After selection of the right dog, a period of about three months' training begins. The animal is first completely housebroken. Then training in obedience starts. She is taught that when she is in harness she is at work. She must absolutely ignore any distractions such as other animals or noises that might divert her attention. She learns that, no matter what her own feelings are, she is never to desert her master to fight or to play.

Next the dog learns directional orders, fetching, sitting and lying down. Guide dogs are all excellent retrievers.

The first days in harness are spent in learning to come to a complete "sit" at every curb so that her master will know that the block is finished and to enable him to get his bearings and decide which directional command to give. This is probably the most difficult lesson for the dog in the whole course, it not being at all natural for a dog to stop for a curb. Curbs are a matter of vital concern, as this is the compass point for a blind man. From the curb he gets his bearings. He has a mental picture of where he is going and knows how many blocks away his destination is. When he is in doubt, he only has to ask someone. He mentally keeps track of the number of blocks and direction as his dog guides him.

Dogs are color blind, so it is impossible for them to tell the color of traffic lights. The blind man tells by the sound in which direction the traffic is going, but if he should mistakenly command "Forward," the training his dog has received will cause her to disobey this command, so as not to lead him into moving traffic.

A noteworthy feature of this period of training is watching the dog avoid overhanging obstacles under which she herself could easily pass but which would injure her taller master, such as door frames, low roofs, wires, awnings, and so forth.

The dog always works on the left side of the master between him and the pedestrian traffic, down the center of the sidewalk. If the crowd is thick, coming in

either direction, after slowing down, if the people do not make way for her and her master, she will stick her head into the crowd until it divides. If they do not give room, she bumps them. She drops back at a crowded curb to give her master enough clearance so he will not have to touch anyone. At driveways as well as alleys she slows down and glances up them so that no car can sneak up suddenly upon her master.

After being taught obedience she is then taught intelligent disobedience. She must determine if carrying out a command would be dangerous to her master. Many a blind man has given an order in the face of unseen danger and had his life saved when his dog refused to budge or pressed against his legs to protect him.

The dogs are trained not to walk on the grass when there is a sidewalk, never to pause and sniff at hydrants and are tested with regard to loud noises. A dog thrown into panic by any loud noise or sudden backfire of an automobile would be unreliable to guard the safety of a blind man in an emergency.

The acid test is when the trainer puts on a blindfold and lets the dog lead him through traffic, relying entirely on her judgment to master the traffic. Threading her way through thronged sidewalks, she does not so much as brush pedestrians. She leads him through revolving doors, up stairways, around car bumpers, mailboxes, and so forth. All this leaves many observers speechless.

It has been found that if the instructor teaches his dog with his eyes always open, unconsciously by moving a hand or an arm he gives signals that the dog comes to expect. This causes the dog to hesitate without the hand signal. Since blind persons give no such signals, it is seen that the blindfold test is important.

Ready for Her Master

Now the guide dog is ready for her new master, who also has been in training for some time, to prepare for his new "eyes." Some weep from joy or hope when they are introduced to their dogs. The new master must now win her affection. From this time on the dog must learn that *this* is the hand that will feed it and *this* is the voice it must obey.

The new master must make sure that it is aways a pleasure for his dog to be with him by praising her as her trainer has done for each command she obeys. As Booth Tarkington once said when praising the seeing-eye dogs: "Incidentally, the habit of bestowing praise is a very beneficial one for human beings to acquire; it is likely to enlarge their hearts." When one sees a blind person change from a hesitant, unsure, shuffling walk to a brisk, confident one, all because of a dog in a harness at his side, one begins to understand the depth of affection between these two. Until they are ready to be entirely on their own they will be trained and observed by the trainer.

Many have asked, Does the dog really know that her master is blind? The evidence indicates, Yes. Trainers in different parts of the world agree on this. It is said that even though a dog may be sleeping she will get up and move out of the way of blind persons other than her own master but will not move at all for those who see.

What are the requirements for obtaining a seeing-eye dog? They vary according to where one lives, as different guide-dog agencies have their own regulations for obtaining a dog, and inquiry would have to be made to each. Here in Hawaii, for example, it costs about $1,800 to train each dog, but a guide-dog organization here provides a dog free of charge to any

blind person seventeen years of age or older in the Pacific area.

You might ask now, "With such a wonderful service available, why doesn't every blind person have a guide dog?" Surprisingly, even if they qualify, some persons do not want one. The reasons vary considerably. Some families, out of pride, would rather have the blind one stay at home and thus not advertise his blindness in public with a dog. Then there are some blind persons who enjoy being waited on. With others it may be indifference. Deafness would prevent one from using a guide dog, as the blind person also needs his sense of hearing to help avoid danger. Also, some people just do not like dogs.

Approximately one percent of the blind population of about 350,000 in the United States currently use dog guides and, additionally, under one percent are both qualified and interested in obtaining dog guides in the future. There is generally no evidence of undue waiting on the part of a qualified blind person who seeks a dog guide. In Hawaii there is no waiting list at all.

A growing number of blind persons throughout the world are seeking and obtaining seeing-eye dogs, enabling them to live a more normal life—thanks to the remarkable guide dogs that provide eyes in the darkness.

A HOUSE DIVIDED

THE ten-day triennial convention of the Episcopal Church of the United States was nearing its end. Its 'eleventh-hour' session proved to be its stormiest, for the delegates were deeply divided over just what kind of resolution on the Vietnam War the convention should adopt. The final version left many extremely dissatisfied. As the delegates left the session late that night they were confronted with youths displaying such signs as "Pius But Impotent," "Christians Had Guts," and "The Church Is a Bummer." However, not a few felt even stronger about the way the convention sidestepped a far more important issue, that of heresy, as though doctrine were no longer important to their church.

The Episcopal Church claims apostolic succession and might be said to stand halfway between the Church of Rome and other Protestant denominations. However, in it is one minority group that is very, very close to the Church of Rome both in language and ritual and another minority group that is very close to the Evangelical Protestants. Its clergy, who wear robes, are known as priests, but are allowed to marry. The Episcopal Church in various

lands has its presiding bishop who is termed "first among equals" as to other bishops, even as the Archbishop of Canterbury, the presiding bishop of Great Britain, is the "first among equals" in a gathering of presiding bishops, as at the Lambeth Conference.

The Episcopal Church or Anglican Communion, as it is also called, claims a worldwide membership of 47 million, of which 3.5 million belong to the Protestant Episcopal Church of the United States. This church held its 62nd triennial convention in Seattle, Washington, September 17-27, 1967. Present were three bodies, the House of Bishops, the House of Deputies (consisting of an even number of other clergy and lay delegates) and the Episcopal churchwomen, who, however, had no voting privileges.

While convention publicity gave the impression that the church was doing well, not all reports were grounds for optimism. Thus, as reported in *Newsweek,* October 2, 1967, the delegates learned that there had been a continual decrease over the past five years in the number of baptisms, confirmations and converts. They also heard that financial pledges to the church were not keeping up with the increased prosperity of the United States.

Far from optimistic also was the report on the training of ministers and the conditions of the church's seminaries, the result of an eighteen-month study by an eleven-member committee under the direction of Dr. Pusey, president of Harvard University and one of the 'lay' delegates. It showed, he stated, that their church was having a leadership crisis. "Our report is essentially a call to all of us who are Episcopalians to take ourselves in hand, to cease making excuses and to face up to the basic task of seeking how we may attract, prepare and decently support the self-sacrificing ordained leadership we need." He further noted that 'lay' people have "an increasing tendency to look to other kinds of professionals for advice and leadership in what they consider the serious affairs of life . . . Does not this speak volumes about the reduced respect accorded to men of the cloth in our society?"

Differences of Opinion

Visiting the convention for several days was the Archbishop of Canterbury, Arthur Michael Ramsey. Among the statements he made at the convention was: "We must affirm the living, unchanging God of the Bible. . . . We must make God known to the many, many people who need him so desperately."

It is indeed true that many people need to know God, but it may well be asked to what extent this Episcopal triennial convention did more than pay lip service to the God of the Bible when it came to heeding Bible principles. For example, the apostle Paul counseled Christians at Corinth: "I exhort you, brothers, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Did this convention's delegates adhere to this apostolic injunction? Hardly!

Not that this was surprising, for as one leading Episcopal publication noted right after the convention, "This is a very free Church—the most spacious one in Christendom." Thus the convention itself had an official paper published every day, calling it *The Daily.* At the same time the 'high church' minority within this church, and which calls itself the American Church Union, also published a daily at the convention, *The American Church News,* an unofficial publication competing

with the official publication and presenting its own view of matters!

There was strong difference of opinion as to the church's getting more and more involved in civil rights and like issues. Concerning the divisive Vietnam War issue, the convention *Daily* said: "Two dozen speakers enunciated virtually every point of view conceivable on the Vietnam war and what they individually thought the Church ought or ought not to say about it." And said the public press: "If there was anguish at the convention it was over the Vietnam war. The churchmen wrestled with a statement on the war until the '11th hour.' There was deep division over America's role in South Vietnam."

A failure to be united was also seen in regard to the Episcopal Church's uniting with other churches. A press report stated: "Bishops made it clear yesterday—but not unanimously—that they are serious in pushing along the road to Church unity." One of them in favor of it stated: "It is difficult to conceive that some day our beloved Episcopal Church will no longer exist, but that day will come." Especially did a number of delegates disagree with Archbishop Ramsey that he could foresee 'a world of Christians united in one church with a non-infallible pope as presiding bishop,' although such a union may still be far away.

The Heresy Issue Sidestepped

The heresy issue came up at this convention first of all because of ex-bishop James A. Pike's statements as to what he believes. And what does he believe or not believe? Among other things he denies the inspiration of the Scriptures, denies the virgin birth of Jesus Christ and that his is the only name under heaven whereby man can be saved. Pike also claims to have spoken to his deceased son, a suicide, with whom he had been very close, by means of a spirit medium, and so subscribes to spiritism.

But did his colleagues, the bishops, forthrightly censure these teachings, all of which go contrary to their Creed, not to say anything about their being at variance with the Word of God, the Bible? No, they only 'slapped his wrist,' as it were, by reporting that Pike's writings "on profound realities . . . too often were marred by caricatures of treasured symbols . . . by cheap vulgarization of great expressions of faith." In other words, it was not what he said but how he said it that was censurable. So they did not think that Pike's "often obscure and contradictory utterances warrant the time and the work and the wounds of a trial." In a similar vein Archbishop Ramsey chose to dismiss Pike's 'heresy' as "superficial stuff . . . Pike is not a profound thinker or a great scholar. The heresy charge against Pike advertises the man and his work and gives it an importance it doesn't deserve."

At the convention Pike charged that "thousands of clergy, inside and outside this Church are waiting to have this sword of Damocles,"* that is, the charge of heresy, "taken off the head of theological honesty," and charged Archbishop Ramsey with prejudice and termed his remarks about him as "nonsense." And smarting because of the bishops' censure, mild as it was, Pike demanded either a clearing of himself or a trial. Stunned, the bishops evolved a compromise that satisfied Pike. They made a new rule that from now on a bishop could be tried for heresy only if ten bishops (instead of three) signed a statement charging heresy, after which two-thirds of all the bish-

* "The sword suspended by a single hair over the head of Damocles, guest at a sumptuous banquet given by Dionysius . . . Greek tyrant of Syracuse, as a reminder of the insecurity of a tyrant's happiness." —*Webster.*

ops had to sign a request for a heresy trial before such a one could take place. This new rule made heresy trials, in effect, a thing of the past, at least as far as a United States Episcopal bishop was concerned.

This action of the bishops at the convention again underscored the lack of unity of thought within the Episcopal Church. Thus *The Living Church* lamented that such an action by the bishops was saying "to the world that the Episcopal Church is no longer concerned with what its official teachers teach—this being mere opinion, mere doctrine, and therefore not important."

Why Did They Sidestep the Heresy Issue?

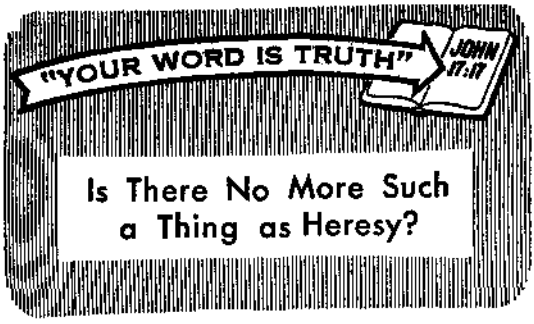
Why did these bishops lay themselves open to charges by their fellow churchmen that they no longer believed that doctrine was important? As *The Living Church* editorialized, no doubt there were some bishops who actually believed that there is no such thing as heresy anymore. But certainly not all of them, for the editors tell of speaking with scores of bishops who privately "admitted that they were voting for peace in our time." "If this was the case, their action was unprincipled and pusillanimous," the editors charged. Yes, without a doubt many a bishop sidestepped the heresy issue because of not wanting to get involved in a fight over doctrine. Who knows how many enemies such an issue might make for him? But in refusing to make Pike's heresy an issue the bishops betrayed that they were being motivated by policy rather than by principle.

While emotionalism and personality might have swayed others, even as some charged, without a doubt the chief reason for the bishops' sidestepping the heresy issue was that so many of them believe to a greater or lesser extent just as Pike himself does. In fact, this was intimated by the very wording of Pike's censure in the first place.

The fact is that for some twenty years, ever since his ordination as an Episcopal priest—he had at one time studied for the Roman Catholic priesthood and had become a lawyer—Pike has been in trouble with his Episcopal colleagues. On at least four different occasions he has been charged with heresy. Why nothing has ever come of these charges Pike intimates in his latest book *If This Be Heresy*. In it he tells of a fellow bishop who wrote him saying in effect: "We know these things, Jim, but don't let 'the little people' know." In this regard Pike has a point in speaking of theological honesty.

But in another respect Pike is inconsistent. He professes to be a Christian but he certainly is not a Christian by Biblical standards, as judged by the original Book that tells us about Jesus Christ and his teachings. Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." Of his Father's Word he said: "Your word is truth." The apostle Peter stated: "There is not another name under heaven that has been given among men by which we must get saved." And the apostle Paul said: "Let God be found true, though every man be found a liar."—John 14:6; 17:17; Acts 4:12; Rom. 3:4.

What is apparent from all this? Simply this, that those who still have faith in the Bible must look elsewhere for instruction in it. They are, admittedly, a divided house, and Jesus said that "if a house becomes divided against itself, that house will not be able to stand." Why put yourself in line to fall with it? Heed Jesus' warning: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." —Mark 3:25; Matt. 15:14.



ONE of the modern trends in religion is to dismiss the very idea of there being any such thing as heresy. Is this trend in keeping with the Scriptures or is it harmful?

According to the modern view, the outstanding thing about Jesus Christ was that he was "the man for others," and so they contend that all that God requires of us is to work for the betterment of others, socially, politically and economically. But nothing could be more removed from the teaching of Jesus and his apostles than the idea that right doctrine is not important. In fact, it might be said that, even as the "God is dead" view has greatly weakened the faith of many in God, so the view that there is no more such a thing as heresy has greatly weakened the faith of many in the Bible as the Word of God.

True, in times past the charge of heresy was used cruelly to persecute many in the name of religion, as in the case of the Spanish Inquisition. But the mere fact that in times past many people were tortured on the charge of heresy does not mean that there is no such thing as heresy and that untruth and false doctrine must be tolerated among God's worshipers. The Scriptures not only stress the importance of healthful teaching, but they also speak against all false teaching.—2 Tim. 4:3; Titus 1:9; 2:1.

Jesus stressed the importance of truth when he said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." And Jesus also prayed: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Taking in knowledge means taking in right teaching, doctrine, and it is so important that everlasting life depends upon it!—John 8:31, 32; 17:3.

The apostle Paul repeatedly stressed the importance of teaching, of knowledge, and not just of knowledge but of accurate knowledge. Thus concerning his Jewish countrymen he wrote: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." More than that, he repeatedly prayed that his Christian brothers might be filled with accurate knowledge.—Rom. 10:2; Eph. 1:17; Phil. 1:9; Col. 1:9.

The very fact that accurate knowledge or right teaching is so important shows that there can be such a thing as wrong teaching, inaccurate or false knowledge, in other words, heresy. The Greek word from which the English word heresy comes is *hai're-sis*. It, in turn, comes from a root meaning 'a choosing,' and so is used to refer to a self-willed choosing as to what to teach and practice as regards religion, the result of which is division and sectarianism. Accordingly, we find it repeatedly translated as "sect." (Acts 5:17; 28:22; 1 Cor. 11:19) Generally it has a slightly unfavorable connotation, as when Paul testified: "According to the way that they call a 'sect,' in this manner I am rendering sacred service to the God of my forefathers."—Acts 24:14.

Showing that teaching does indeed matter are the strong words of Paul at Galatians 1:7-9: "There are certain ones who are causing you trouble and wanting to pervert the good news about the Christ. However, even if we or an angel out of

heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed. As we have said above, I also now say again, Whoever it is that is declaring to you as good news something beyond what you accepted, let him be accursed."

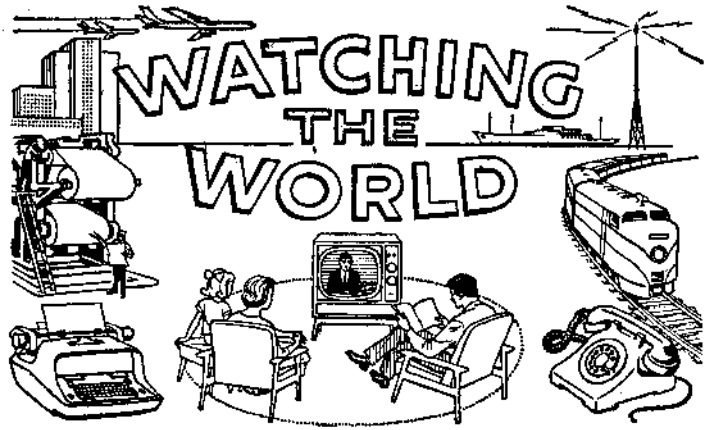
That there is such a thing as false teaching and that it must be avoided Paul further makes clear in his words to Timothy: "Shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene. Hymenaeus and Philetus are of that number. These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." Unquestionably there is such a thing as right teaching and such a thing as wrong teaching, and the distinction is important!—2 Tim. 2:16-18.

Heresies are listed by the apostle Paul among the works of the flesh that would debar a Christian from God's kingdom. (Gal. 5:20, *AV*) And he counseled Titus, "As for a man that promotes a sect [or, a heresy], reject him after a first and a second admonition." (Titus 3:10) The apostle Peter also showed the validity of the heresy concept, for he wrote: "False prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction."—2 Pet. 2:1, *RS*.

The apostle John likewise makes it plain that there is such a thing as heresy, such a thing as false teaching, and that it is to be condemned and shunned. Thus he wrote: "Who is the liar if it is not the one that denies that Jesus is the Christ? This is the antichrist, the one that denies the Father and the Son." "For many deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist." More than that, John felt so strongly about right teaching that he commanded: "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. . . . If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. For he that says a greeting to him is a sharer in his wicked works." So, according to John, wrong teaching is equated with wicked works.—1 John 2:22; 2 John 7, 9-11.

Further underscoring the importance of correct teaching is the care that the apostle Paul took in his letters to make certain points crystal clear, marshaling facts and reasons to prove his points. How many chapters he devotes in his letter to the Romans to explain the matter of being declared righteous by faith! And this is also the burden or theme of his letter to the Galatians. Paul considered correct teaching that important. And what a masterful defense he makes for the resurrection of the dead in what has come to be chapter fifteen of his first letter to the Corinthians! Then, in his letter to the Hebrews, what is the purpose of all the parallels to which he calls attention between the Jewish system of things and the Christian system of things? Is it not to set straight those Hebrew Christians on the matter of doctrine? In fact, about one-third of all Paul's letters deal with matters of doctrine.

Since the Christian Greek Scripture writers make right teaching so important and speak out so strongly against false teachings, we cannot escape it: For those who would abide by apostolic Christianity it is proper to speak of false teaching as heresy. All such will not have anything to do with it; nor will they tolerate it within the Christian congregation.



Earthquakes Rock Sicily

◈ The countryside of western Sicily was rocked early January 15 by a series of earthquakes that crumbled stone walls and cinder-block buildings in dozens of small farming towns. Hundreds of rural residents were driven into streets and fields that were covered with four inches of snow, the result of Sicily's worst winter in years. Indications are that several hundred persons died in the quakes and hundreds more were injured.

Sharp Rise of Crime

◈ America is a violent country, said New York City Police Commissioner Howard R. Leary. Crime statistics for the first nine months of 1967 support his view, because they indicate very strongly that America is fast becoming a land of the lawless. There was a 60-percent rise in bank robberies. All robberies were up 27 percent, murder by 16 percent, aggravated assault by 9 percent and forcible rape by 7 percent. All crimes increased by 16 percent over the total for the first nine months of 1966. The rise in crime from year to year can be seen in the following figures: 1961, 3%; 1962, 6%; 1963, 10%; 1964, 13%; 1965, 6%; 1966, 11%; 1967, 16%.

Broken-Heart Deaths

◈ People can die of broken hearts, so scientists in both Britain and the United States have discovered. Deaths among newly bereaved family members were six times greater than those among non-bereaved families in one Welsh community, says a report in *Mechanix Illustrated*. This source said: "A recent London study showed that heart-attack deaths of widowers during the first six months of bereavement were largely caused by grief."

Widespread Disbelief

◈ America is slowly becoming a country of unbelievers. An interfaith panel asserted that abandonment of classic religious premises has become a swelling phenomenon in the United States. "We're facing a deluge of nonbelief, particularly among our younger generation," said Dr. Dumont F. Kenny, president of York College. "The problem of what's causing this disbelief is not remote or marginal. It's all around us," he said. Rabbi Arthur Schneier of New York is quoted as having said: "A vast segment of the American people, never ever concerned with Marx, have become totally indifferent to the religious point of view." He added that this included "thousands and thousands of men and women on college campuses."

Approaching a Crisis

◈ At one of the sessions of the American Association for the Advancement of Science a cheerless picture was painted. Prof. Barry Commoner of Washington University argued that the environment is being placed under stress "to the point of collapse" and this planet is approaching "a crisis which may destroy its suitability as a place for human society." Prof. L. C. Cole of Cornell University suggested that even the continued availability of the earth's oxygen supply can no longer be taken for granted, and that the world's population may "be already beyond what the earth can support on a continuous basis." The New York *Times* editorially reported these remarks and stated: "Behind these and other expressions of alarm is mounting evidence that man and his works are disrupting the numerous complex and interrelated processes upon which this planet's web of life depends. . . . Humanity can survive only if the natural environment . . . is protected against the powerful threats that now impinge as man uses godlike powers with much less than godlike wisdom."

Die in Christmas Stampede

◈ Annually in Vitória, Brazil, free Christmas gift coupons are given to the poor by local charities. The coupons are redeemable for gift packages. On December 9 some 16,000 women and children jammed a local stadium. Suddenly a stampede began for the coupons. When it was all over, nine women had been trampled to death. Some of the women had been pregnant. Sixteen other women were injured.

Youth Worries Clergy

◈ Four of America's religious leaders who appeared on a special year-end television program expressed concern over the young people's disenchantment with the modern religious establishment. Archbishop Iakovos, head of the Greek Orthodox Church of North and South America, called the situation a "crisis." Rabbi Marc H. Tanenbaum, director of the interreligious affairs department of the American Jewish Committee, said young people were troubled by "what they call the phoniness of the religious establishment." Dr. Eugene Carson Blake, general secretary of the World Council of Churches, declared that "too much of our 20th century Christianity in the affluent nations has confused our Christian faith with the heresy of a success religion." He said it was "the ugliness of this popular heresy of the 'successful' that the younger generation in Europe and the Americas is now rejecting."

Threats to Catholic Unity

◈ On January 10 two hundred Roman Catholic bishops in the United States in a 25,000-word collective pastoral letter voiced deep concern over what they called destructive and hostile attitudes within the Catholic church. The bishops said: "We notice that some today . . . ridicule the church, and under the guise of being contemporary, seem hostile to everything except their own views." About a fourth of the letter was devoted to reports that malaise and dissatisfaction weigh seriously on the American clergy; that some priests today are afflicted by loneliness, doubts about the relevance of their ministry and other worries. Progressive Catholics and their journals, such as *Commonweal* and *The National Catholic Reporter*, generally considered the bishops' letter timid, defensive and bland. *Commonweal* magazine called it an exercise in "scare cautiousness," adding: "One looks for optimism, but in its place there is a nostalgia, latent but real, for the docile yesterdays. American Catholicism deserved better."

What Price Auto Safety?

◈ Auto manufacturers of America stated that they had to increase the cost of the new models in order to install shoulder harnesses to keep up with the cry for higher standards of safety. This year's cars include built-in features, such as collapsible steering-wheel assemblies, dual-braking systems, safer tires and rims, stronger door locks and laminated windshields. The most controversial device from both the cost and safety viewpoint is the cross-chest harness for the two front seats. The manufacturers say the harness costs somewhere from $23 to $32. This alleged cost has been termed "distorted and grossly exaggerated." An American company allegedly sells shoulder harnesses to one of the big four domestic manufacturers, not for $23 or $32, but for $1.25 to $1.50 each. Senator Mondale declared that the auto manufacturers stand to make an estimated profit of $100,000,000 on this one safety item alone.

Warning Against X Rays

◈ The American Dental Association, whose membership includes almost all of America's 110,000 dentists, warns dentists to think twice before submitting every aching tooth to an X-ray examination. Overexposure to X rays can be lethal or cause birth defects. Precisely what constitutes a dangerous radiation dosage has never been determined. So medical authorities reason that the safest course is to reduce exposure whenever possible. They say that if there is reasonable expectation that some gum or tooth defect will be discovered or prevented, then an X ray seems justified, but not otherwise. An association spokesman said that dentists should not routinely submit patients to X-ray examinations.

Archaeological Finds

◈ British archaeologist Dr. Kathleen Kenyon, director of the British school of archaeology in Jerusalem, has found considerable evidence that Jerusalem has undergone elaborate schemes of urban renewal throughout its long history. By digging to the bottom layer in several areas, Dr. Kenyon discovered portions of the original city wall built perhaps by the Jebusites, before the Israelite exodus from Egypt. Further excavations revealed that these people were imaginative town planners and accomplished engineers. They built impressive houses on the sides of steep hills with the support of a complex of masonry terraces. Dr. Kenyon's diggings indicate that when King David captured Jerusalem, he incorporated the Jebusite walls and hillside terraces into his own expanding capital. The published report says: "Excavations suggest the Old Testament was highly accurate in its description of widespread destruction during the occupation."

Mob Crime at Peak

◈ Organized crime is today at its peak, said one of New York's top crime busters, Jacob Grumet. He said, "Organized crime has entered legitimate business and is flourishing more than ever." The reason for the rise in crime? "The major problem today is that the public and the people who should be concerned with crime have not fully realized the massive infiltration made

by racketeers into legitimate business. Through nefarious methods organized crime now controls enormous amounts of money to corrupt some police and public officials."

What Is in Store for '68

◈ A presidential hopeful, Governor George Romney of Michigan, warned that Negro groups are "organized, trained and armed for violence, riots and civil guerrilla warfare." These groups, he said, "are using the latest methods and means developed in Cuba, China and Southeast Asia" and are "steadily enlisting more recruits." According to Romney, the whites are also "arming at an alarming rate to protect themselves." He described the racial situation as "much more explosive and dangerous" than last year. This year, he said, could bring an explosion that would make Detroit's massive riot of 1967 look like "simply a dress rehearsal." He made this warning to a joint legislative session on January 11.

Christmas and Thievery

◈ Christmas is considered a time of peace on earth and goodwill toward men, but in reality there is little genuine peace and often less goodwill among some men at that time than at other times. It is a fact that during the Christmas season literally millions of dollars' worth of Christmas gifts are stolen. Purse snatchers and pickpockets are at their busiest, stealing from Christmas shoppers. Auto thieves are especially active. In seconds they can burglarize an auto, if not steal the vehicle outright. Home burglaries increase sharply during November and December. Last year (1967) shoplifters across America stole over $2,000,000,000 worth of goods, double the amount of seven years ago. Thefts during Christmas run to $600,000,000. Ninety-five percent of such stealing is done by supposedly "respectable" housewives.

Can Fish Smell?

◈ The *Machine Design Magazine* for December 7 carries an interesting item about fishery scientists and problems confronted by them. "Experiments in the Pacific Northwest have shown that all a man has to do is wipe his hand over a bear pelt and dip it in the water. Quickly, all the salmon busily swimming upstream to spawn—for as far downstream as 200 yards—will bolt for the nearest hole until the smell goes away," says the article. "This is a baffling degree of sensitivity—almost two orders of magnitude better than our best gas chromatographs."

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Awake!

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Malnutrition—Scourge of Developing Countries

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Court Decision Deprives Parents of Rights

PAGE 21

MARCH 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, March 8, 1968 | Number 5

GETTING to KNOW GOD

How can you help your children to learn about God? What rewards are there for doing so?

TEACHING children about God is a fascinating and rewarding experience. Their quick little minds never cease to amaze you. Of the twelve-year-old Jesus it was said: "All those listening to him were in constant amazement at his understanding and his answers." (Luke 2:46, 47) And years later the man Jesus replied to the Jews: 'Out of the mouth of babes and sucklings God has furnished praise.' —Matt. 21:16.

Since God is the Source of life, drawing on this life Source should be a regular thing, as necessary as breathing and eating. (Ps. 36:9; Matt. 4:4) Thus learning about God should not be left entirely to a weekly study of the Bible, as important as it is. When Jehovah instructed Jewish fathers about teaching their sons, he said: "You must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." —Deut. 6:7.

This means that children should be getting a constant flow of information about God from their Christian parents. Well, are they? How many of you fathers, for example, take time each day to teach your sons something about God?

Teaching children about God is an art. Wisely the Bible counsels: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Perhaps the following from a son who reflects on the past will be an encouragement to Christian fathers who are faced with this responsibility before God.

Outdoor Lessons About God

Every summer father would take my brother and me to visit one of his brothers' farms. On very warm nights the three of us would sleep outside under the stars. We would cross a little creek that snaked its way through the farm, climb a small sand hill and at the top of the hill prepare for the night. As we lay there we talked about the stars. Father quoted from Psalm 19:1: "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling." Then he would ask me: "How does the heaven tell the glory of God, John?"

I recall struggling with that question and answering to the effect: "I suppose because there are so many of them, Dad."

David, my younger brother, chimed in: "I think it's because they're so bright. God is bright; the stars are bright."

Then father would say in his warm but forceful way: "Don't you think it is because the stars make us think of God? How many stars do you think there are?"

"There must be millions and millions of them," said David, giving the largest figure that came into his mind.

"Do you know that Jehovah God has numbered all of them and he calls them all by their names?" asked father.

"All of them?" probed David with amazement.

"That's what is recorded at Isaiah 40:26," replied father. "Jehovah made them all and it is his power that keeps them where they are. You know, the thing that strikes astronomers with awe is the orderliness of the universe. That tells us that our God Jehovah is a God of order. The orderliness of the universe is one of the great discoveries of science."

Father would then mention scriptures that tell about God's greatness. "How far away do you think the stars are, John?" he asked.

"I really don't know, but our science teacher says they are many light years away." For a moment there was silence, but the night was filled with night noises. David told Dad that he liked what he had said about the order of the universe.

"Order shows wisdom," father said. "To show you how wise Jehovah is, the Bible says that, as the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts than our thoughts."—Isa. 55:9.

"By comparison we sure don't know much, do we, Dad?"

"No, we don't. That's why it is wise to trust in Jehovah with all our heart and not to lean on our own understanding. If we listen to Jehovah, we will never go wrong."

The earth was bathed in moonlight. When father thought we were asleep, he would often get up and walk a short distance away and kneel down and pray. We would see him silhouetted in the distance. Years later whenever thoughts of God came into mind, I often thought of father praying in the moonlight. At the crack of dawn the three of us would awaken, often wet from the fallen dew. Father would lead with prayer. Sometimes we would repeat after him. It was an unforgettable experience, the three of us in prayer at daybreak. I always felt that that pleased God.

Indoor Lessons About God

Father always enjoyed telling us about God in unusual ways. For example, one day we were visiting friends. In the living room hung a huge painting, a seascape, with the ocean waves crashing against the rocks and tiny spots of glittering sunlight on the water.

"Do you like the painting, son?" he asked.

"It's beautiful," I said. "The ocean is so big and powerful."

"And yet Jehovah holds the whole earth in the palm of his hand," said father as if he had seen it right there in God's hand. "To paint like this takes great skill."

"I know," I said.

"Man can paint like this, but only God can make an ocean," replied father.

The thoughts of the poet's words flashed through my mind that "only God can make a tree"; only God can make an ocean; only God can create stars, number them and call them all by their names. I was learning what a wonderful Creator our God is; with my father's help I was getting to know God.

The Nearness of God

Father often talked about the close friendship that Abraham and other faithful men had with God. Because father spoke about God's being near to us, too, I set out one day to ask him about this. "Dad," I said, "how do you know, how can you be sure of the nearness of God?"

"God is very real to me, son," he said. "The apostle Paul wrote: God 'is not far off from each one of us. For by him we have life and move and exist.' (Acts 17: 27, 28) Perhaps it is an appreciation of life and its value that helps to give us this awareness. At times when we have been alone outdoors, or when we have been reading the Bible especially and are touched deeply by its beauty or its truth, then we often have a richer appreciation that God is near. These experiences are not accompanied by any emotional excitement. Rather, they bring a feeling of deep peace and gladness."

By listening to Dad I would search myself to see if I had experienced the same things. One day at the dinner table, where father always relished discussion, I brought up the point again. "One moment, Dad, you say that God is in heaven and the next moment you say that he is very close to us. How can that be?" Everyone's eyes were fixed on him, as we wondered how he would answer. Dad gave the question some thought before he spoke, but he would never get angry no matter how difficult the question. He wanted us to ask questions and if we did not, he would. I knew that he was thinking of a way to answer so that all present would understand.

"John," he said, speaking directly to me, "perhaps the closest parallel to our consciousness of God's presence is the feeling that comes alive in us when we realize that a person whom we love has love for us and that this love will be ours no matter where we are. We do not think of human love in terms of locality. We can say that we sense its reality and that we can sense it no matter where we go. This does not mean that a human whom we love and who loves us is everywhere, does it? Neither does it mean that God stands beside us every moment. Rather, God awakens within us the consciousness that He is with us wherever we may be, and he does this by means of his spirit or active force."

I knew what father was talking about, for I carried thoughts of his love wherever I went. Mother looked across the table and smiled at Dad, for she understood too. "No wonder you have such peace of mind, Dad," I said.

"It's a peace that excels all thought," was his quick reply. "Remember, son, we're never alone. There are always the sun, the stars, the grass, the birds to re-

mind us that God is near, and that we live because of him."

What Is God Like?

In school many questions arose in our biology and science classes, and Dad was interested in knowing what the youth of today think. So he would get me to talking. He knew that as long as we talked together there was a way to get at the doubts and suspicions that often come into youthful minds and have a way of establishing themselves. One day as we were driving to town, he asked:

"Any talk of evolution in your biology class this week?"

"There's always that," I said.

"What do the boys and girls in your class want to know?"

"They want to know if we really know anything about God, what he is like and what he is doing."

"Well, did you answer them?"

"I tried, but I'm afraid not with much success." Had my father not taken the initiative I doubt if I would have brought the question up. And still there it was on my mind. Father simply said:

"Philip, an apostle of Jesus Christ, on one occasion asked Jesus: 'Lord, show us the Father.' (John 14:8) Philip, I suppose, wanted some superhuman demonstration, something these school friends of yours want to see. But Jesus merely said that, had Philip observed Jesus closely, he would have seen the Father. For Jesus did the will of his heavenly Father and spoke the words of his Father. More than that, a flesh-and-blood creature, such as we are, cannot see God, for God is a Spirit."—John 14:9-11; 4:24.

"Then how can we get to know God more intimately?" I asked.

"In the same way Philip did."

"How's that?"

"By observing Jesus' words and works. They're recorded for us in the Bible. We need to read it and think about it.

"And there's still another way that we get to know God. Imagine that we're at sea. An island appears on the horizon and we travel toward it. As we land we can see a house on the hilltop. Coming closer, we recognize that the house is well built. The door is open, so we walk in. Inside we see it is beautifully furnished. The walls are covered with scores of paintings. We closely examine everything in sight and we see that whoever did the work understood the technique of painting, architecture, carpentry, engineering, that he is a master worker. It is amazing how much you learn about someone by observation. We may not know his features, but we do know something about his thoughts, his likes and dislikes.

"Now apply this illustration to the problem of discovering the truth about God, and what do we come up with? Humanity finds itself on this planet, surrounded by a sea of space. All around us we find things of beauty. How did this beauty get here? By itself? When you saw in our illustration the house on the hill and its furnishings, did the thought strike you that the house could have evolved? Such a thought would never cross your mind, and for good reasons. The apostle Paul tells us: 'Every house is constructed by someone, but he that constructed all things is God.' (Heb. 3:4) Now, what conclusions should we reach as we study our earth?

"We look around and we know that earth's Maker loves beauty because we see so many scenes of beauty that please us. This beauty was here before man ever appeared on the scene. One thing is certain, man has not made the flowers, the trees. Man cannot even make a single blade of grass. But have you seen the majesty of the sunrise, the superb lacework of a snowflake, the gorgeous display

of colors on the feathers of a bird or on the scales of a fish? I know our God loves beauty! When I see children laugh and monkeys play, I know our God is happy and that he lovingly wants us to be happy. Paul wrote: 'For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable.' " —Rom. 1:20.

"Unbelieving men are inexcusable, because they could see the earth just as your eyes have, Dad," I said.

"That is what God says about them, son," was his answer.

I realized that the majority of people walk about this planet blind to its beauty and deaf to its message about God.

A Moral God

One day when Dad was reading the paper, the reports of crime and violence caused him to raise some questions.

"John," he said, "how can you prove that God understands the difference between right and wrong and that he is on the side of right, without using the Bible to prove your point?"

Frankly, I did not know. So father answered his own question.

"Son," he said, "in life we see that liars in time betray themselves, that injustice reaps rotten results, that selfish people are not truly happy. James Anthony Froude, a noted historian, said: 'This world is somehow built on moral foundations—that is the lesson of history. In the long run it is well with the good and ill with the wicked. This is the only teaching which history repeats with any distinctness.' "

"Then these qualities are geared to basic laws in the universe."

"It appears so. But what can we conclude about a God who has made such laws?" father asked.

"That he knows the difference between right and wrong."

"And since right in time wins out, what does that prove?"

"It proves that God is on the side of right."

"Fine. That's your answer, John," he said. "Now consider the man who tries to be righteous. Don't we give credit to the best? Don't we uphold fairness? Don't we speak well of decency and speak badly of wrongdoers? What does this prove? What conclusions can we draw about God, who is responsible for creating man with such qualities?"

"We must conclude that God loves what is righteous too."

"And the Ten Commandments and other Bible principles show us that this is truly the case."

"Isn't that interesting!" I said. "The very things we've concluded by observation about God are supported by the Scriptures."

"Do you know why, John?" asked father.

"Offhand, no."

"Because Jehovah is the Author of both. He is the Author of creation and the Author of his Word the Bible."

This was a wonderful way to learn about God.

A Loving God

One day we were in Central Park and some squirrels came up to us. They were exceptionally tame. We reached into our bags and gave them some peanuts. The cracked ones the squirrels would eat immediately, but the peanuts that were not damaged the squirrels would take to their favorite pantry and hide for the wintertime. Father just beamed watching them. After a while he said:

"We can learn a lot about God by watching these tiny creatures."

"What, Dad?" we asked.

"These little creatures tell us that God is love. For example," father said, "the squirrel makes a big nest of moss and twigs on the branches of a tree. There's one over there. See it? The birds also make ingenious nests. What industry, what skill, what patience, and little or none of this is done for themselves! They care for their little ones."

Most of us had never thought of things this way and we wondered what father was going to say next.

"Among men," father continued, "we find the love of a mother for her child, the love of a man for his family and we read in the Bible that Christ gave his life for the world of mankind. Now I ask you, Can you imagine all this love, all this patience stemming from a God who knows nothing about love or devotion?"

It was easy to get father's point. God is the source of love. Father then quoted a scripture: " 'He that does not love has not come to know God, because God is love.' (1 John 4:8) That's why we can be absolutely sure that this earth of ours will be a paradise someday, as God has promised in his Word."

Walking with father and listening to him speak about God was indeed a gift. So often fathers neglect this rarest of all privileges. Perhaps if they knew and were aware of how much it enriched their sons, they would do more of it. Now all creation speaks to me of God. Father's words have made me realize that future life and happiness depend not on man but on Jehovah and his approval. Fathers by teaching their sons about God are qualifying them for everlasting life in peace and happiness in God's new system of things. (John 17:3) What greater gift could any father give his son or any son receive?

Carnival Time in Colombia

By "Awake!" correspondent in Colombia

IT WAS near the end of January. Carlos was contemplating a sign scrawled in big painted letters across the pavement of the street: *"Disfrázate como quieras"* ("Disguise yourself as you like"), inviting the neighborhood to the masquerade dances to be held during the several weeks prior to the Carnival. Roberto lives on the same street and is in the same class at school with Carlos. Since his moving from the interior of the country they have become fast friends.

"Have you picked out the disguise you are going to wear to the Carnival this

year, Roberto? I've just come from where they are putting the finishing touches to my bull's head. It's sort of a tradition with our family to use the same mask every year," explains Carlos.

Roberto sighs resignedly. "Everybody is sure getting the 'bug.' Looks like the whole population on the coast is getting into this thing. Everywhere you turn, radio, newspaper, at school and at work, it's all you hear these days. As you know, in the interior they hardly celebrate the Carnival. So, I don't know much about how you celebrate it except what I've read in the papers and magazines. Tell me, Carlos, what goes on and how long does it last?"

How Celebrated

"Oh, you've probably read about the Carnivals they have in Germany, Brazil, Haiti or Spain—our tradition comes from Spain. But, of all of them, I would say that ours is the most lively. Why, this festival has grown up with this city, being celebrated in Barranquilla since 1861. Young and old, rich and poor alike mix on these occasions.

"The official opening of the Carnival season is on January 20th. It begins with *'El Bando'* ('Proclamation') in which the mayor announces who the young lady is that will preside as queen of the Carnival. Also, he authorizes the organizing of *'verbenas'* ('festivals') in designated homes and social clubs throughout the city that will result in the selection of a queen for each section of the city and each club. These are the queens that ride in decorated floats in the *'Batalla de Flores'* ('Battle of Flowers') parade on Saturday afternoon, the first day of the Carnival."

"That should be interesting to watch," interrupts Roberto. "I imagine it would be hard to find anyone staying home and missing out on seeing it!"

"You're right!" Carlos confirms enthusiastically, "but you'd better wear your old clothes, and protect your eyes. The crowd can get wild, throwing cornstarch on everyone within reach, along with confetti, and, sometimes, buckets of water!

"After parading about forty blocks from the Municipal Stadium the floats and dance groups converge on Paseo Bolivar in front of that big pavilion they are setting up. There judges choose which float, which dance group and which mask get first prize. By then the sun is setting. So we begin to disperse to our respective places of entertainment, where the eating and drinking, dancing and merrymaking start in earnest, to last for seventy-two to eighty hours without letup."

They both stand quietly for a moment and then Roberto remembers another part of the celebration that he has heard a lot about.

"Tell me, Carlos, what is this 'solemn funeral for Joselito' that comes on the last day of the Carnival?"

"Oh, that!" Recapturing his original enthusiasm, Carlos explains that "that is possibly the most comical part of the entire festival! You see, 'Joselito' is the name of the big rag doll that represents the Carnival. On Tuesday afternoon groups roam the streets carrying different versions of the rag doll on a stretcher or sometimes in a coffin. Particularly the women in the group, dressed in black from head to toe, continually let out wails of hysterical crying interspersed with the chanting of a litany: 'Poor Joselito has died. Ay! Ay! For excess of gaiety he has died.' Whenever they encounter a passerby they plead for a contribution to bury him. However, the official burial is at midnight Tuesday when the Carnival queen presides over a ceremony, setting fire to a rag doll amidst the music and dancing and clamor of the multitude."

"I must say, it all sounds very exciting," Roberto exclaims. "And, with the whole populace joining in, there must be complete chaos for the duration of the festival!"

"It would seem that way," agrees Carlos. "However, in the decree from the mayor's office that is in force during the days of the Carnival it is stated that 'all kinds of public rejoicing, dances, masks, and so forth, are permitted so long as they do not go against morals or good customs, nor allude to civil, military and ecclesiastical authorities, . . . or happenings of a political or religious nature.' The police are around but they usually do not interfere with the gaiety."

Economic Aspect

"Now, don't get me wrong, Carlos. I'm not against people having a good time. But I can't help but ask myself, 'How can the people afford it?' We no sooner halfway recuperate from the excess spending and merrymaking at Christmas, New Year's and the Epiphany and then comes a week more of 'fiesta' with more spending, to be followed in a few weeks by Holy Week. All these holidays without work! The economy is bound to suffer! The average worker has a minimum wage of only about a dollar a day, whereas the cost of living is constantly rising. Many families do not seem to have enough to eat, to say nothing of providing clothing, education and medical care for each member of the family."

Carlos sadly agrees. "I've seen many a person pawn almost his last possession or borrow money at a 20-percent interest rate to buy a costume or to go to the dances or to have money for drinks.

"And that reminds me. According to certain investigations, our holidays are costing the national economy some 227 million dollars a year. In that aspect, I will agree, the Carnivals are harmful. But we must not forget that the Carnival attracts many tourists to the city, and that means money for the local economy."

"But," counters Roberto, "wouldn't that be offset by the money appropriated from the city treasury for the expenses of organizing the Carnival? Really, though, it's not so much that that upsets me as does the moral aspect."

Moral Aspect

"Moral aspect! What do you mean?" queries Carlos, realizing that this discussion is getting more involved than he had anticipated.

"I mean," says Roberto, warming up to the subject that his conscience obligates him to speak about, "I mean the license that is given to moral badness by the relaxed law enforcement, the costume and mask that hide the identity of the person—that number on the badge pinned to your costume doesn't make you recognizable!—and, add to that the free flow of beer and other alcoholic drinks that lower the resistance of an otherwise morally upright person! Wouldn't you say it is morally wrong to abuse the human body with an excess of drink? Why, some celebrators never go home to sleep or bathe or change clothes until the festival is over!"

"Be careful there! You're hitting close to home," observes Carlos.

A period of silence follows. Roberto does not intend to mar their friendship with a heated discussion. So he gives Carlos time to calm down. But it is Carlos himself that initiates the conversation again.

"I find that I can't truthfully deny any of the things you've said, Roberto. We do take this 'fun' business a little too far and forget about what is upright and to our best interests and pleasing to our

Maker. We even laugh about the population explosion nine months after the Carnival, knowing that many of those babies born are the result of moral badness. You would think the Church would step in and curb our actions and bring us a little more under control, wouldn't you?"

Religious Aspect

"I agree with you there, Carlos. Say, what do you think about our doing a little investigating? We should be able to dig up some interesting facts that might answer your question and a lot more. It seems to me that there is an aspect related to our worship of God in the celebration of the Carnival."

After a fruitful search of a few days among books and encyclopedias Carlos and Roberto meet again to compare notes.

Carlos begins. "I found this statement in the volume called *German Mardi Gras Customs,* by Adolf Spamer: 'From the Church fathers on, from Tertullian, Chrysostom, Jerome and Augustine, throughout the entire Middle Ages, the Church fought against the noisy and degenerating masquerading carried on by the people.' "

"Well, that's encouraging," Roberto says approvingly. "But here is some more on it from *The Encyclopædia Britannica* (Eleventh Edition, Vol. V): 'The last three days preceding Lent, which in Roman Catholic countries are given up to feasting and merrymaking, . . . represents a compromise which the church always inclined to make with pagan festivals and that the carnival really represents the Roman Saturnalia. Rome has ever been the headquarters of carnival, and though some popes . . . made efforts to stem the tide of Bacchanalian revelry, many of the popes were great patrons and promoters of carnival keeping.'

"So we see why the Church keeps silent on the matter. Being so undecided as to whether to support it or to reject it, it could hardly give us guidance on the matter. Nevertheless, there are three phrases mentioned in that last quote that really interest me: 'pagan festivals,' 'Roman Saturnalia' and 'Bacchanalian revelry.' Do they bring anything to your mind, Carlos?"

"Yes, they do. In our Carnival we give worship, we say, to the god Bacchus along with the god Momo. As you know, when we say Bacchus we think of revelry and drunkenness, and, to us, Momo means buffoonery and grimaces. Do you suppose those terms could involve more than just those meanings?"

"There is just one way to find out," Roberto determinedly says as he readies himself to do some more investigating.

In their search they find out that Bacchus is an ancient pagan Greek god of wine who eventually became represented under the symbol of a fat bull or ox. More enlightening still, they find that Bacchus is the same as Tammuz, a god of ancient Babylon, representing Nimrod, who in Sacred Scripture is referred to as "a mighty hunter in opposition to Jehovah." (Gen. 10:9) Bacchus means "weeping" and classical writers refer to him as "The Lamented One." So when the Sacred Scriptures refer to the detestable things God's people were doing in the temple in Jerusalem, saying: "Look! there the women were sitting, weeping over the god Tammuz," it indicates the relationship of all three, Nimrod, Tammuz and Bacchus. —Ezek. 8:14.

"And to think," exclaims Carlos, "that *we,* calling ourselves 'Christians,' participate so fervently in celebrations so obviously pagan and dishonoring to God!"

"A sobering thought," Roberto assures him, "and we still haven't discussed the

Roman Saturnalia. Remember, the encyclopedia said, 'the carnival really represents the Roman Saturnalia.' "

"Here, I have some information on that," offers Carlos. "Hislop's book *The Two Babylons* goes into detail and explains that the Babylonians worshiped the Sun or Baal as the only God and Tammuz was worshiped as the incarnation of the Sun. The feast of Saturn in his honor was celebrated at the winter solstice and lasted for five days. It was characterized by drunkenness and revelry, feasting and merrymaking."

"Any way you look at it and from any aspect, our Carnival is as far from true Christian worship as daylight is from dark," sums up Roberto. "I am so glad we have dug into this thing, Carlos. Now we can take a course of action in keeping with our profession of Christian faith."

"Well, I can say one thing. All this research has really opened my eyes! If I still go ahead and participate in the Carnival this year it will be against an enlightened conscience. But, Roberto, it seems to me that there are other aspects of our worship that we should look into. Don't you think it would be profitable to continue our investigations even further?"

"I heartily agree," concludes Roberto, as they again head for the public library.

MALNUTRITION

—scourge of developing countries

I WAS greeted with, "Good afternoon, Doctor," as I made my way with the medical superintendent of a modern clinic serving the African population of a copper-mining community in one of Africa's new developing countries. As I am no doctor, the misnomer would have brought a smile, but the circumstances were too sobering. This clinic is one of a group of five surrounding a 300-bed hospital, which comprises the medical services for some 50,000 people, mine employees and their families. The sobering circumstance was that I was visiting a malnutrition clinic.

The medical superintendent took her position in the consulting room, the nurse presenting her with the case histories for the afternoon patients. The African orderly stood by as interpreter, and I took my place to permit close scrutiny of the symptoms of this scourge of developing countries.

Close-up View of Malnutrition

I viewed a little boy aged one year. As he sat listlessly on his mother's knee I was told he was suffering from kwashiorkor, the main cause of which is a diet lacking protein. I noted a swelling of the legs

and feet. His hair was soft and light in color and easily pulled out. He was obviously underweight. Other evidences of kwashiorkor, I was told, are underdeveloped muscles; skin dull and unhealthy looking; eyes dull and lifeless; inclination to listlessness and at times a swelling of the whole body.

For this child a regular free issue of dried skim milk was prescribed, with a supplement of dried soup containing meat extract and soya meal. Regular visits to the clinic will be necessary for some time. The completeness of recovery cannot be fully assessed.

The next patient was a little girl of eighteen months. She was recovering from nutritional marasmus, which is another way of naming starvation. Her diet had been totally insufficient in quantity, lacking in both calories and proteins. In this case there was no swelling of the legs, her hair appeared normal and there seemed to me to be more interest in her eyes. But she was extremely small and underweight. She looked wizened. Her arms and legs felt very small, just wasted muscles under loose skin. The doctor explained that it was very difficult to tell the difference between kwashiorkor and marasmus, and it is often convenient to think of them both as protein-calorie malnutrition.

As I took my leave of the medical superintendent an hour or so later, I had a deeper sense of this frightening scourge of malnutrition. Only a day or so previous I had read in a report that one-third of the children who attend school in the province where such medical services are available suffer from malnutrition, and I now reflected on the dimensions that this scourge must have reached in rural areas. In Zambia, Central Africa, 15 percent of the deaths in children are due to malnutritive conditions. Then there was the report I read about Uganda, East Africa, stating that the incidence of protein-calorie malnutrition is as high as 25 percent, with 6 percent suffering from severe kwashiorkor. In 1961, it was found that 25 percent of nonwhite child patients in Pretoria, Johannesburg and Durban, South Africa, suffered from kwashiorkor due to lack of protein. The director-general of the United Nations Food and Agricultural Organization, Dr. Binay Sen, has estimated that 3,000,000 people die every year from malnutrition. Although complete figures are difficult to obtain, it is generally accepted that two-thirds of the world's population are not getting enough to eat.

A lot of work is being done in Zambia and other developing lands to cope with malnutrition. International organizations have provided much assistance. There have been great advances in land fertilization and use of insecticides, increasing agricultural yields. Plant Pathologist J. George Harrar, president of the Rockefeller Foundation, says: "We know enough today to transform the food production of the world. There is no longer any excuse for human starvation." Yet there are more people suffering from hunger than ever before.

With so much being done to fight hunger, why must millions of toddler-age children go to bed hungry every night? In developing countries the problem is found among all income groups. A factor to account for malnutrition is man's tendency to be led astray by his own ideas, customs and habits. There is a great need for education.

Traditional Feeding Habits

Walking away from the malnutrition clinic, I quietly meditated upon the discussion I had with the nurse, who had spent many years fighting the problem of malnutrition. I could still hear her say

with emphasis, "We are up against traditional feeding habits." I was compelled to agree with her that most people have strong emotional feelings about their diet. I recalled having read about the Buganda people who live in part of Uganda. They use bananas as a staple food. Their babies are born under the shelter of banana trees; the baby's bottom is wiped with a banana leaf; food is cooked in a banana leaf; and everywhere you look there are bananas. Now, bananas are a very delightful fruit, but they do not contain protein.

Some other African tribes have the tradition that the women should eat less during pregnancy to limit the size of the baby. In parts of Africa other taboos relate to food for women. Chicken, eggs and certain meats are forbidden, which is most unfortunate, as especially during pregnancy women need a good diet. Thus some children get off to a bad start even before they are born due to traditional feeding habits. In one tribe women are not allowed to touch hot food while menstruating; they may grind the flour, but not cook the porridge, which must be detrimental to the feeding of the younger members of the family.

If the great need is for protein in the diet of these nations, I momentarily thought I had the answer to the problem with the idea of increasing their intake of beef from the herds of cattle I had seen around the country. But, in Zambia, at least, this would mean changing a way of life for many, and removing a social pattern that has existed for centuries. For in Zambia, Botswana and other developing countries cattle are a form of wealth, like money in the bank. Where a nation can grow all the maize required for their traditionally staple diet, there is no need for the farmers to sell their cattle for slaughter; thus they keep them 'in the bank,' as it were, killing only a few for their own domestic needs. In Botswana, however, poverty and hunger have overcome the traditional reluctance to sell cattle. People have to sell their cattle to buy maize, which they cannot grow in sufficient quantities for the nation's needs. So once more I groaned with the thought of the scourge of malnutrition being fostered by entrenched tribal customs.

I found it difficult to get the pathetic image of these little bloated bellies out of my mind. The nurse at the clinic had spoken about this as partly the effect of improper weaning. As soon as an infant begins to show any interest in food and stretches out its hand toward the food or cries for it, the mother will invariably give it little bits of cooked maize porridge or relish, but will continue to suckle it for some time. No special food is cooked for children, generally speaking. In the absence of proper weaning by the gradual reduction in milk, balanced with the gradual intake of adult food until weaning is complete and breast feeding ceases, one can imagine the effect upon the child's digestive organs. Due to gastric reactions the stomach becomes distended, and the child may even rebel against sudden contrasts in diet and refuse to eat. Thus may be laid the basis for the dire consequences of malnutrition.

Family Way of Life

As I further reflected upon my discussions at the clinic I took another glance at my notes and saw, 'tribal customs and family way of life.' An African custom is to feed the men and adolescent boys separately from the women and children; and in the villages the men have their own shelter, where they eat usually from individual bowls, with the women and children eating in a separate shelter, invariably from communal bowls. This custom

is often carried over into urban life, and the men working in industry must have the greater portion of the food available. Often due to lack of planning and little or no budgeting the two-meal-a-day average is reduced to one meal toward the end of the month, and under these pressures the children usually suffer.

This reflection reminded me of a recent pronouncement by a government official in Zambia. He commented on reports made to him that 32 percent of the younger schoolchildren in the industrial areas suffer from malnutrition, saying, "What good is it for the government to spend vast sums on building more and better schools if parents send their children to school hungry and unable to learn properly?" That poor diet may even limit the growth of a child's intelligence was suggested by a study made of schoolchildren in another province of Zambia.

Another view of this problem is known in large industrial townships as the 'extended family system.' This develops when a male member in a village community leaves his home to seek employment in a mining town. He is allocated a house with two or three bedrooms, according to the size of his family and his advancement in the mining community. No sooner has he entered into his new way of life than news gets back to his village of his newfound wealth. This releases a stream of relatives who come to share it. The visitors do not always find employment and thus the number of dependents in the family is increased indefinitely. With more adults to feed, it is the younger stomachs that go empty.

In three mining townships in Zambia where employees and their families totaling some 52,000 persons are housed, there may be as many as 15,000 relatives living with these families. Certainly hospitality is a commendable virtue, but it must be balanced with the Bible principle of providing for one's own household and loving one's wife (and children) as himself. —1 Tim. 5:8.

Christian families will want to avoid any impairment to a child's health through malnutrition for the additional reason that one of the main therapeutic weapons used by the medical profession against malnutrition is blood transfusion, and this is out of line with God's law.—Acts 15:28, 29.

Prestige Rather than Food

I glanced at my notes again. Next I had written, 'prestige problem.' It was another way of saying 'keeping up with the Joneses.' Newfound wealth in countries that have recently acquired independence is too often diverted to enjoy some token of the way of life of the industrialized nations. The radio, television, motorcycles and even automobiles are greater evidences of one's newfound status than a well-balanced family feeding program. Tobacco, alcoholic beverages and other so-called luxuries are almost easier to purchase, and certainly require less thoughtful planning than a balanced diet.

How beneficial it would be to such people if they applied the Bible principles of avoiding the love of money and the desire for prestige so widely promoted by this materialistic age and used more of their newfound wealth in more healthful and practical ways!—1 John 2:15-17.

Food Habits Hard to Change

As I meditated upon these various problems, I recalled the World Food Program's report entitled "An Experiment in Multilateral Food Aid." It stated: "In the early days of the Program's operations insufficient attention may have been paid to the difficulty of getting people to change food habits, and in an effort to improve diets,

food may have been included which the people concerned were much readier to sell than to consume."

The same report, discussing the distribution of food, further states: "Even where an existing organization takes over the task, as in the case of the Ministry of Education with a feeding program in secondary boarding schools . . . the inclusion in the diet of somewhat unfamiliar but desirable foods may require considerable effort on the part of dietitians to make the food acceptable. And it is even more difficult to change the food habits of adults." In Jamaica the dried fish distributed by the World Food Program was found to be unacceptable because of its color. Another report records that "the question of the acceptability of W.F.P. commodities was successfully solved by breaking down custom or prejudice by means of demonstrations by people in whom the beneficiaries had confidence."

Much is being done to help developing countries fight the scourge of malnutrition. Vast distribution of cereals, nuts, soybeans, dried milk, eggs, fish and meat has been undertaken by seventy donor countries to the World Food Program and carried to seventy-seven needy nations. In Zambia a project is under way to provide milk to low-income groups at a subsidized rate to counteract malnutrition, and each year vast quantities of dried skim milk, dried soup with soya meal and meat extract are given free at clinics. A steady expansion of the poultry industry in this country has also given emphasis to the government policy to provide protein in "an egg a day for every Zambian."

But food distribution alone is not the solution. Education is the great need. There is need for teaching people how to eat and what to eat and how to plan a balanced diet from the foods available to them. Above all, there is need for inculcating of basic Bible principles that will give people the moral strength to resist harmful traditions and customs. This will also aid them to exercise the self-control, family love and Christian contentment that are so essential to winning the war against the scourge of malnutrition.

Animals Predict Earthquakes

◈ Instruments that would predict earthquakes are yet to be developed by man, but for centuries animals have reacted before major disasters in strange and mysterious ways. Brenda McCall in "Safety Sidelights" writes that "a few days before the Tehachapi, California, quake, the snakes on nearby Bear Mountain left it en masse. In fact, a drilling crew working in the valley below had to climb the rig to escape the thousands of reptiles that suddenly appeared. Extra snake-bite kits had to be flown in. The same thing happened three weeks before the sinking of the ocean floor and subsequent eruption of Mt. Pelee in St. Pierre, Martinique. Here, not only the deadly fer-de-lance snakes invaded the city below, but birds and other animal life left mountain areas too." In 1811, before one of the worst earthquakes in United States history, "millions of squirrels began to vacate. From Indiana they swarmed into the Ohio River, where many drowned. Horses and dogs ran away from their homes before the 1812 Caracas, the 1906 San Francisco, and the 1933 Long Beach quakes. Sea birds flew inland before two great Chilean convulsions and six hours before the Hegben Dam, Wyoming, quake of 1959, no birds or animals could be seen in that area." The big question is: How do these creatures know ahead of time?

RELATIVITY

and the world in which we live

INTO a world teeming with trouble and experiencing the hunger pains of a newborn desire for science and technology the theory of relativity was born. Today relativity is generally accepted more as fact than theory. The equations that mathematically express the theory of relativity are in everyday use among scientists when working with high-speed atomic particles. The word relativity has taken on a new (and often misunderstood) meaning. Dictionaries allot it more space. The world has become relativity-minded. But what does it all mean? and how does it affect us and the world in which we live?

There are actually two theories of relativity, the general and the special. The special theory is merely a special case of the general theory, and it is the topic of this article. Of course, gravity was in existence long before the not too credible story of an apple falling on Isaac Newton's head to jar him into recognizing the law of gravity. In like manner the principles of relativity have always been in force since the creation of matter, but the theory explaining it was proposed only in 1905 by the work of Albert Einstein. Einstein set forth two postulates or assumptions that formed the basis of his theory.

The first postulate is called "The Principle of Relativity" and shows that motion is always relative. If one were in a rocket traveling somewhere in the universe far from planets, stars, and so forth, how would one determine one's velocity? One cannot measure air speed, since there is not any air! If a meteor passes by, can a passenger tell whether he is moving or whether he is standing still and it is moving past him? Or perhaps one is traveling backward and the meteor is motionless. But, then, out in space what is backward? or forward, for that matter? What one needs is some fixed point from which to measure one's travel, but unfortunately there is none! Even the earth moves about the sun, which, in turn, moves together with its solar system in its galaxy. The galaxy also moves and so does the cluster of galaxies in which it is found.

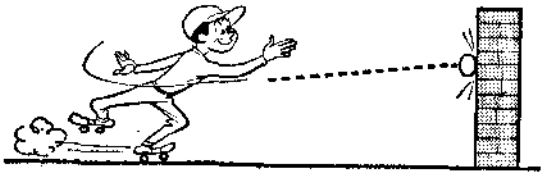
So there one is—stuck in space without knowing how fast one is going (or if one is moving at all) or in which direction. But if one could just see some familiar body, such as the planet Saturn, then one could measure movement in relation to it. Of course, knowing how Saturn moves with respect to the earth would, in turn, enable one to figure one's velocity and position relative to the earth. But, then, that is the whole point. Velocity is only relative to other bodies. We know only *relative* motion (and thus the theory of *relativity*).

Of course, on earth we measure our movements relative to the earth, and so the principle of relativity of motion poses no problems for us. But there is an-

other fundamental postulate of Einstein's special theory of relativity.

The Speed of Light—
A Fundamental Constant

The second postulate of relativity states that the speed of light in a vacuum is a constant, independent of the source and the observer. To understand what this means, let us look at a common situation. A boy stands on the street and throws a rubber ball against a wall. Assume that the ball leaves the boy's hand traveling at 20 feet per second. Now the boy puts on roller skates and skates toward the wall at 5 feet per second. At the same time he throws the ball against the wall at 20 feet per second. What is the speed at which the ball moves relative to the wall? Well, it is the sum of 20 and 5, or



25 feet per second. This is because the ball was already moving at 5 feet per second due to the roller skates when the boy added to it another 20 feet per second. Of course, if the boy were skating backward (away from the wall) at 5 feet per second and threw the ball at the wall at 20 feet per second, the speed of the ball relative to the wall would then be only 20 minus 5, or 15 feet per second.

Now apply this to light. The speed of light in a vacuum is approximately 186,000 miles per second. But suppose that we are aboard a rocket and that we repeat the ball-throwing experiment with a beam of light. If we could travel in space toward the earth at a speed of 100,000 miles per second and flash a beam of light toward the earth, the light should reach the earth at 100,000 miles per second, plus the speed of the light beam of

186,000 miles per second, or a total of 286,000 miles per second. Well, when we measure the speed of light from earth we find that, instead of its traveling 286,000 *miles per second, it* traveled only 186,000 miles per second. Very strange! Even though the rocket was moving at 100,000 miles per second when the light was flashed, the beam of light traveled at the same speed as though the rocket were standing still!

To show how unusual this is, suppose that the rocket were turned around and could travel *away* from the earth at the record speed of 185,000 miles per second. We then flash our light back at the earth. Now, remember, the rocket is *leaving* the earth at 185,000 miles per second, and the light is leaving the rocket, traveling *toward* the earth at 186,000 miles per second. Logic would indicate that the light would travel at a speed relative to the earth of 186,000 minus 185,000 miles per second, or 1,000 miles per second. But it does not! Observers on earth still would measure the speed of the light reaching them at 186,000 miles per second. This *means that the speed of light is always* a constant 186,000 miles per second regardless of how fast or slow the source of light and the observer move toward or away from each other. This is a remarkable phenomenon, one of the created natural laws of the universe.

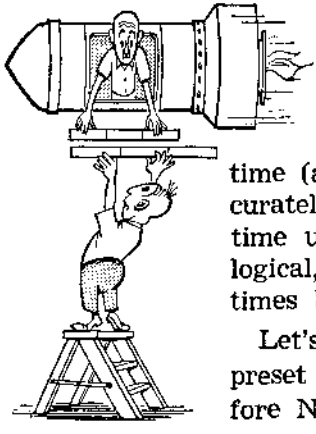
The speed of light is remarkable in another respect. As far as scientists are able

to detect, it is an upper limit to all speeds. Hence, their view is that no material body can go faster than the speed of light. However, scientists do not consider the spirit realm in which unknown laws may allow for spirit creatures to travel faster than man can presently envisage.

Particles (especially small ones) can be accelerated to approach the speed of light, but none have been able to equal the speed of light! But when the speed of an object approaches the speed of light, strange things are thought to happen. But why do scientists think these strange things happen? Because they have made deductions from the two postulates of relativity by mathematical means. And they believe that various experiments, such as accelerating small particles to approach the speed of light, have proved the truth of many of the strange conclusions about relativity.

Space Contraction

Let us set up a situation with two friends to show what is thought to happen when objects begin moving close to the speed of light. Let Manny be stationed at some place on the earth while his friend Nick travels to and fro in a rocket so that Manny can make some measurements. Now Nick takes a yardstick with him on his rocket and as he passes Manny traveling at a speed close to the speed of light, Manny reaches up and measures Nick's yardstick. Normally, of course, Manny would measure Nick's yardstick to be 3 feet exactly. However, this time Manny finds that Nick's yardstick measures *less* than 3 feet. In fact, the rocket and everything in it seems to be shrinking, and the faster the rocket travels relative to some observer, the more everything shrinks when measured by the observer *in the direction of travel.* Thus nothing gets shorter vertically, or narrower, but everything is contracting in the direction of travel. This phenomenon is known as space contraction. So we can see that length is not thought to be absolute, but depends on the motion of an object relative to an observer. An object has maximum length when at rest with respect to an observer.

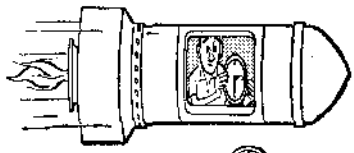


You may ask why you have never noticed any such contraction before. Although it is thought that there is a contraction when one object moves relative to another, yet the changes are said to become appreciable only when the relative velocity approaches around 40 percent of the speed of light. To accelerate any object to that speed is a formidable task! Normally only atomic particles travel that fast, and even that requires considerable energy. Then again, how would you measure the length of any object moving by you at approximately 150,000 miles per second? Clearly, then, objects moving at speeds to which we are accustomed exhibit the theorized space contraction to such a small degree as to be unmeasurable.

Time Dilation

We have been accustomed to consider time as an absolute quantity. We assume that if we preset two clocks to the same time (and assuming that they operate accurately) they will both read the same time under all circumstances. It sounds logical, does it not? But logic can sometimes be misleading.

Let's return to Manny and Nick. They preset their clocks to the same time before Nick stepped into his rocket. Then



he roared by Manny at a speed close to the speed of light. Just as he passed Manny standing on the ground he held up the face of the clock to the window for Manny to see what time it was. What do you think Manny found? His own clock showed that one hour had passed but he saw Nick's clock indicated the passing of only 30 minutes! In other words, it is theorized that, to an observer, time in a moving object goes more slowly. Thus time in a moving system is seen to be dilated or slowed down relative to a fixed observer, a phenomenon called time dilation. That does sound weird, does it not?

Of course, it is thought that, not only clocks slow down, but all processes—biological, atomic, and so forth. Then why have you not noticed this in airplane flights? Again the difference is so small for velocities not at least 40 percent of the speed of light, that it is impossible to measure. For example, for an airplane flying at 750 miles per hour, the time dilation for an interval of one second on a fixed clock would be about one millionth of a millionth of a second on the moving clock —too small to even think of measuring.

Mass Change Due to Relative Motion

You may have wondered, when we discussed the theory of space contraction, what was happening to a person's mass while he was shrinking. So let's look at the theorized change in a person's mass when moving at a high speed relative to a fixed observer. It may seem logical to think that as a person shrinks in the direction of travel when his length is measured by a fixed observer, he should also lose some of his mass as well. By now, however, we should have learned not to rely on logic when discussing the theory of relativity. Logic is based on known information and is of limited value when applied to the unfamiliar universe.

It is thought that as the speed of an object approaches the speed of light its mass *increases*. This mass increase is said to have been observed with experiments. According to an experiment, when a small particle of matter is accelerated to 86 percent of the speed of light, it weighs twice as much as it does when it is at rest. Thus it is theorized that if we weighed a baby elephant at 500 pounds on the ground, and then flew him by an observer at a speed of 161,000 miles per second, the observer would note the weight of the baby elephant had increased to 1,000 pounds!

At higher speeds the mass increase would be greater yet, according to the theory.

Of course, the elephant does not get larger. In fact, he gets shorter if he is facing the front of the rocket! Thus an object is thought to become more dense when moving relative to another stationary observer. There is no need, however, to worry about gaining weight when out for a drive in the family car; you will never notice the difference.

So, according to the theory of relativity, the speed of light is absolute, and space, time and mass are relative and depend upon the motion of an observer. As man progresses in scientific knowledge, he will no doubt discover more to shed light on the laws that govern the universe. And as *The World Book Encyclopedia* points out: "New theories may eventually show limitations of the relativity theory and deal with problems that the relativity theory does not cover."

COURT DECISION

Deprives Parents of Rights

WHAT are the rights of parents who are Christians? Among other things they include the right to teach their children about God their Creator and about Jesus Christ their Savior, and to train them in harmony with the principles of righteousness and neighbor love as found in the Bible. Western nations generally grant these rights, and especially would one expect a nation professing to be Christian, such as the United States, to grant these rights.

Yet a decision recently handed down by a Federal three-judge court in regard to a suit brought by the witnesses of Jehovah deprives Christian parents of these rights. The Witnesses had challenged the constitutionality of a Washington State law that is being used to take children from parents who are Witnesses in order to give them blood transfusions in violation of the religious scruples of their parents; such parents being charged with "willful and gross neglect."

Reporting on this case, the Seattle *Times,* November 21, 1967, among other things, stated: "The three judges . . . ruled yesterday that no rights under the Constitution are abridged by the state law. . . . The three-judge court did not comment on whether refusing to grant permission for transfusions constitutes gross and willful neglect. However, the court found: 'The overwhelming weight of non-sectarian medical opinion is that blood transfusions are necessary in certain cases to save lives, and, in fact, do save lives.' "

Is the Court's Decision Just?

While thus ruling against the rights of Christian parents, the court also stated: "It need only be added that our case . . . does not involve any of the rights of parents to train . . . their children in religious matters." But is it consistent and just to subscribe to such a principle and at the same time to rule that the religious scruples of parents can be overridden and their children be legally and forcibly taken away from them and subjected to blood transfusions if any physician at all considers that necessary?

Are parents to have the right to teach their children their religious beliefs but be deprived of the right to put these beliefs into practice as far as their children are concerned? Is that just? How can parents teach children their own religion if the State is permitted to step in and to deny the parents the right to practice their religion in the matter of blood transfusions? How can a child accept the religious teachings of his parents if they are charged with "willful and gross neglect" when they live by their teachings? Is not such an action destroying the respect that a child should have for the authority of his parents?

The State law authorizes legal machinery to act only in the case of "willful and gross neglect." Is it "willful and gross neglect" when a parent conscientiously, because of religious convictions, pursues the same course regarding his child that he would if he himself were involved? How inconsistent for the Court not to rule on this vital point, the very core of the matter!

The fact is that even among the medical profession some appreciate the injustice and inconsistency of this position. Thus the *Medical Journal of Australia,* April 23, 1960, stated: "Few people would think of disputing the need to intervene when a child suffers because of the carelessness, indifference or frank hostility of the parent, but in the present instance none of these elements may be present. The parent, convinced on religious grounds that a blood transfusion would be a spiritual disaster for the child, acts sincerely according to his rights, and our disagreement with his view, no matter how strong it may be, provides no grounds for impugning his concern for the child's best interests."

Does the Decision Make Sense?

Not only does such overriding of the rights of parents violate the principles of justice and religious liberty, but it simply does not make sense. The Court's decision admits that, while most medical authorities "agree on this," not all do. It states that this is "the medical opinion held by the great majority of practitioners." But how often the majority of practitioners have been mistaken! George Washington was bled to death on the mistaken notion that blood-letting was the way to cure diseases. One needs only to call to mind the many years that Alexander Fleming tried in vain to interest the medical profession of England in penicillin, and only because of the emergency brought about by World War II was it willing to consider his discovery.

And still more recently, the *Medical News,* London, England, November 10, 1967, reported: "For more than 20 years, a Sydney general practitioner, Dr. L. A. G. Hissinck, has been trying unsuccessfully to get doctors to accept a simple blood plasma substitute for use in transfusions, and a radical theory on blood circulation. He finally got his chance to explain his research at the Fifth World Congress on Gynaecology and Obstetrics but he had almost gone bankrupt in the process."

Besides, when a court removes the child from the custody of its parents and appoints a guardian for the child for the purpose of giving a child a blood transfusion, the guardian has the child treated according to his wishes. Then the hospital and the doctors are no longer acting as employees of the parent but of the guardian. Should not the guardian then be required to pay all the hospital, doctor and blood transfusion bills? He is the one that ordered the treatment, is he not? And in the event the child dies, should not the one acting as guardian be required to take care of the funeral expense?

Moreover, it is not as though the Witnesses are the only ones that raise a religious issue in regard to a certain medical practice. The Roman Catholic Church forbids the terminating of a pregnancy even to save the life of the mother. Doctors may not agree, but the prevailing practice is to respect these scruples.

The scruples of others are also respected. Thus the Newark, New Jersey, *Star Ledger,* November 26, 1967, told that "a small businessman and his wife stood by while their five-year-old adopted daughter succumbed to bronchial pneumonia. They did not summon medical aid because they were Christian Scientists. The court found

no reason to act, although the Essex County prosecutor had asked for an opinion," on the basis of a recent case of Jehovah's witnesses where the court did act. Here again there was discrimination; a court respecting the scruples of a Christian Scientist but refusing to respect the scruples of one of Jehovah's witnesses.

Two Trends Show Court's Decision Unwise

The fact is that time and again the public press reports on two trends in medicine that argue against a court's ordering blood transfusions. One is the discovering of new hazards associated with the transfusing of blood. Thus the New York *Times Magazine,* November 6, 1966, told that globulins taken from the blood of schizophrenics and injected into normal persons made them temporarily insane.

Then again, Dr. J. T. Queenan, a director of an obstetrical clinic as well as a professor of obstetrics and gynecology, was reported in the *Ob. Gyn. News,* September 1, 1967, as saying regarding the new treatment of transfusing unborn infants: "Our experience with transfusing [dropsical] fetuses early in gestation is extremely poor. We are not salvaging the fetus, but we are subjecting the mother to the risks of intrauterine transfusion. It is our judgment now that these infants should not be transfused."

Pointing up still another risk in transfusing blood, the Melbourne *Sun,* November 24, 1967, under the heading, "Transfusions 'can cause infection,'" told of a certain virus, "generally quite harmless," yet "when it was present in blood given to people in five categories it could be serious," even contributing toward death. "There was evidence to show that it could cause deformities and defects in . . . the unborn child up to a few weeks before birth. . . . In other cases it generally causes respiratory difficulties ranging up to pneumonia."

And, on the other hand, there is the trend of finding ever better forms of treatment than the transfusing of blood. For example, the *Medical World News* of February 17, 1967, told that "Charcoal Each Day Keeps Jaundice Away." Yes, Dr. A. J. Repici had, simply by daily feeding charcoal to jaundiced infants, cut down the use of blood transfusions for such cases at his hospital more than 90 percent. This treatment was of special value, he stated, in those hospitals where the transfusion deaths of such babies are as high as 5 percent, and further added, "We've had no toxicity and no trouble from the charcoal."

Court Decision Implies Doctors All-knowing

The court decision authorizing doctors to force their opinion on patients implies that doctors know far more than it is possible for them to know. Underscoring this point is what happened some years ago in Reading, Pennsylvania. A doctor warned the Witness parents that if their newly born Rh baby girl did not get an immediate exchange of blood she would die. She did not get this treatment and survived to grow up to be a healthy girl. About the same time Rh twin boys were born who immediately received exchange transfusions; both of whom in a matter of weeks were dead. It so happened that the same doctor handled both cases. Afterward he confessed to the Witness parents of the baby girl: "You know, we doctors don't know everything."

But court decisions that justify compulsory blood transfusions in violation of religious scruples do attribute to doctors omniscience and so make them as God, even as Dr. Arthur Kelly, an official of the Canadian Medical Association, noted:

"Patients and parents have a perfect right to accept or reject treatment offered. No doctor can be positive that a person will die if he doesn't get a transfusion or live if he does . . . The principle is an important one relating to the liberty of citizens. . . . It is perhaps better that the odd person die rather than the fundamental human right of refusing medical treatment be impaired. Right, wrong, or maybe, the final decision in these matters should rest with the parent or guardian. Patients have the right to accept or reject a doctor's advice according to their own desires. I deplore methods of trying to force a transfusion or any kind of treatment. You are putting yourself in the position of God."—*Canadian Bar Journal*, October 1960, pp. 389, 397.

"Cautious as Serpents yet Innocent as Doves"

Jesus gave his twelve apostles counsel on being "cautious as serpents." (Matt. 10:16) In view of the court decision depriving parents of their rights, this counsel should be taken to heart by all who oppose blood transfusions on Scriptural grounds. (Acts 15:29) To what extremes some in the medical profession will go can be seen by what happened last October in Baltimore, Maryland. There a judge ordered a woman of fifty-three years to receive blood transfusions in spite of strong religious objections thereto, as voiced both by herself and her husband. When the husband visited his wife in the hospital he found her tied hand and foot and being given blood transfusions. What a violation of religious liberty! How much imagined good can a blood transfusion do when administered under such circumstances?

In view of such and similar abuses Christian caution dictates that one ascertain ahead of time which doctors will respect one's scruples and then consult them in time of need. For example, late in 1967 a family of three Witnesses in Denison, Texas, were involved in a very serious accident. In particular was the young daughter severely injured, practically crushed from her waist down. When the doctors who examined her at the hospital found that one of her kidneys was severely damaged they called in a specialist. When he arrived he set down his bag, consulted the X rays and the chart and then said: "The first thing we must do is to get a court order so that we can give a blood transfusion." However, one of the doctors picked up the specialist's bag and handed it to him, saying, "We have changed our mind, doctor. We don't need you." And politely but firmly he requested him to leave.

Why had that doctor spoken like this to the specialist who was so ready to force a blood transfusion on the victim by means of a court order? Because the father had previously called on this doctor and explained to him the position of the Witnesses. He had also given this doctor reading matter on the subject. And what was the outcome? The operation was performed without a blood transfusion by a surgeon who respects the scruples of Jehovah's witnesses, and today the girl is doing fine!

The unjust decision of the Federal three-judge court in Washington State is being appealed to the Supreme Court of the United States. In the meantime those who have Scriptural scruples against taking blood must, ahead of need, search for a doctor who believes in individual freedom and who respects the religious convictions of his patients. A word to the wise is sufficient!

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Religion That Is Only "a Form of Godly Devotion."
Listening to the Universe.
Don't Let Them Steal Your Car!
A Mile and a Half to Springtime.

MARBLE
STONE OF MANY USES

By "Awake!" correspondent in Italy

MENTION of marble calls to mind the many uses to which man has put this handsome material: famous sculptures, gravestones, theater and bank hallways, building fronts, yes, even entire structures. Visitors to Europe have probably noted that hotels built in the last two centuries made prodigal use of marble. Bathrooms of distinction, stairways, fountains and other furnishings have an elegance that only marble can offer.

If asked what we know about marble, most of us could say that it is hard and smooth. But of what is it actually made? Why are there so many varieties? Where is it found? How does man go about processing it in order to produce the delightful effects that are to be seen in its practical application around the world?

Composition and Variety

To most persons limestone is quite a familiar material. It is formed, the geologists tell us, of fragments of shells or irregular grains of calcium carbonate. It is solid and coarse of grain. Well, marble is limestone that has undergone a radical transformation by the agencies of heat and pressure deep in the earth. It has been greatly compressed and has become a mass of tightly woven crystals, capable of being cut and polished and carved without cracking. Other substances, such as quartz, graphite, staining matter and fossil shells are to be found in marble, introducing the great variety of color and pattern that we note in finished specimens. The beauty of most marbles is their translucency.

Marble occurs in various parts of the world, notably in Greece, Germany, France, Spain, Sweden and Italy. Great quantities are found in the Apuan Alps of Italy. The classical marbles, known as Carrara marbles, are white and are in great demand for statuary. Michelangelo, the famous sculptor, came to Carrara personally to superintend the cutting of the blocks of marble that he used for some of his finest works. There are also the malachite marble of the Republic of the Congo, the rose marble of Brazil and the green onyx marble of Peru. And Peru has a milk-white nacarado marble. Imposing writing desks made of this stone are to be seen in the People's Bank of Peru in Lima.

From the quarries of Mount Marpesso on the island of Paro in the Aegean comes the celebrated Parian marble. Of inimitable whiteness and the finest grain, this type was preferred by Phidias and other notable sculptors of antiquity. And Greece, by the way, appears to have been an early cradle of marble-working.

Some Historic References

The historian Herodotus records that Amasis II, king of Egypt (c. 569-525 B.C.E.), gave two marble statues to the temple of Minerva at Lindus, Greece. Marble quarried at Mount Pentelicus was used in construction of many of the structures raised on the Acropolis at Athens, notably

the Parthenon, completed in 438 B.C.E.

The wealthy patrician, Marcus Antonius Africanus Gordianus, briefly raised to imperial office in 238 C.E., owned a handsome villa on the road to Praeneste ornamented by a magnificent portico, supported by two hundred columns of the four most curious and costly sorts of marble. Indeed, it was the boast of Augustus Caesar in an earlier era that 'he found Rome a city of wood and left it a city of marble.' Victorious Rome not only carried off much of the marble statuary of Greece, but also on its own account promoted the quarrying operations of Greece.

The State of Vermont is one of the American sources of marble. From here came one 93-ton block that was fashioned into the famous sculpture the "Covered Wagon," which now ornaments one side of the entrance to the State of Oregon's Capitol building. Can you imagine how much labor and ingenuity must have gone into the job of getting that huge chunk out of the depths of some mountain, not to speak of the sculpturing and transportation involved?

Marble Quarrying

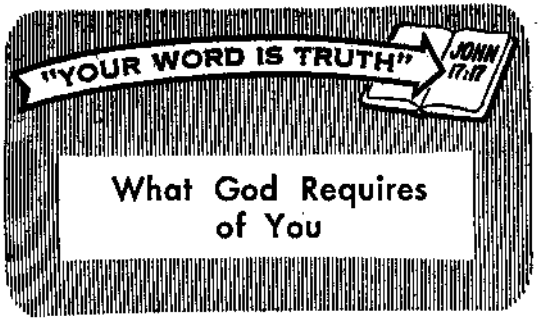
In earlier times the quarrying of marble involved back-breaking work of thousands of slaves as well as a high mortality rate. Later, when explosives came into use, there were still many risks as well as considerable damage due to shattering of many fine pieces. Now, explosives are used only in the preparatory work of getting down to the marble. Then the helicoidal cable is put to use. This is a thin steel cable formed of three wires about two to three millimeters in diameter. The cable is mounted in a closed circuit between pulleys that move back and forth with a sawing effect. The circuit can be as long as 1,000 meters. The cable speed may vary between 50 and 100 centimeters per hour. As it moves it transports quartziferous sand that does the cutting, and water is added to promote abrasion.

The large blocks of marble are transported to the mill, where the blocks are reduced to the size desired. Here, too, they undergo the polishing that gives marble slabs their typical smooth shiny surface.

In the course of the centuries the costs of marble cutting have been steadily reduced to the point where it is no longer a product limited to the use of the wealthy. Indeed, in some parts of the world it can be seen in quite ordinary homes, where it appears in wall facings, windowsills, floors, staircases, as well as in long strips that serve instead of baseboards. Then, too, modern developments provide for slabs with a thickness of no more than eight millimeters, these from marble of the more crack-resistant type.

The advantages of marble in construction and furnishing of the home are numerous. In warmer climates this material gives the impression of coolness. It is easily cleaned and serviced. Its appearance is immaculate. It can be obtained in a satisfying variety of shades, patterns and textures.

To those have been able to visit one of the major quarrying sites, perhaps in the Apuan Alps, a bizarre scene meets the eye. The cuts on the hillside look like gigantic mutilations. Blocks of marble strew the adjacent valleys and marble dust glitters in the sun like sugar crystals. Men and machines are reduced to ant-size as they methodically move around the site of their labors, wresting from the earth this beautiful stone of many uses.



What God Requires of You

THERE is a great number of opinions about what are God's requirements for his worshipers. Some believe that he expects them to pay the dues required by a religious organization, perhaps as much as one-tenth of one's entire income. Others feel that it is required of them to listen regularly to priests going through a form of ritual and then to contribute financially to such activities. Still others get the idea that God wants them to seclude themselves in a convent or monastery and spend their lives in contemplation.

[2] Have you wondered about this matter too? Then why not get out your Bible and read the scripture at Acts 10:34, 35. Peter, an apostle of Jesus Christ, here says: "I perceive that . . . the man that fears [God] and works righteousness is acceptable to him." Note here that the first requirement is fear of God, and yet that is what is most evidently lacking in so many persons today. They do not pay attention to what God says to them in his written Word, the Bible. They neither listen to his commands nor do them. Is not that evidence of lack of fear?

[3] If, however, you truly fear God and recognize him as the One who can grant life and also take it away, rewarding those who fear him with everlasting life, then you will not only listen to God's commands but also obey them. As another inspired Bible writer expressed it: "Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13) Fear and obedience are closely identified, for the one who fears God will obey him, and one who obeys God demonstrates godly fear.—Prov. 14:16.

How can one fear God and carry out his commandments if he does not first come to know God and what he requires of his worshipers? He cannot, and so Jesus rightly said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) So there needs to be a progressive study of God's Word, the Bible.

This taking in of knowledge should lead the student to realize that in his past life he has ignored or treated lightly the will of God, that he has been a sinner, a child of disobedient Adam, and therefore without the right to life. (1 Pet. 4:3; Rom. 5:12) Such realization should mark the beginning of a radical change in his thinking and acting. That change is referred to in these words of Christ's apostle Paul: "Now [God] is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." (Acts 17:30, 31) This appointed One is the glorified Jesus Christ.

And that reminds us of an outstanding requirement that God himself announced to his worshipers at the time when Jesus Christ, his beloved Son, was transfigured before the apostles. From heaven they heard the divine pronouncement: "This is my Son, the beloved, whom I have approved; listen to him." (Matt. 17:5) Here Jehovah clearly said that his Son is his spokesman, and commanded all men to listen to him, as though listening to God himself. But not even all who profess to be Christians listen or pay

attention to Jesus Christ's instructions. Consider some of the requirements of God that Jesus transmitted to men.

[7] "Continue to love your enemies and to pray for those persecuting you." "Keep on, then, seeking first the kingdom and his righteousness, and all these other [needed] things will be added to you." "All things, therefore, that you want men to do to you, you also must likewise do to them." "Keep on the watch, therefore, because you do not know on what day your Lord is coming" for judgment. "Go therefore and make disciples of people of all the nations."—Matt. 5:44; 6:33; 7:12; 24:42; 28:19.

[8] In respect to the question, Are you keeping God's requirements? some persons may feel that they can say, as did the rich young ruler in Jesus' earthly experience, that they do not steal, or commit adultery, or murder, or defraud, or bear false witness, or show disrespect for father and mother. (Mark 10:19, 20) But there are many who do not know God and Christ and who, nevertheless, refrain from such bad practices. What about those other important requirements transmitted by Jesus?

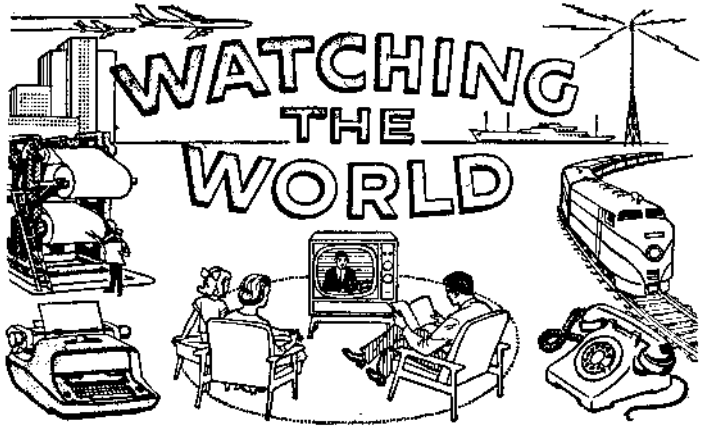
[9] Of such ones the questions might appropriately be asked: Do you practice loving your enemies? Do you put the interests of God's kingdom ahead of your own aims and ambitions in life? Do you truly practice the so-called "golden rule"? Do you refrain from hatreds and from despising others because of race, color or nationality? Can it be truthfully said that you are maintaining a watchful, prayerful attitude as respects the return of the Lord Jesus Christ? Finally, are you obeying Christ's command to make disciples by preaching and teaching the Bible's message to others?—Matt. 24:14.

[10] There are strong reasons for heeding God's requirements to listen to Christ Jesus. To this beloved Son God has granted all authority in heaven and on earth. (Matt. 28:18) To him he has given possession of all humans who will ever get eternal life, for by his willingly offering himself as the perfect sacrifice for sin inherited from Adam, that Son of God has purchased the children of Adam. So the apostle Paul could write: "You were bought with a price; stop becoming slaves of men." "Slave for the Master, Christ." —1 Cor. 7:23; Col. 3:24.

[11] You can meet God's requirements if you accept the offer of everlasting life through his beloved Son, Christ Jesus, and then slave for the Christ by heeding his commands and following his example. (Acts 4:12) And, as in the first century, God has provided an organization of his zealous worshipers in these days so that you may be helped to measure up to the divine requirements. Jehovah's witnesses will be happy to aid you in your desire to do what God requires of you.—Acts 9:31.

Can you answer these questions? For answers, read the article above.

(1) Are there many different opinions about what God requires of us? (2) According to Acts 10:34, 35, what is needed for one to be acceptable to God? (3) In view of what is stated at Ecclesiastes 12:13, how do we demonstrate fear of God? (4) In line with Jesus' words at John 17:3, what knowledge must we have before we can truly fear and obey God? (5) Since we are all born sinners, what change must take place in our lives if we are to please God? (6) Who has God said is his spokesman to all other creatures? (7) What commands did Jesus give relating to God's kingdom and our conduct? (8) Why is it not enough for a Christian to refrain from the bad practices mentioned at Mark 10:19, 20? (9) What searching questions might be asked of one who claims to be doing what God requires? (10) In harmony with the apostle Paul's words at 1 Corinthians 7:23 and Colossians 3:24, to whom should we be slaves? (11) Once we have accepted the gift of life through Christ Jesus, what provision has God made to aid us, as in the first century?



Greece Persecutes Children

◈ Little children of Jehovah's witnesses in Greece are being punished because of a circular released by the Ministry of National Education on December 18, 1967. The decree requires the children to make the sign of the cross and attend the Orthodox church services if they want their education in the schools. The circular was directed specifically at Jehovah's witnesses, a "known religion" in Greece, enjoying constitutional protection in that cradle of democracy. (See Supreme Court Attorney's Opinion No. 1/1947; also Opinion No. 18/1948, Opinion 14/1959 and others therein mentioned.) Because of legal recognition, children of Jehovah's witnesses have for years been exempt from morning prayers, obligatory church attendance and religious lessons at school. By issuing the circular the Ministry of National Education has arbitrarily ignored the legal position of Jehovah's witnesses, consequently little children have been made to suffer. They have been dismissed from school because they have refused to comply with their teachers' demands that they practice a religion not their own. Protests have been lodged against this harsh decree, which ignores basic human rights and obligates children to attend a church to which neither they nor their parents belong.

Why Crime Increases

◈ Crime in the United States is up 88 percent in 7 years, rising nearly 9 times as fast as the population. Assault, robbery, rape and murder are causing an outcry from coast to coast for something to be done about stopping the crime wave. Why has the problem not been solved? Law-enforcement officials in key cities across America give these reasons: (1) Too few trained policemen. (2) The public treatment of policemen is such that it makes recruiting good men difficult. (3) Crime-detecting equipment is archaic. New equipment is needed. (4) Court decisions hamper police work. (5) Courts are too lenient toward the criminal. (6) Racial agitation. (7) "Permissiveness" in dealing with youngsters in homes and abroad. No doubt, above and beyond these points there stands the moral breakdown. Too many people no longer love or fear God and they care less about their neighbors.

Blame for Auto Accidents

◈ Studies reveal that the major causes for auto accidents and resulting deaths are "human errors," not mechanical failure. An analysis of many fatal crashes shows that more than half involved pedestrians or drivers who had been drinking. In 44 percent of fatal accidents the driver was going too fast for the road conditions. Every one of Washington's 131 traffic deaths in 1967 was caused by "human error." Drivers between the ages of 20 to 24 had the highest rate of involvement in accidents.

Four H-Bombs Missing

◈ American bombers carry nuclear weapons as a part of their equipment. On January 21 off the coast of Greenland a B-52 U.S. bomber crashed on the ice. Greenland is a territory of Denmark, which forbids overflights of planes carrying nuclear weapons. In twelve previously announced accidents involving nuclear bombs, eleven of them over U.S. territory, there have been no explosions and no known dangerous radiation. However, people are apprehensive over such a possibility.

Ordain Homosexuals?

◈ Unheard of a decade ago, ordaining homosexuals as ministers has become the cry of some clergymen today. The Toronto *Daily Star*, on January 20, said that a prominent U.S. Protestant churchman has called for the admission of avowed homosexuals to seminaries, and their ordination to the ministry. "The church should cease whatever discrimination exists against homosexuals per se in admission to seminary, in ordination and in employment by national or local church offices," said Dr. Lewis Maddocks, director of the council for Christian social action of the United Church of Christ. Maddocks said that in the United States there are 15 to 17 million homosexuals. Instead of teaching them high Biblical standards to be followed, Maddocks would set the homosexuals up as examples before the con-

gregation. What could be more twisted than that?

Protestants Shout "Traitor!"

◈ The primate of the Church of England, the Archbishop of Canterbury Michael Ramsey, in the latter part of January, joined Roman Catholic Cardinal Heenan at the Westminster Cathedral in prayer for church unity. Cardinal Heenan said it was a sign of the rapid advance in understanding between Christians in Britain that Archbishop Ramsey could come to the Roman Catholic cathedral without arousing criticism in either of the two communions. However, outside, demonstrators shouted that Ramsey had betrayed the Reformation. Angry Protestants shouted "Traitor!" and "Blasphemy!"

Violence Here Too

◈ A published Reuters report from Port Louis, Mauritius, January 26, stated that new racial violence flared in this idyllic Indian Ocean isle. Arsonists set fire to houses and gangs attacked firemen. The death toll for the week was 21, "including a victim who was stoned to death for taking the Muslim faith."

Nazi War Bill

◈ What price war? West Germany will be paying for war damages by Nazi Germany until the year 2008, according to Finance Minister Franz Josef Strauss. On January 26 he said Bonn still had at least $50,000,000,000 to pay out of a $150,000,000,000 debt to victims of occupation, racial and political persecution, bombing and other war damage.

Deaths from Flu

◈ The National Communicable Disease Center said, on January 26, that during the third week of January deaths from pneumonia and influenza continued to increase throughout much of America. Based on reports from 122 cities, the pneumonia and influenza death total rose from 1,054 to 1,177 in the week ending January 20.

Minors Can Buy Dope

◈ Police undercover agents said that it is easier for a 12- or 14-year-old to buy marijuana in Portland, Oregon, than it is for him to buy beer. Richard Tate, a former patrolman, said he found no evidence of the "intellectual revolution" that is often associated with the "hippie" movement. "It's dope, plain and simple. That's all the movement amounts to," he said. Tate also stated that the main center for pushing drugs in Portland is a church that operates a coffeehouse for troubled youngsters. He said the church group meant well, but that the narcotics are there.

Ferment Among Adventists

◈ The Los Angeles *Times* stated, on January 17, that liberal voices from within the Seventh-day Adventist Church are asking that the church shed "its fundamentalist character." R. E. Taylor, associated with *Perspective*, an unauthorized quarterly magazine, said he wants Adventists to join the ecumenical dialogue with other religions. "We have to realize we don't have the total truth," he said. Through articles in the magazine, said the *Times* editor, it has been suggested that the church give greater freedom to individual congregations, reexamine its objections to the theory of evolution and de-emphasize traditional warnings on cards, lipstick, eye shadow, novels and movies. "We would like to see a redirection, to make the church relevant to modern times," said Taylor.

Disillusioned Ministers

◈ A survey of 3,000 Protestant ministers throughout the United States reveals they are disturbed. Nearly half the clergymen in their twenties and thirties confessed they have thought seriously of leaving the ministry. Much of the disillusionment among church leaders is caused by the hypocrisy of their parishioners, said the Los Angeles *Herald-Examiner*, January 24. And what about the attitude of the clergymen toward the Bible? The surveyors concluded: "The Bible is not only not to be taken literally—less than five percent of the whole sample did so—but also there is little specific guidance in it for specific problems." Consistent with their downgrading of the Bible, about 20 percent of the ministers 35 years and under did not condemn extramarital sex. If these ministers are disillusioned with their parishioners, they ought to examine what they are teaching them.

Campus Thievery

◈ "Are you calling me a thief? All I did was take a book!" So remarked one student who was caught recently stealing a book from the University of Wisconsin store. Students who steal books and other merchandise from stores that specialize in campus needs usually have more than enough money in their pockets to pay for items stolen. Most students consider stealing books from stores a game rather than a crime. These light-fingered youths are fast becoming an enormous problem. Both Harvard and Yale recently punished divinity students for book thefts, and this past autumn the University of Colorado bookstore collared a philosophy major attempting to purloin a textbook on ethics. Why do students steal? College students feel that students are rebelling against the Establishment when they steal. "Everyone feels oppressed by authority—the university administration, the draft boards and so on—and the 'Coop' is the dark side of authority," said one report.

Divorce as a Barometer

◈ *Medical World News* for January 19 commented on divorce and health. "The continuing rise in the divorce rate in the U.S.," said the report, "may present a health problem as well as a social problem. A census study in California, where the divorce rate is almost twice that in the nation, indicated that divorced men and women of all ages died at a higher rate than their married or remarried counterparts. The figures indicate that the population's health problems—general illness, alcoholism, mental illness, and maternal health difficulties—are measurably affected by marital status, with divorce and separation as major factors of attrition."

Government Crisis

◈ The Advisory Commission on Inter-governmental Relations said, on January 30, that the historic American system of plural government—local, state and national—is in danger. Threatened anarchy, the committee said, has brought the federal system to the brink of its greatest crisis since the Civil War. In a report, its authors stated that many American cities were "seething" with racial and class revolt and that many were near public bankruptcy. "The manner of meeting these challenges," the commission declared, "will largely determine the fate of the American political system; it will determine if we can maintain a form of government marked by partnership and wholesome competition among national, state and local levels, or if instead —in the face of threatened anarchy—we must sacrifice political diversity as the price of the authoritative action required for the nation's survival."

"Laughing Death"

◈ Medical scientists seeking a cure for the mysterious, incurable and fatal disease known as Kuru, or "Laughing Death," plan to feed genealogical information into a computor in a bid to combat what has been described as one of the outstanding unsolved problems of medicine. The disease is found only among the Fore tribe of the New Guinea Eastern Highlands, and claims the lives of from 20 to 1,000 Fore people, mostly women, annually. Doctors working among the Fore people are collecting details of the ancestors of the Kuru victims, and will feed the information into the computor to discover whether there is a genealogical link with the disease. Kuru derives its name from the appearance of its victims, when the initial symptoms of lost control of face muscles and limbs gives the impression of continual laughing.

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Awake!

Religion That Is Only "A Form of Godly Devotion"

Listening to the Universe

Don't Let Them Steal Your Car!

A Mile and a Half to Springtime

MARCH 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, March 22, 1968 | Number 6

The Christian Message Changes People!

THE Bible gives us many examples of the power of the Christian message *to bring about changes in the lives of* people. And no wonder, for what a message it was that Jesus Christ and his early followers brought to the people! A message charged with God's holy spirit and which they backed up by a consistent course of action.

For one thing, the message that Jesus preached contained good news concerning God's kingdom as having drawn near. It assured his listeners that they had a Father in the heavens who cared for them more than earthly parents cared for their children. It offered them freedom and set high principles before them, appealing to the very best *in them. It showed that not* only wicked deeds but also wrong thinking was to be avoided and that goodness is positive: "Just as you want men to do to you, *do* the same way to them."—Luke 6:31; Matt. 4:17; 5:28; 7:11; 15:18-20.

No wonder that Jesus' message struck such a responsive chord in the hearts of many of his listeners and effected such changes in their lives. For example, there was Zacchaeus, a chief tax collector. What a change took place in him after Jesus had the opportunity to visit him in his home and give him the Christian message! As Luke the physician relates it, Zacchae*us said to Jesus: "Look! The half of my* belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false accusation I am restoring fourfold." —Luke 19:1-10.

As preached by Jesus' early followers, the Christian message had the same powerful effect. Thus we read that in the magic-saturated city of Ephesus, as a result of the preaching and teaching of the apostle Paul and his companions, "many of those who had become believers would come and confess and report their practices openly. Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing." Yes, that Word changed those Ephesians. No longer did they have anything to do with pagan prac*tices and beliefs.—Acts 19:18-20.*

This Christian message had a similar effect upon those who accepted it in the grossly immoral city of Corinth, where the apostle Paul also preached. So much

so that later he could write to them: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, . . . will inherit God's kingdom. And yet that is what some of you were." No longer were they such immoral persons! For the apostle Paul goes on to say: "But *you have been washed clean,* but you have been sanctified, but you have been declared righteous." What brought about the change? The Christian message charged with God's holy spirit or active force.—1 Cor. 6:9-11.

It may seem to many persons that such radical changes in people are somewhat in the nature of a miracle. Indeed, as once noted by physiology professor J. R. Brobeck, of the University of Pennsylvania, the application of God's active force brought about a miraculous change that could not have been accomplished by any biological or psychological force. Although the reality of God's active force is not recognized by most modern scientists, every true Christian can indeed testify to its wholesome effect upon his life.

True, judging by some reports, one might conclude that with the passing of such miracles as the gifts of healing and tongues, the power of the Christian message to make changes in the lives of people also disappeared. Thus *The National Geographic Magazine,* October 1967, featured an interesting report on "Madagascar: Island at the End of the Earth." Among other things, it quoted a native as saying: "The missionaries did their work well here . . . Protestants . . . Catholics. . . . But let me tell you something, monsieur, we Malagasy are merely vaccinated with Christianity. There is not one Malagasy, no, not one, not even among the [Europeanized] people, who would think of building a house without consulting a soothsayer as to the auspicious day to start. The old beliefs are not dead. We Malagasy believe in a single deity; we call him . . . the Perfumed Lord, or Zanakary, but we also believe our ancestors will intercede with God for us if we make sacrifices and pray to them."

"Merely vaccinated with Christianity"! That is an expression that may well describe not only these Malagasy but also many others. Yet, it may well be that the one who said those words never came in touch with the witnesses of Jehovah, since there are only some 200 Witnesses among the six million Malagasy on the island. Certain it is that he knows nothing of their teachings and practices, for no Malagasy can become a baptized Christian among Jehovah's witnesses unless he makes a radical change in his beliefs and life, as did Zacchaeus and the Christians at Ephesus and Corinth.

Jesus said regarding his message: "The sayings that I have spoken to you are spirit and are life." (John 6:63) They have not lost their power over the years. Thus a Malagasy woman wrote the Witnesses' branch office at Tananarive, the capital of Malagasy: "Due to the perseverance of the Witnesses I started to change my worldly ways. I am now a publisher [active Witness] and my eleven-year-old daughter also. My change in conduct caused my aged Roman Catholic mother not only to stop her bitter opposition but also to embrace my new religion, the worship of Jehovah God."

No question about it! The Christian message changes people. Each one professing to be a Christian should therefore ask himself, Has the Christian message made a change in me? Am I truly a Christian or merely a 'vaccinated Christian'? If you desire help, the same ones that help the Malagasy to make a change in their lives stand ready to aid you no matter where you may live.

RELIGION THAT IS ONLY

"A FORM OF GODLY DEVOTION"

What is wrong with Christendom's religions? Where is true Christian fruitage to be found?

LOOK where we will, we see reports testifying to the fact that there is something wrong with Christendom's religions. "Methodists Record Decline," New York *Times,* January 9, 1968; "Anglicans Report Drop in Church Membership," Ottawa, Canada, *Citizen,* August 23, 1967; "Catholic Crisis, Shortage of Priests Is Growing," Oakland, California, *Tribune,* September 10, 1967; "Church Has Failed to Meet World Needs, Moderator Says," St. Louis, Missouri, *Post-Dispatch,* November 16, 1967.

In a like vein are the remarks of Dr. Ernest E. Long, "probably the most influential man in Canada's largest Protestant denomination," as found in the Toronto, Canada, *Daily Star,* November 18, 1967: "He cites in the United Church's *Observer,* signs that the church is entering a crisis: crumbling influence, loss of membership, financial decline, widespread frustration among the clergy and a growing shortage of new ministers."

Findley B. Edge, professor of religious education at the Southern Seminary, similarly testified that something is wrong with Christendom's religions: "The church mouths its pious phrases . . . but it lulls its people to sleep." He further said people were leaving the churches "because they are looking at the lives of the church as we are living it and they are seeing how phony it is."—*The Christian Index,* December 14, 1967.

To a student of the Holy Bible such reports call to mind the prophetic words of the apostle Paul: "But know this, that in the last days critical times hard to deal with will be here. For men will be . . . having a form of godly devotion but proving false to its power."—2 Tim. 3:1-5.

Only a Form

Undoubtedly it is because so much religion is only "a form of godly devotion" that Christendom is filled with confusion and frustration and sees such a decline. As popular Roman Catholic author Frank J. Sheed of New York observed, "Many people go into 'a pious coma' when they should be absorbing the history of their religion through the Scriptures." Of similar import were the remarks of C. E. Autrey, director of Evangelism Division of the Southern Baptist Home Missions, made at an annual Evangelism Conference: "There is a great deal of activity, but we have been spiritually dead as doornails."—Houston, Texas, *Post,* January 19, 1967.

Just how spiritually dead some professed Christians are can be seen from the goings-on at certain religious assemblies these days, which "happenings" further testify that their religion is only "a form

of godly devotion." The St. Petersburg, Florida, *Times,* December 9, 1967, told of the psychedelic happenings at a meeting of Methodist educators in Dallas, Texas. Featured were discordant sounds, a sweep of colored lights and dancers in modern costume against a backdrop of an old movie. It was described as containing "most unchurchly elements," and caused some to exclaim: "It made me mad"; "It gave me a headache."

But this was mild compared to the psychedelic program that opened the United States Council of Church and Society, under the auspices of the National Council of Churches last October. That program included "a film depicting in sequence, a profile of a couple engaged in sexual intercourse, a stripper removing her clothes and the gyrations of a topless dancer," that is, a female dancer stripped to her waist. (*U.S. News & World Report,* November 27, 1967) *The Christian Century,* a Protestant weekly, described the program as "a somewhat sadistic, psychedelic combination of cacophany [discordant sounds], bizarre colors and garish lights."

Further testifying to Christendom's religion as being only "a form of godly devotion" is the Methodist publication *World Outlook,* for January 1968. It confessed: "Our two chief sins are a legalism that substitutes letter for spirit . . . and a misunderstanding of the nature of the church which leads us to think that it should be modeled after a business corporation rather than a family or a community of love." This being so, it is easy to understand why those editors also spoke of "a general mood of frustration which pervades the churches in the country but seems particularly acute within Methodism."

Religion that 'substitutes the letter for the spirit,' that is "a form of godly devotion" while proving false to its power, might be likened to whole eggshells that have designs pierced or painted upon them. Artists punch a tiny hole in each end of the egg and suck or blow out its contents. Then with great care and skill they pierce or paint designs, exquisitely beautiful, upon these shells. Obviously such eggshells are not only very fragile but also worthless as far as providing nourishment for a hungry person. And so it is with Christendom's religions that are a mere form of godly devotion. They may be highly ornamental, but in the pressures and temptations of modern civilization they prove to be extremely fragile and furnish no religious nourishment to those who are truly "conscious of their spiritual need." (Matt. 5:3) Or, to use another illustration, they might be likened to a piece of termite-ridden timber that has been given a coat of metallic paint, making it look like steel. It is worthless as far as supporting any weight is concerned.

In view of all the foregoing, is it any wonder why a poll taken early in 1967 revealed that 57 percent of those interviewed felt that religion in the United States was losing its hold on the people—four times as many as those who felt that way ten years before?

What Accounts for It?

What accounts for this sorry state of affairs? The Word of God, the Bible, gives us the answer. A like situation existed intermittently in the nation of Israel from the time of Isaiah and even before, to Jerusalem's destruction in 70 C.E. (Isa. 1: 13-15) And what caused this condition back there? Jehovah's prophet Isaiah answers: "For the reason that this people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart

itself far away from me, and their fear toward me becomes men's commandment that is being taught, therefore . . . the wisdom of their wise men must perish, and the very understanding of their discreet men will conceal itself." (Isa. 29: 13, 14) And the prophet Jeremiah gives us another reason why the wisdom of those wise men back there perished: "The wise ones have become ashamed. They have become terrified and will be caught. Look! They have rejected the very word of Jehovah, and what wisdom do they have?"—Jer. 8:9.

Not that the religious leaders were the only ones to blame. The same prophet testified: "An astonishing situation, even a horrible thing, has been brought to be in the land! The prophets themselves actually prophesy in falsehood; and as for the priests, they go subduing according to their powers. And my own people have loved it that way." Yes, 'like prophet, like people.'—Jer. 5:30, 31.

Today we see the same situation in Christendom. As Baptist clergyman Dr. Criswell admitted, the decline of Christendom is due to the "loss of conviction on the part of the preachers that the Bible is the word of God." And why is it that the clergy no longer have this conviction? Because of what they are taught at the theological seminaries. Thus the St. Petersburg *Times*, December 9, 1967, under the heading "Religious Convictions Challenged," reported on the revolution that is going on in these seminaries. It told of one student shortly to be awarded the degree of bachelor of divinity by the Union Theological Seminary, as evidence of having completed a three-year postgraduate study of Christian theology. He said: "There's nothing I can absolutely affirm." In other words, he is not convinced that God exists, not to say anything about believing that the Bible is the inspired Word of God. Is this the kind of minister you would like to guide your life?

True Godly Devotion

A form of godly devotion is not necessarily wrong in itself. Christians are commanded at Hebrews 10:24, 25 not to forsake the gathering of themselves for mutual upbuilding. Coming together at a Christian meeting place is a form of godly devotion, and so is the singing of religious songs and the joining in prayer, and so forth. All such is right and proper in itself, *if* it is based on the Bible and is not limited to merely such forms. True godly devotion manifests itself by work. As Jesus showed in his Sermon on the Mount, not only will the wise person, a true follower of his, meet with others to hear the words of God and Jesus, thus engaging in a form of worship, but he will act upon them. He will do the things Jesus commanded, thus building his spiritual 'house' on a veritable rock-mass. (Matt. 7:24-27) The disciple James, Jesus' half brother, also urged: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning." Those who think that all that God requires of them is a form of godly devotion—are they not deceiving themselves?—Jas. 1:22.

True godly devotion brings forth fruits, works. As Jesus said: "I am the true vine, and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." To what kind of fruit was Jesus referring? No doubt it included the "fruitage of the spirit," namely, love, joy, peace, long-suffering, faith and self-control, the bearing of which glorifies God. —John 15:1, 2, 8; Gal. 5:22, 23.

The early Christians brought forth such

fruit. As the apostle Paul shows at 1 Corinthians 6:9-11, although some of the Christians at Corinth had been fornicators, idolaters, drunkards, adulterers and what not, by means of the power of godly devotion they had been washed clean, had been sanctified and "declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."

Jesus spoke of another kind of fruit that his followers would also bear as a result of godly devotion in his illustration of the sower. The seed that fell on good and fine soil produced "fruit with endurance." What kind of fruit is this? Since the "seed" of the parable, according to Jesus, is the word of God, such kind of fruit would be the results from preaching the Word of God to others, sowing it in their hearts. That this is what all Jesus' followers are to do he made clear in his parting instructions: "Go therefore and make disciples of people of all the nations, baptizing them . . . teaching them to observe all the things I have commanded you." And so we find that all the early Christians were preachers. Even when scattered by persecution, they "went through the land declaring the good news of the word."—Luke 8:9-15; Matt. 28:19, 20; Acts 8:4.

Where Found Today?

Yes, persons who not only had godly devotion but also proved true to its power were the early Christians. But what about today? Is it possible to prove true to the power of godly devotion in spite of the pressures and temptations of modern times? Yes, it is, even as can be seen from the record of the Christian witnesses of Jehovah as testified to by their opponents. Thus Roman Catholic professor of sociology at the Loyola University, Gordon C. Zahn, in his recent book *War, Conscience and Dissent* (1967), writes: "Describing the execution of Jehovah's Witnesses at Auschwitz (and significantly enough, comparing them to the early Christian martyrs . . .) Rudolf Hess noted: 'All who saw them die were deeply moved, and even the execution squad itself was affected.' " Zahn then goes on to contrast the course of the Witnesses with that of others who professed to be Christians.

Testifying to the same effect is the *New Catholic Encyclopedia* (1967), which, in discussing Jehovah's witnesses, among other things, states that they have the reputation of being "one of the best behaved groups in the world," that "their conjugal and sexual morality is quite rigid," (meaning that the Witnesses adhere closely to Bible principles), and speaks of "their indefatigable zeal."—Vol. 7, page 864.

Then again, Louis W. Cassels, religion editor for the United Press International, Washington, D.C., gives similar testimony to the Witnesses' producing the fruits of godly devotion in the form of Christian morality and zeal in preaching. Writing in *The Lutheran*, January 3, 1968, he says that their "phenomenal growth is the result of a zeal for evangelism which puts the mainline denominations to shame." He further tells that "Witnesses adhere to their beliefs with great fidelity, even when doing so is very costly," and that "there has never been a hint of moral scandal or financial corruption in the Watchtower Bible and Tract Society," the publishing agency of the Witnesses.

Quite likely you received this copy of *Awake!* from one of these Witnesses. Would you not want to learn more about how you too can express godly devotion not only by form but also with power, to your present happiness and your eternal welfare? Any witness of Jehovah will be glad to assist you toward that end.

LISTENING to THE UNIVERSE

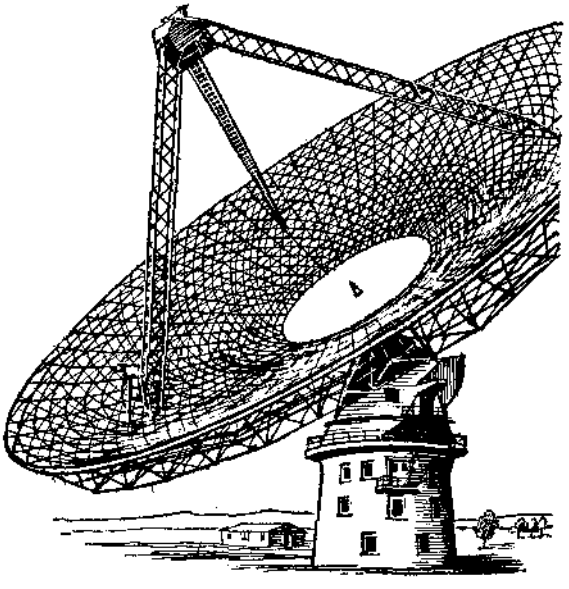
By "Awake!" correspondent in Australia

PERHAPS you were one of the millions of persons who saw the first globe-encircling telecast, "Our World." Your delight and amazement at instantaneously seeing so much occur around the planet possibly left you feeling rather small and thoughtful. The program concluded with a trip to the radio telescope near Parkes, Australia, where you saw recorded the radio signals thought to come from the most distant object in space yet discovered by man with his scientific instruments. The director of that radio telescope said that the source of the radio signals was a quasar, catalogued as object 0237-23. For many, this was their introduction to the young science of radio astronomy.

Radio astronomy is now only about thirty-five years old. Like many discoveries, radio astronomy grew out of other investigations. Karl G. Jansky, a young university graduate working for the Bell Telephone Laboratories in the United States, was stationed at an experimental station in New Jersey. His work was to account for noises, "atmospherics," in radio receivers. His equipment consisted of a large steerable aerial nicknamed his "merry-go-round." Above the general noise of the set a faint hiss became audible. At first it meant nothing to him. However, after further studies Jansky commented: "I have collected data which shows the existence of electromagnetic waves in the earth's atmosphere. These apparently came from a direction that is fixed in space."

At the time, 1932, great publicity was given the discovery, but nothing was done to further the research by professional astronomers. However, with much experience gained during the second world war with radar, scientists, at the war's conclusion, entered the field of radio astronomy with zest. To what did they listen?

Of all the wavelengths in which electromagnetic waves come, there are two windows through which they reach the earth and can be examined: the optical window and the radio window. The great stars emit these electromagnetic waves as does our sun. So while we can see the stars by means of the electromagnetic waves forming light, those of greater wavelength transmit sound. The sounds are too faint for us to hear by ear; they need to be amplified. To do this a big ear, or more correctly, a radio telescope, has to be constructed.



Types of Telescopes

These devices for listening to the universe take several forms, but generally have four basic components: a reflector, an aerial, receiving and amplifying equipment and a recording mechanism. As a reflector, some have a movable dish like the instruments at Jodrell Bank, England, and Parkes, Australia. These are very large, having diameters of 250 and 210 feet respectively. Their maneuverability and accuracy in pinpointing celestial objects make them most desirable but very expensive. Others have a fixed reflecting dish. One of this kind has been built in Puerto Rico and is operated by the Cornell University. The reflecting dish has a diameter of 1,000 feet. It is a big concave, scooped out of the limestone ground, and it uses the rotation of the earth for direction.

The aerial and receiving apparatus are principally like your radio, to receive and amplify sound. For the very weak signals that come from outer space to be heard or registered, the equipment needs to be extremely sensitive and powerful. Most of it is experimental and is constantly being improved. The recorder may be a pencil recorder or a computer. The pencil recorder leaves a permanent record for further reference, having registered the variations in power of the electromagnetic waves being received. As a matter of fact, all one "sees" in a radio telescope is the pencil recorder working.

Visit to a Radio Telescope

Now that we know the basic outline of radio astronomy and its ears, let us visit a radio telescope. Here in Australia one is ideally situated in the Goobang Valley, eight miles north of Parkes. Designed by engineers in London and built by a West German firm, the precision instrument was commissioned for service in October 1961. The 300-ton reflecting dish is 210 feet in diameter and is kept manageable by the 450-ton counter weights, permitting it to sweep in altitude or from horizon to horizon. The dish and its hub are pivoted on an A-shaped turret by two axes fixed above balance point. The turret is mounted on wheels, two of the four sets being electrically operated. This allows the entire structure to rotate in a complete circle. When the radio waves hit the wire mesh of the dish they are reflected to the aerial. The aerial is held in position 90 feet above the dish at the focal point by a tripod, giving the instrument an overall height of 189 feet.

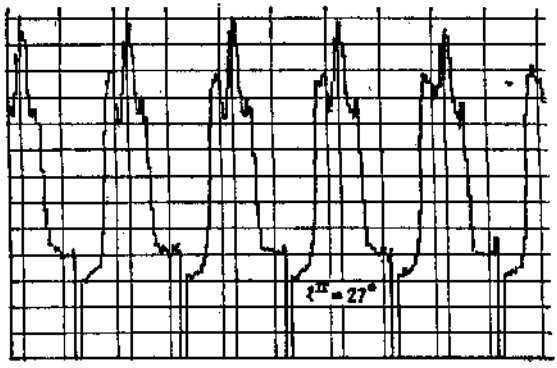
From the aerial the radio waves are relayed to the delicate receiving and amplifying equipment and on to the pencil recorder. This equipment is housed in the three-story concrete tower that supports the turret, hub and dish. On the top floor the control desk is situated. From here the controller directs the giant instrument through the program arranged by the radio astronomer. Any inaccuracy is quickly rectified by an ingenious device that automatically starts the drive mechanism of the telescope and corrects the error. With this radio telescope astronomers have been able to explore large portions of the heavens that have been hidden to astronomers in the northern hemisphere.

Contributions of Radio Astronomy

Because radio stars can be detected at greater distances, radio astronomy has probed deeper and deeper into space. Both the plotting of clouds of hydrogen in space and the discovery of quasars have contributed valuable knowledge to astronomers. The clouds of hydrogen appear as dark masses to optical telescopes, yet, because they emit radio waves, it is possible to detect them with the radio telescope. By carefully charting the in-

tensity and extent of the radio waves from hydrogen in the Milky Way, a turning spiral shape became evident with arms tapering away from the center.

Quasars, as they are popularly known, have also had great impact on astronomical circles. Quasi-stellar objects, abbreviated to quasars, were named such because, while they looked like one star to the optical astronomer, the radio signals were of such an intensity as to account for many stars, in fact, galaxies of stars. In August 1962, radio signals were received from a source that became identified as object 3C 273. Radio astronomers calculated the position of the radio source and from there the calculations were used by astronomers at Mount Palomar, California, to locate the source with optical telescopes.



Typical recordings of radio waves from hydrogen clouds

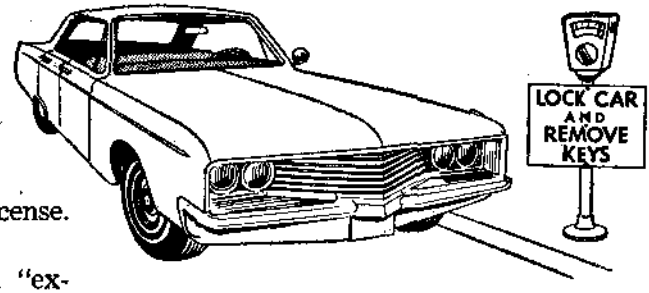
A spectroscope was used to analyze the light. This method breaks the light down into its various colors. Across the band of color appear dark lines. The position and number of lines determine the elements existing in the source of the light. For example, hydrogen, a light element in atomic weight, is usually at the blue end of the spectrum. The heavier elements, for example, calcium, chromium and iron, appear in order down at the red end of the spectrum. Should the source of light be moving away from the earth, the light waves seem lengthened and the dark lines move toward the red end of the spectrum, commonly known as the red shift or Doppler effect. When the spectrum of 3C 273 was examined, the hydrogen lines were found at the red end instead of the blue end, as is normally the case. To the astronomers this indicated that the source of light was traveling away from the earth at upwards of 28,000 miles a second or 15 percent of the speed of light, faster than anything discovered at that time.

Since then over 200 quasars have been discovered through the perception afforded by means of the big eyes and ears constructed by man. The most recent and amazing is the quasar listed as 0237-23, which is said to be traveling away from the earth at 83 percent of the speed of light. If the calculations are right, it would mean that light from 0237-23 left its source 13,000 million years ago.

These observations have caused the world's theoretical astronomers to reconsider their previously held theories about the earth's origin and the origin of the universe. Astronomer Maarten Schmidt, who pioneered the optical side of quasar discovery, said: "If you get the impression of uncertainty about the state of knowledge of quasars, you are right. That is what the situation is."—*Time,* April 7, 1967.

The search for knowledge with radio telescopes continues. Larger and more specialized instruments are either constructed or are under construction in the Netherlands, the Soviet Union, the United States, France and Australia. In fact, astronomers earth-wide have their ears to the sky, listening to the universe.

Don't Let Them Steal Your Car!



A YOUTH was stopped at a street crossing in Italy by a policeman. He immediately protested: "I was driving carefully. I broke no traffic laws. I have my driver's license. What did I do wrong?"

"Nothing," the policeman replied, "except that's my car you're driving." The youth was charged with auto theft.

In France, a passerby was asked: "Would you please help me push my car? I can't start it." When the passerby asked the man for identification to prove his ownership of the car, he had none. The passerby, a plainclothes policeman, immediately arrested the thief.

Unusual experiences? To be sure. An uncommon offense these days? Far from it! Car stealing has reached staggering proportions. It constitutes the biggest crime against property in the United States, and is the fastest-growing crime in the nation. For the first ten months of 1967, theft of automobiles and their contents accounted for $60,000,000 of the $163,315,629 worth of property reported stolen in New York city.

Think of that! An average loss of about $200,000 a day in one city alone from theft of automobiles and their contents! In 1966, cars in the United States were stolen at the rate of about one every 56 seconds, some 557,000 of them being taken. This is nearly a 60-percent increase in thefts in just four years. Some officials estimate that, if the present trend continues, a million cars annually will be stolen by 1970.

Youthful Thieves

Although it is difficult to estimate, probably close to 90 percent of the thefts are made by amateurs, usually teen-agers who take cars for "kicks" to show off, or to use for an evening. In some communities car stealing has become a sort of game among teen-agers.

In New York city a group of six youngsters were rounded up who actually staged a contest to see how many cars each of them could steal in a given length of time. And in San Francisco a fifteen-year-old was caught whom the police connected with at least forty thefts. "It's easy," he told them. "An awful lot of people are just plain dumb careless, leaving their cars unlocked—and with the keys in, too. Some even leave the engine running."

Youths bent on stealing generally look around for those cars with the keys left in them. A Justice Department survey of stolen cars last summer showed that in three out of every five cases the keys had been left in the ignition or the ignition was left unlocked. Other studies have indicated that car doors were left unlocked

in three out of every four thefts. In view of this, wise persons will be careful to remove their keys from the ignition and lock the doors when they leave their car.

In some places the chief targets of youthful thieves are parking lots at shopping centers and industrial plants. Often a group of boys will drive into such a lot in one car, and drive out in five. As the fifteen-year-old San Francisco thief said: "It's easy." People who leave their keys in the ignition and their car doors unlocked make it that way.

However, even a locked car is no guarantee of safety. This is because, for just a few dollars, a youth can send away for sets of master keys that will open practically every car on the road. According to officials, these keys have become common tools of many youthful thieves. Only a few states, however, have outlawed their sale. No federal law does.

What Can Be Done

Therefore, one measure to stem the rising tide of auto thefts, urged by the National Auto Theft Bureau, is to curtail the indiscriminate circulation of mail-order master keys. That Bureau strongly recommends legislation on both the state and federal levels that would make it more difficult for unauthorized persons to obtain these potential burglar tools.

Another deterrent to car stealing would be to impress upon both youths and parents the seriousness of the offense. It is not simply a boyish prank. Yet youths are frequently defended: "He's really a nice boy, Judge. Just a little wild."

As a result, youthful car thieves frequently get off without any punishment. In fact, in one reported instance, a youth, arrested twelve times for car theft and released unpunished for the twelfth time, stole the probation officer's car to go home! It seems apparent that treating lightly such a serious offense serves to encourage it.

And with more than 60 percent of all juvenile crimes in the United States being car thefts, any attitude or policy that might encourage this crime certainly should be avoided. One suggestion that has been made is to fine heavily the parents of underage youths who steal cars, or to have them see that restitution is made. This may move parents to take a firmer hand in disciplining their children, which obviously is needed.

Professional Thieves

Youths, however, are not the only offenders. The number of car thefts by professionals is also rising sharply, although they probably are only in the neighborhood of about 10 percent of all cars stolen.

The main target of professional thieves is late-model luxury cars. Often customers will tell them the exact car they want, even specifying the color and model, and they will steal to order. Claims one experienced thief: "If a professional car thief wants a car, he'll get it—that's all there is to it. You can lock it up . . . and put a fence around it—it's still an easy mark."

However, even professional thieves look for cars that are the simplest to get. "The best mark," one explained, "is a new car parked at the top of a hill or on a dark street." Whether it is locked or not makes little difference, for getting inside generally is easy for a professional. And a simple wire in his hands is as effective as an ignition key. Said one: "I can start a car that way faster than most people can with keys."

After a car is stolen, new registration documents and license tags are usually provided, and the car may be given a paint job or altered in some other way. Such stolen cars often are moved to dis-

tant places, or even shipped out of the country. Thus, cars stolen by professionals are rarely recovered.

Many professional thieves, however, do not want the whole automobile. They steal it for its parts—engine, transmission, bucket seats, tires, and so forth. In a short time professionals can strip a six- to eight-thousand-dollar luxury car to a skeleton worth a few hundred dollars.

There is a ready market for new high-powered engines and other choice auto parts, especially among young car enthusiasts. Explained one professional: "You can get rid of anything at drag races. You can sell a four-speed Chevy transmission at a drag race quick for $150 or $125." Ordinarily they cost nearly $300. Some thieves even take orders for auto parts, and then steal to fill them.

Although close to 90 percent of all stolen cars are said to be recovered by the police, often these are severely stripped or damaged. Even cars stolen for "kicks," or "transportation," are frequently abandoned in high-crime-rate neighborhoods, where, after a few days, people start stripping them right on city streets. In a single year just one insurance company paid out $1,500,000 to repair recovered cars.

What Auto Makers Can Do

Auto makers can also help to stem the rising tide of thefts by designing cars so that they are more difficult to steal. Some have already taken steps to do this.

For example, some new cars have squeeze-type door handles that cannot be operated with the use of a wire hood inserted from the outside. Also, there are 1968 cars that have a buzzer device that reminds one that the key has been left in the ignition. And the Swedish-make Volvo has a steel-encased ignition wire that hinders starting the car by jumping the ignition.

Some auto makers are planning additional safeguards. Recently it was reported that all 1969 General Motors Corporation cars will have ignition switches that will automatically lock the steering column and the transmission. This is a fine feature, for, being unable to put the car in gear or to stear it, a thief will not go far.

Another feature that would be welcomed by many motorists is a hood lock, perhaps one that could be locked with a key, so that it could be locked or left unlocked as desired. In this way those who might not want to use the key every time they wanted to open their hood would not have to. Such a lock would protect the battery and other parts that are frequently stolen from beneath the hood.

Simple Measures to Safeguard Your Car

You, too, can do something to safeguard your car. Here are a few simple measures which, if regularly taken, will greatly reduce the chances that your car will be stolen, especially if you live in a big city.

First, always remember to take your keys out of the car and to lock it. Do this even when you park in front of your house or in the driveway. And when driving to the store, it is wise not to conclude that you will be inside only a moment and so nothing will happen to the car. Form the habit of *always* taking the keys out and locking your car, and, at the same time, making sure that all windows are rolled up tight. Remember: *More than half of all stolen cars had the keys left in them, and three-quarters were left unlocked.*

The benefit of this simple measure can be seen in the fact that, when "remove-your-keys and lock-your-car" campaigns

have been instituted, a marked reduction in car thefts has been realized. In San Francisco, for example, when there was such a program, a 33-percent drop in thefts was experienced during one month, compared with the same month of the previous year.

Another vital measure is to park in lighted, well-traveled areas. Pick a spot near a street lamp or a lighted store window. As one professional thief explained: "There's no sense in taking the risk of getting caught stealing locked cars on a lighted street when I know that within a block of that one, I can find another car I can steal under ideal conditions."

If you must park overnight on the street, do not leave your car in one place for more than a day or so at a time. Such cars are often stolen or stripped. If you have a garage, it would be wise to put your car inside and to lock the garage, at least for the night.

Still another important measure is to put all valuables in the car out of sight. They can be an invitation for a thief to break in, who, as an afterthought, may steal the car too. Also, it is good never to leave your registration papers in the car (unless the law requires it), since professional thieves prize such proof of ownership. And in case your car is stolen, your initials scratched on the underside of the trunk lid, or in some other obscure place, may help to prove ownership if the car is recovered.

When parking at a parking lot, it is often wise to pick one where the rear and sides are closed in. Generally cars are stolen from the back of lots while employees are busy in front. Also, lots where you can lock your car and take your keys are usually best.

Of course, do not neglect the obvious, and, at times, the surest protection—auto-theft insurance.

Additional Safeguards

But there are additional measures, too, which you can take to safeguard your car. Some have had a burglar-alarm system installed. This can be set so that anyone who tries to open the hood or car doors will set off a loud siren, which is almost certain to attract attention and scare a thief away. There are simpler, less expensive measures, however, that have proved effective.

For example, a hood lock. You might want to put one on yourself. Some have devised a metal rod that is attached to a brace on the hood and that runs down in the back of the grill, where it is fastened by an ordinary padlock, hidden out of sight.

Another very effective measure is to install a simple off-on switch. Hide it in some unlikely-to-be-found place—in a locked glove compartment, for example. This switch can be designed so that when it is flipped off it opens the electrical circuit directly at the coil or distributor. Thus, even if a thief gains entry to your car, it will be impossible for him to start the car from the inside as long as this off-on switch is flipped off. And with the hood securely locked, a thief will not be able to get under the hood to start the car from there. The additional safeguards of a hood lock and an off-on switch have proved very effective in discouraging car thieves.

Living in this time of unparalleled lawlessness when car stealing is the biggest crime against property, it is only wise to take precautions. If you have a car, don't let them steal it!

The Precious Cereal Grains

"PRECIOUS" is indeed the word to describe cereal grains. Thus authorities tell us that "no civilization worthy of the name has ever been founded on any agricultural basis other than the cereals," and that "cereal agriculture, alone among the forms of food production, taxes, recompenses and stimulates labor and ingenuity in an equal degree." Look where we will and when we will, we find the cereal grains to be the basic source of food for civilized peoples. Leading among these are wheat, rice, corn (maize), barley, oats, rye and millet. Additionally, many of the cereals, such as wheat, rice, corn, rye and barley, are used in making various kinds of liquor.

WHEAT is the king of cereal grains, its production in recent years having surpassed rice. Annually some 9,000 million bushels are grown, or nearly three for every person on earth. It is one of the oldest cereals if not the oldest; according to archaeologists, it goes back 5,000 years and more. Fourteen basic kinds are grown; one of these, durum, is used for macaroni and spaghetti. Russia grows more than one-fourth of the world's crop and still imports some; the United States comes second, with about half the crop of Russia. Wheat is mentioned in the Bible some fifty times from Genesis to Revelation.

RICE comes close after wheat. About 190 pounds of rice are grown annually for each of earth's inhabitants. Asiatic lands produce nine-tenths of the rice grown, and still one-half of the rice exported goes to those countries. Rice was an ancient symbol of fertility among the Chinese and from early times was used to pelt newlyweds to wish them "good luck" and a large family.

CORN (MAIZE) is the largest of all the cereal grains and likely the most recent to be adopted by civilized man. It is the chief farm crop of the United States, which grows as much as the rest of the world put together; nine-tenths of it is fed to farm stock. The four main varieties are flint, dent, sweet and popcorn. From corn man obtains many foodstuffs, such as corn syrup, cornstarch, corn oil and margarine, and from it and its cobs man also manufactures hundreds of commercial products, including plastics and ethyl alcohol.

BARLEY plants resemble wheat plants, and barley competes with wheat as man's oldest cereal. It ranks fourth, after wheat, rice and corn, and some 4,000 million bushels are harvested annually. Russia leads in production. The United States, which is a close second, uses its barley largely for animal feed. Malt is obtained from high-quality barley by first sprouting the grains and then drying them. Barley is mentioned in the Bible some thirty-five times.

OATS, of which some one hundred different varieties are grown, is perhaps the most nourishing of the cereal grains. It is unusually high not only in calories, 1,850 to the pound, but also in protein and fats. Its world production is the same as barley and is the best of all feeds for horses. Its plant is the most graceful of all the cereals and its straw excels all others for feed and fertilizer.

RYE is the hardiest of all the cereal grains. It can thrive on soil too poor to grow any other. Because it contains less gluten than wheat, its dough is very heavy, for which reason American bakers usually add wheat flour when making rye bread. Rye straw is used widely for commercial purposes and for thatching roofs, as it decays less rapidly than other straws.

MILLET, the pearly grains of which are the smallest of all the cereals, is grown world wide and used for food by about one-third of the world's population, mostly Orientals. Farmers in India plant 40 million acres of it each year. There are many varieties of millet, and while Japan annually grinds 35 million bushels of it into flour, millet grown in Western lands is used largely for hay crops.

As we note the great variety and value of the cereal grains we truly can agree with the ancient psalmist who wrote that Jehovah God is to be blessed for making "food to go forth from the earth."—Ps. 104:14.

A MILE AND A HALF TO *Springtime*

By "Awake!" correspondent in Ecuador

"A FLOW of cold air will move into our area tonight plunging the thermometer to below freezing. Our 'weather eye' reports a 60 percent chance of snow within the next 48 hours." Does this sound familiar? It will, if you live above the tropic of Cancer. In the Temperate Zones of earth, where icy winds sweep across snow-mantled fields or lie in ambush to spirit away the hats of unsuspecting pedestrians, many of the winterbound citizenry take consolation in reassuring themselves that "spring is just around the corner." Yet, how would you like to be able to enjoy springtime whenever you pleased and to know that it is just a mile and a half away? In Ecuador we can do just that!

Why, the warmth of that thought may make you wiggle your toes in your slippers. But wait, let's not leave too much to the imagination. Pull your chair a little closer to the fireplace and let's travel together to springtime.

Of course, living as we do here in Guayaquil on Ecuador's tropic coast, our change to springtime will not be as drastic as it might for you, but it will be just as refreshing.

How Shall We Go?

We will need transportation. We can go by car or bus, but may I suggest something different? The *autoferro*. What is the *autoferro*? Well, it is slower than a bus but decidedly more interesting! Actually, the *autoferro* is a motorized, one-unit train.

To get to the railroad we first have to cross the Guayas River. Our arrival at the pier early in the morning starts a commotion between fifteen or twenty baggage handlers, each intent on helping. We have learned the convenience of traveling light and so we carry our own. Shall we take seats on the upper deck?

Below us the routine of daily life unfolds. A man comes aboard with twenty-five brooms. Burden bearers shoulder crates of freshly caught fish, and a working mother breastfeeds her infant son while selling rolls and beverages to hungry clients. As departure time approaches, dozens of commuters rush on board, snatch the morning newspaper from one of the many news vendors and bury

themselves in a form of self-induced isolationism.

The First Leg of Our Journey

Exactly at 6 a.m. we throw off our guy lines and head out into the river. The skyline of Guayaquil presents a stubby silhouette. No needle skyscrapers thrust upward. Guayaquil, the so-called 'Pearl of the Pacific' sitting a mere nine feet above sea level, has to fight to keep her head above water. The city is actually built over marshy bog. Continued vigilance, the dumping of great amounts of fill, including the city's refuse, is required to maintain the city's claim on this land against the protests of the tides that ebb and flow in the estuaries surrounding the city.

Our fifteen-minute crossing brings us within a short walk of our waiting coach. And there it is—all silver and blue! We enter over a red carpet and take our reserved seats on white monogrammed slipcovers. Music plays as we settle ourselves for the trip. Our engineer whistles our departure, but a passenger races to inform us that he has not yet finished his breakfast. Being a man of great empathy, our operator waits and we set out five minutes late.

We head out across the fifty-four miles of coastal delta. Our clattering intrusion into the private nesting grounds of graceful white herons sends dozens of them into flight, legs trailing like disabled landing gear. The tower of a church catches our eye, the landmark of Yaguachi. We can now see the statue atop the church of the well-known Saint Jacinto of Yaguachi. Every year, on the 16th of August, the town becomes the center of a festival of adoration for the "saint." The image is lowered from its airy perch and the adoring multitudes pin money on it or light candles in homage and thanks for supposed blessing received during the year. The festivities are frequently punctuated with street fights and at times bloodshed, as the merriment of the alcohol-consuming devotees changes to anger.

We sway our way to Milagro, and the terrain begins to change. The main commercial artery is a kaleidoscope of color. Dozens of independent merchants' stalls cover the street. Brilliant-colored clothing, shiny aluminum cooking pots and reflective mirrors produce the excitement of a circus. Small cars, bristling with stalks of brindle sugarcane wait their turn at the large refinery. Chocolate beans, drying in the sun, cover the ground like nubby carpets.

Our departure is announced and we move into a different world, a green world where the luxuriant undergrowth is sustained by perpetual precipitation. "Hands" of bananas stretch green and yellow "fingers" skyward as we pass through the plantations.

Past Naranjapata there is a sense of foreboding. The steadily rising hills are shrouded in mist. The undergrowth reaches out as if to stop our very passage. We push on to Huigra, where a wall of purple summer flowers gives us a botanical welcome.

A Trip on the Devil's Nose

From Huigra we enter upon perhaps the most thrilling portion of our journey. We are climbing steadily now and our speed has been drastically reduced. Let's talk with the engineer and see if he can give us some interesting information. We learn that during climbs like this the car can attain a maximum speed of only eighteen miles per hour. The pass through which we travel gets more confining until, at Chanchán, we have to tunnel our way through, in order to continue. As we pull into Sibambe we feel a flush of excite-

ment. Look off to the right and straight up to the sky! There it is—the Devil's Nose, where our train will gain some 3,000 feet of altitude in a series of switchbacks across the face of a lava precipice.

As soon as we refill the radiator with cool water we will be scaling that nasal colossus of a mountain. The engineer whistles the starting signal for our assault and we move out, skirting the sheer drop-off. Now we are stopping. Why? The switching of tracks, the changing of gears; the motors strain and we are moving in reverse. We sit in our seats quietly, almost awed. Hardly anyone talks. The land drops away below us—up, up! The river becomes a ribbon and the people, matchsticks—right below us! Now the engines slow, more switching, and forward again. Through a rock cut, and we are climbing anew. Our operator tells us that we have gone up over 3,580 feet in the last sixteen miles. We catch our breath at the pleasant town of Alausí.

It is now 10:30 a.m. We move on to circle a fantasy land. Alausí overlooks a panoramic valley. The vegetation bursts green and lush where water abounds, but the hills above stretch stolid and brown. Near Tixán our attention is drawn to the mustard-colored sulfur that lies open on the hills. Next, a minor delay. A donkey, convinced that he has the right of way, is walking ahead of us and quite unconcerned with our approach. We follow him, at his pace, for half a mile (about one kilometer) before he is finally whistled to one side.

Have you noticed the many work crews along the way? The maintenance of the roadbed is a constant battle against the elements. Walls of hewn stone have been erected to keep the raging waters in check during the heavy rains of December to May. The railroad has enemies on all sides. The river below tries to undermine its position or topple some of the 309 bridges, and the rockslides from above threaten to pulverize the ribbon of steel. In 1925 traffic was interrupted between Guayaquil and Quito for forty-one days, due to the heavy downpours and the resulting washouts.

We are now in a great barren *páramo* or moor that lies choked and parched. We pass Palmira and see whirlwinds of dust making their spiral descent across the dunes.

Guamote, at some 10,000 feet above sea level, is our next stop. This is exciting! The arrival of the train in this town is the event of the day and almost everyone comes to see. Look at the sidewalk cafés! See the roasted pig? Why, there are three of them! Roasted whole, head and all, and we have heard it said that the pork is especially sweet. One has a carrot in its mouth. Small children with rosy sun- and wind-burned faces beseech us to buy their tasty cookies, cakes and sweets. A thrifty light lunch can be enjoyed in the form of a *carne de palito* (literally "meat stick"), which is really a local variation of the famous shish kebab. Two or three pieces of meat, a carrot and a potato are seared on a stick and can be had for five cents

Entering the Valleys of Springtime

The mountains beckon and we are anxious to be going. We wonder if the weather will permit us to see the snowcapped beauties for which Ecuador is famous. The sun shines brightly in a blue sky, and as we pass milepost 120 (kilometer 203) we see the white head of the great giant Chimborazo. We may be in for a wonderful show.

From Cajabamba we begin a wild descent. Descent? Yes, for, you see, we have actually climbed over a range of mountains. The great Andes chain here in Ec-

uador splits in two, an eastern and a western range, and in between lies a series of lovely mountain valleys or plateaus. These valleys stretch for 390 miles from north to south and range out to a width of forty-four miles. They are separated by short transverse ranges called *nudos* or knots. Actually the two lateral ranges are very much like the sides of a ladder with the transverse ranges as the rungs. The car lurches heavily on the corners as it strains to be free of the course of the serpentine track. At 12:30 p.m. we arrive at Riobamba, where we have our lunch stop.

Riobamba is in a unique position, ringed by snowcapped peaks. Graced with clear weather, we get to see El Altar, Sancay, Tungurahua and the King of the Andes, the 20,702-foot-high Mt. Chimborazo. Would you like to pick up an interesting souvenir? The handicraft made from the tagua nut is different. Known also as vegetable ivory, it is used for buttons, chessmen and other carving.

The stay is all too brief, but there is more ahead. Reversing ourselves out of the station, we climb again straight toward Chimborazo. Our engineer explains that here on the high ranges it is very cold at night and frequently snows. How appropriate, then, that we should find a flag stop named Siberia in the path of Chimborazo's frigid winds. Onward and upward we move. On our right we see several llamas, the hardy mountain burden bearers of the Andes.

A brief run brings us to the summit of our climb, the little station at Urbina, 11,841 feet above sea level. And just to think that eight and a half hours ago, we were two miles below! We look up at Chimborazo towering above us almost another 10,000 feet and the great snows piled high on the giant's flanks.

Leaving Urbina, we take a turn on the Devil's Ear, a fast-moving switchback shaped like an ear that lets us down 1,200 feet. We continue our descent to the industrial center of Ambato. Our exit is through a corridor of stone. We are climbing again and our trip is uneventful and serene until we reach Latacunga and a taste of spring weather—a shower of hail, which leaves the ground covered with pea-sized white stones. Next, the great hacienda of former president Galo Plaza. Here we see the richness of Ecuador's fertile sierra, which produces the cereals, fruits and meat so vital to the country's economy. Also to be found here is the fine breeding stock that has been brought from Europe to improve the cattle herds of the republic. We are amazed at the way every available piece of land has been cultivated. Truly the Indian workers love the soil, and their interest is reflected in the feeling one gets of traveling through a continuous garden.

It is cooler now at 4:30 p.m. We are hoping for a view of the 19,498-foot-high Cotopaxi, said to be the highest active volcano in the world. It is overcast at our passing, but we keep looking back in expectation. At 5:30 p.m. the cumulus curtain is briefly lifted and Cotopaxi shows through, rose-colored and snowy.

We travel on in silent reflection of all that we have seen in the 288-mile trip. We are stirred to reality by the bustling of the other passengers. They are preparing to detrain. Sure enough, there are the lights of Quito, nestled at the foot of Mount Pichincha, 9,375 feet above sea level. Our goal! We are almost there! The "City of Eternal Spring," where the average mean temperature is a balmy 56 degrees. Ah, springtime and only one and a half miles, straight up from home!

A Family MAKES A MOVE

"BUT, Dad, I don't want to move to another town. The fellows and I just got started on a new project and I don't want to leave them behind," exclaimed twelve-year-old Johnny to his father. Sixteen-year-old Helen said: "Dad, we just can't move, I can't leave all my friends. What would I do?" Mother wonders if there is not some way to stay settled in the home to which she has become so accustomed; but then we had decided to move.

In the year 1951 we were living in Spokane, Washington, a city in the northwestern United States. My wife and I had volunteered to spend 100 hours a month to help friends and neighbors with various questions on matters of belief and family living through home Bible education. Our six-year-old daughter had just started school. Now it came to our attention that many families were desirous of the services of Jehovah's witnesses in the town of Wenatchee, Washington, some 160 miles to the west. As the family breadwinner, I naturally had questions about our family's moving. First, would adequate employment be available? What about our daughter's schooling and a place to live?

Then we decided to view this contemplated move realistically. About 14,000 other people were living in this town and they had jobs or a means of some kind of living. Their children went to schools, and there were places for people to live. So in reality there was no reason why we could not live there also. Our decision was to make the move.

When we moved out of our house we were glad to sort out the accumulation of worthless items and papers and discard the things that really amounted to a fire hazard. Letters of recommendation from previous employers aided greatly in my getting employment. Carolyn, our daughter, was thrilled with the beautiful scenery and the abundance of apples, for which this location is known as the apple capital of the world. During the four and a half years in Wenatchee we made friends that will never be forgotten, but primarily we were able to help many learn about the good news of God's kingdom.

Then the time came for another move —this time to the one-time semidesert area of Moses Lake, Washington. Here, through a government project, thousands of acres of arid semidesert land is made productive by using the backwaters of the Coulee Dam on the Columbia River some fifty miles to the north. People here, too, were in need of spiritual help.

Many Blessings from a Move to Oregon

After three years, once again the question arose, Would we be willing to make another move, to assist a congregation where there was a demand by local families desiring to learn more about the Bi-

ble? Where this time? To the beautiful Tualatin Valley, situated twenty miles west of Portland, Oregon. Having had so many pleasant experiences in past moves, our family's answer was, Yes. Regretting to leave friends behind, we were nevertheless eager to make new ones in Oregon. How impressed we were with the beautiful valleys and mountains! Out our front window we could view the picturesque 11,000-foot-high, snow-covered Mount Hood.

But what were the results of the main objective of moving to this area, that of helping families to gain a better understanding of the Bible? The response was excellent. In fact, in a short time the one congregation in Forest Grove, Oregon, had to be reorganized twice in order to care for the demand made upon the services of Jehovah's witnesses by the local citizens. So today there are three congregations serving the vicinity instead of just one. What a pleasure it is to be in a work that gives such satisfaction and where one can see the fruitage of one's labors!

While living here, the local radio station was so impressed with the Watch Tower Society's script for the program "Things People Are Thinking About" that arrangements were made for this to be on the air three times each week. Additionally, the local congregation was able to arrange three other fifteen-minute programs based on articles from the *Watchtower* and *Awake!* magazines. Also, the management offered a half hour Sunday morning, which was used to read the Bible from the modern English Bible, the *New World Translation.*

Special Privileges in Oklahoma

Now came a real challenge to our ability to adjust to new locations. In the fall of 1963, after we attended the Around-the-World Assembly of Jehovah's Witnesses at Pasadena, California, we had waiting for us a letter to make a move to Oklahoma. I was to serve as a traveling representative of the Watch Tower Society. This would involve visiting a congregation of Jehovah's witnesses for one week and then moving to another nearby congregation and staying there the following week, until we made a complete circuit of nineteen congregations. The purpose of this visit was to give additional training to persons in the congregation that were interested in aiding other families in home Bible education. We could accept such an assignment as this now that our daughter had grown up and herself had entered her career of Bible education. To make a move such as this meant disposing of nearly twenty years' accumulation and trimming down to just the necessary things in order to be light enough to make a move each week.

On November 11, 1963, we found ourselves among some 600 Witnesses that had gathered in Christian assembly at Muskogee, Oklahoma. For the next two and a half years we were to have the privilege of making close friends of many of them.

A Thrilling Opportunity Opens Up

In December of 1965 we received the opportunity for the move of a lifetime—to foreign missionary service. We had been invited to attend the Watchtower Bible School of Gilead, located in bustling New York city. Questions raced through our mind. Would our daughter be accepted? If so, would she be assigned to the same country? What country would we be assigned to? Thoughts filled our minds of living in such places as Japan, Africa, India or perhaps South America. The question of where our new home would be was answered a few weeks after our arrival in New York, when the 42nd class of 106

Gilead students received their foreign missionary assignments. How excited we were to learn that as a family we were being assigned to Venezuela, South America! Before we were to leave, we soon realized that in the next six months we would very carefully study the entire Bible and also learn the fundamentals of the Spanish language.

On October 24, 1966, our family and two other missionaries boarded a jet at New York's Kennedy airport and landed the same day in Venezuela. We naturally wondered what it would be like to live in a foreign country. What would the people be like? With what problems regarding health would we be confronted? These and other questions were quickly answered shortly after we were greeted by the open arms of the missionaries that lived at the branch office of the Watch Tower Society located in the capital city of Venezuela. Caracas, a city of one and a half million people, is located at the very comfortable altitude of 3,000 feet and snuggled in a range of mountains that average some 7,000 feet in elevation. Here we learned that the temperature is 75-85° Fahrenheit the year round, with cool pleasant nights.

After a week of orientation we were on our way to our new home, Puerto La Cruz, an oil-export town 250 miles to the east. Its climate is somewhat warmer, but this is alleviated by the trade winds of the Caribbean, which makes living here very pleasant. Nights are pleasantly cool. We were glad to learn that tropical fruits are always in season. There is an abundance of tall gently swaying palm trees along with the shorter broad-leaf banana and papaya trees. Here and there are poinsettia trees. As we walk in the backyard of the missionary home we often see wild parakeets and canaries flitting about. Nearby we can see a harmless brilliant-green lizard sunning himself. A few minutes away is the beautiful blue Caribbean Sea with inviting beaches the year round. In the background are tall green mountains. We are certainly glad to have been able to make this move. Here we find that we have the same quality of friends that we had back home. Also, living with high standards of cleanliness and eating balanced meals, we find that the health hazards are no different here from those in other parts of the world.

Recently, while I was going along a beach road, a group of about fifteen fishermen had anchored their boats offshore and were cooking an evening meal over an open campfire. Upon my passing them the first time all they did was look at me and stare, not one of them making a gesture of friendliness. But, when I waved to them they all responded. What a change! Approaching them, I found them to be from a neighboring state and that they were eager to learn more about the Bible, and some were acquainted with Jehovah's witnesses from their home area. After a brief visit and giving them a tract explaining the time when God will make this planet a paradise, we parted. I waved good-bye, and now the response was vigorous. All had a big smile and all waved in return as to a newfound friend.

Nearly everyone is ready to stop whatever he is doing and enter into a discussion. With this relaxed atmosphere one can really enjoy spending time with families and studying the Bible with them. There is a waiting list of families that want to study as soon as time can be arranged. As we look back now on our first move we can see more vividly than ever how we have been richly blessed by our being willing to make a move, to advance the interests of God's kingdom.

The Terraced Gardens of the IFUGAOS

By "Awake!" correspondent in the Philippines

WHEN mention is made of engineers we often think of blueprints, quadrants and much heavy equipment. We may imagine the engineers to be in plastic helmets, in denim or khaki uniforms. But come and travel with us by helicopter. We will pay a visit to a people who have never seen a slide rule, but who have earned international respect as engineers.

The Philippines is in the tropic zone, but it is cold up there where we are heading, 100 kilometers (about 62 miles) north of Manila into the Cordillera mountain range of Luzon island. Unless one is a native one will need thick clothing even at noontime, specially so in the wet season. Land transportation is via the Mountain Trail, a narrow road of gravel and dust in the dry season, mud in the wet months, with quite a few hairpin turns and deep ravines. By this trail the hardy traveler reaches Ifugao country after some seven or eight hours of very careful driving from Baguio City.

We come to communities living in low-roofed huts, clinging precariously to the mountain slopes. The huts are built on square platforms of mountain stone expertly laid together. This is where a tribe of Malay origin, called the Ifugao, lives. Of medium height, strong and well built, with dark-brown skins and straight hair, the Ifugaos are constructors of what one writer calls "that wonder of man's handiwork . . . a vast area of stone-walled terraces," which "stands as a monument to the hard-working, simple-living inhabitants of the Mountain Province."

Dean Worcester, a former university professor, speaks of the "natural ability of the Ifugaos to handle stone, and mere boys have readily been taught to split boulders, cut the stone thus obtained to the required dimensions, face it, and utilize it in the construction of dignified and imposing public buildings." This "natural ability" the Ifugaos have put to a practical use in the construction of their walled gardens high up in the Cordilleras.

Wait till the sun rises and the fog that blankets the ranges disappears. Then stretching northward, eastward, westward as far as eye and binocular can reach you will see the magnificent rice terraces of the Ifugaos. The head grows dizzy at the sight of terrace upon terrace marching up, up, up! from the tiny valleys below to the cloud-covered summits of mountain after mountain, some 400 square kilometers (about 250 square miles) of elevated gardens protected by stone walls.

What we see here are probably the most extensive man-made terraces anywhere on earth, being added to year after year as the natives continue to subdue the mountains and harness them for the production of food. Hungry children may think that these terraces resemble stacks of huge slices of bread ready for a morning meal. Some "slices" are man-high, some taller than a two-story building. A count on one mountain slope shows no fewer than fifty terraces from base to summit. Some "slices" are short, some are kilometers

long. Built end to end, they would stretch from here to London, over halfway around the globe, a distance of roughly 14,000 miles, estimate the experts.

No Drought or Food Shortage

At planting time they are immense pools of water. There is no drought in these mountains. There are innumerable springs and miniature waterfalls of crystal-clear water up there on the peaks, and the Ifugao has collected much of that water in pools and channeled it via ditches, flumes and sluices to feed his growing crops of taro, beans, onions, cotton, yams and rice. But mostly rice. Without consulting any agriculturist or technician and not depending on the rain, the Ifugao saw the need for sufficient irrigation and built his own vast irrigation system. Not a drop of water seems to be wasted.

Where other peoples have denuded mountains and rendered them arid and useless, the Ifugaos have made theirs perennially productive. There is no food shortage up here. Because of the unique irrigation it is possible to harvest two, sometimes even three, crops a year. A hectare (about two and a half acres) yields as much as forty cavans, or two short tons, of unhulled rice per season, not to mention quantities of yams, legumes and leafy vegetables.

Rice harvesttime comes in June and July, then again in December and January. The mountains become one vast sea of nodding golden rice plants. Harvesting is mostly women's work, but it is the men who bring home the cut stalks in rattan baskets slung over dark-brown shoulders or strapped to back and forehead.

No machinery or work animals are used, not even during the planting season. Perhaps the Ifugao senses danger from heavy machinery or animals heavier than himself on these steep slopes. So careful is he in this regard that there is no record of any terrace collapsing from the weight of earth, water, rice and people on top. These garden walls stand up, not only under irrigation water, but under floods caused by pounding rainstorms.

Generation after generation of Ifugaos constructed this gigantic tribal farm. Over many centuries they erected walls of stone and rock carried up from the valleys and plastered them with clay. Earth and mud were brought up in similar fashion, on baskets like those used today. At other sites the mountainsides were dug

with patience to build these gardens.

The Ifugao is still at work on his beloved mountains, chiseling, carving, hauling, laying stone upon stone so precisely, so carefully on slope after slope, like numerous brown marionettes against the face of the mountain, confident in their footing. The homes and terraces of these tribal engineers are virtually inaccessible to other peoples, and this has no doubt helped preserve these amazing gardens down to this day.

EXPLORING THE TIDELANDS OF THE NORTH SEA

By "Awake!" correspondent in West Germany

THE low coastal plain of northwest Germany is effectively shielded from the first vigorous assaults of the sea by a series of islands formed of shifting sand dunes. The waters between the islands and the mainland are called the tidewaters, and this whole area at low tide becomes almost completely dry, presenting the appearance of a huge washboard. These are the tidelands we want to explore, and, as can be well imagined, we have to wait until the sea has retreated to the north. Then those quiet flats take on the appearance of a muddy landscape with a dark-gray and shiny surface. At a distance the area appears to be devoid of life.

But we have heard that it is a real adventure to walk through the tidelands. "There's much more life there than meets the eye of the distant viewer," we were told. So we have elected to join a guided tour that promises to get us safely through this strange amphibian region and back to solid ground.

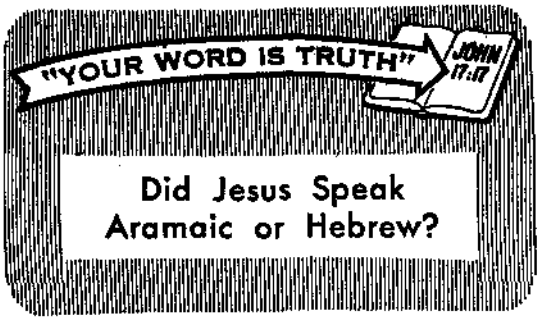
The mud is up to our ankles. At every step we can feel the life in this dark-gray mass around our feet. Many an unseen insect slides between our toes. Surely no place for the squeamish! Fascinating indeed is the variety of life observed on and about this apparently deserted tideland. Look! What is this? Little geysers are splashing from the muddy sand here and there. These little jets are caused by mussels as they withdraw their siphons or tubes that serve them as oxygen and food channels and connect them at high tide with the water. When we dig at one of these spouts we discover either a heart cockle or a limpet or even a pretty white pepper clam. If we dig a bit deeper we may even find a large gape mussel. Here also is to be found the eatable periwinkle.

There are other inhabitants of this bubbling ground too: the tideland snail, the slipper snail and the bugle-horn snail. And mud crabs live here in vast numbers, perhaps as many as 16,000 to the square mile. In small pools here and there starfish are to be found. It is truly interesting to take up one of these in the hand and watch its odd method of locomotion. Then we have to be really alert to observe the shrimps disappearing swiftly into the sand on our approach.

"Don't step on that nettle medusae over there," warns our guide. It seems that, like the commoner land nettle, this plant has a poison that irritates the skin painfully. There are also harmless varieties of related jellyfishes, the ear medusae and the compass medusae, for example. These creatures consist of 90 percent water, and if cast high and dry by the tide they cannot survive even until the next incoming tide.

Our attention is called to a magificent black and white feathered bird that digs hastily in the mud about 300 feet away. He is the oyster catcher, right now busily searching for lobworms. Soon he has one of these succulent creatures in his beak and off he flies with a strange call that sounds like "khiwhip." Sea gulls, too, break the silence with their shrill cries as they wheel overhead. Yes, indeed, there is more life out here than we had anticipated.

The guide now indicates that it is time to return to terra firma, for this fascinating tideland area can also be dangerous. A sudden mist or the swift incoming tide can cut an unsuspecting, careless tourist off, robbing him of all sense of direction. As we wash our feet and legs at a shore-side pool we can observe the victorious return of the sea. The vanguard is a white-crested wave from which the wind from time to time rips huge chunks. We landsmen must yield ground as the sea again takes over this strange landscape.



IT IS generally believed that Jesus Christ spoke at least four languages, namely, Hebrew, Aramaic, Greek and Latin. However, there is no certain way of knowing whether Jesus spoke Greek and Latin. In his teaching ministry there appears, at least, some support for saying that he regularly used either Aramaic or the highly Aramaized popular Hebrew.

Aramaic, Hebrew and Phoenician comprised the northern division of the Semitic family of languages, which seem to have been the only ones written with an alphabet in early times. Though Aramaic differs considerably from Hebrew, it is a cognate language having the same letters in its alphabet with the same names as the Hebrew. Like Hebrew, it is written from right to left and, originally, the Aramaic script was consonantal. However, the Aramaic employed in the Bible was vowel-pointed later by the Masoretes, just as they vowel-pointed the Hebrew.

During the time of the Assyrian Empire, a new dialect of Aramaic became the *lingua franca* or the international auxiliary language. It was the language used for official governmental correspondence with outlying areas of the empire. In view of its use, this standard form of Aramaic is referred to as "Official Aramaic." Gradually, however, Greek replaced Official Aramaic as an international language, and it was the international language when Jesus lived on earth.

So what language did Jesus Christ speak? On this question there is considerable difference of opinion among scholars. Concerning languages used in Palestine when Jesus Christ was on earth, Professor G. Ernest Wright states: "Various languages were undoubtedly to be heard on the streets of the major cities. Greek and Aramaic were evidently the common tongues, and most of the urban peoples could probably understand both even in such 'modern' or 'western' cities as Caesarea and Samaria where Greek was the more common. Roman soldiers and officials might be heard conversing in Latin, while orthodox Jews may well have spoken a late variety of Hebrew with one another, a language that we know to have been neither classical Hebrew nor Aramaic, despite its similarities to both."

Commenting further on the language spoken by Jesus Christ, Professor Wright says: "The language spoken by Jesus has been much debated. We have no certain way of knowing whether he could speak Greek or Latin, but in his teaching ministry he regularly used either Aramaic or the highly Aramaized popular Hebrew. When Paul addressed the mob in the Temple, it is said that he spoke Hebrew. (Acts 21:40) Scholars generally have taken this to mean Aramaic, but it is quite possible that a popular Hebrew was then the common tongue among the Jews."—*Biblical Archaeology,* page 240.

It is possible that Jesus and his early disciples, such as the apostle Peter, at least, at times spoke Galilean Aramaic, Peter being told on the night Christ was taken into custody: "Certainly you also are one of them, for, in fact, your dialect gives you away." (Matt. 26:73) This may have been said because the apostle was using Galilean Aramaic at the time, though that is not certain, and he may have been speaking a Galilean Hebrew

that differed dialectically from that employed in Jerusalem or elsewhere in Judea.

Earlier, when Jesus came to Nazareth in Galilee and entered the synagogue there, he read from the prophecy of Isaiah, evidently as written in Hebrew, and then said: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21) Nothing is said about Jesus' translating this passage into Aramaic, so it is likely that persons present on that occasion could at least partially understand Biblical Hebrew. It may also be noted that Acts 6:1, referring to a time shortly after Pentecost 33 C.E., mentions Greek-speaking Jews and Hebrew-speaking Jews in Jerusalem.

ARTICLES IN THE NEXT ISSUE

Why People Are Attracted to Jehovah's Witnesses.

The Miracle of Spring.

The Seas—a New Frontier.

Do You Eat Too Much?

Jesus Used Aramaic Words

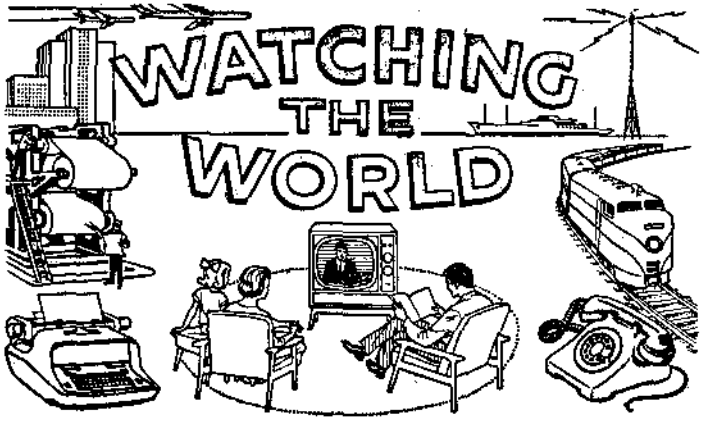
Professor Harris Birkeland (in *The Language of Jesus,* 1954) points out that just because Aramaic was the written language of Palestine when Jesus was on earth does not necessarily mean that it was spoken by the people in general. And, according to Professor Birkeland, the fact that the Elephantine papyri belonging to a Jewish colony in Egypt were written in Aramaic does not prove that it was their chief or common tongue in their homeland, for Aramaic was then an international literary language. Of course, the Christian Greek Scriptures contain a number of Aramaisms, Jesus using some Aramaic words, for instance. However, as Birkeland argues, perhaps Jesus ordinarily spoke the popular Hebrew, while occasionally using Aramaic expressions.

At Mark 14:36 the expression *"Abba,* Father" appears. *'Ab·ba'* is an Aramaic word in the emphatic form meaning "the father" or "papa," and corresponds with the Hebrew term *'ha-av,'* meaning "the father." Thus *'Ab·ba'* combines some of the intimacy of the English word "papa" though retaining the dignity of the word "father," and so it is both informal and yet respectful.

While it may not be possible to prove, as Birkeland contends, that the common people were illiterate as far as Aramaic was concerned, it does seem that when Luke, an educated physician, records that Paul spoke to the Jews 'in Hebrew' and that the apostle said the voice from heaven spoke to him 'in Hebrew,' a form of Hebrew was actually meant (though perhaps not the ancient Hebrew) and not Aramaic.—Acts 22:2; 26:14.

Lending further support to the use of a form of Hebrew in Palestine when Jesus Christ was on earth are early indications that the apostle Matthew first wrote his Gospel account in Hebrew. For instance, Eusebius (of the third and fourth centuries C.E.) said: "The evangelist Matthew delivered his Gospel in the Hebrew tongue." And Jerome (of the fourth and fifth centuries C.E.) stated: "Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. . . . Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the Martyr Pamphilus so diligently collected."—*Catalogue of Ecclesiastical Writers.*

Hence, Jesus Christ could well have used both Hebrew and a dialect of Aramaic as a man on earth.



Anglo-American Alterations

◈ Back in the 1940's, President Franklin D. Roosevelt of America and Prime Minister Churchill of Britain forged an exclusive, worldwide Anglo-American partnership that endured for some twenty-five years. However, during the early part of February, the present Prime Minister of Britain, Harold Wilson, had talks with U.S. President Johnson that changed that historic Anglo-American relationship. No more could Britain be counted on to police the world. She was withdrawing her armed forces from the Far East and Mideast. Her position in NATO is uncertain. In the face of the British move the United States immediately began upgrading her relationship with Japan and West Germany. America's most reliable ally—Great Britain—has become a partner facing a questionable future.

"Garbage War"

◈ New York city was one mammoth garbage bin during the early days of February. A sanitation workers' strike paralyzed garbage and trash collections. Garbage piled up at a rate of 10,000 tons a day. Health officials declared a city-wide emergency. Key issue was the union's demand for a $600 wage increase a year. Governor Nelson A. Rockefeller of New York picked a panel to mediate the dispute. The panel recommended a pay boost of $425 a year to end the walkout of 10,000 garbagemen. The mayor of New York charged that the governor had capitulated to the extortionists. In an editorial on February 9, the New York *Times* accused the governor of 'surrendering to mob rule.'

Cost of Running a Car

◈ Today's motorists in America spend about $75,000,000,000 on their cars yearly! Researchers at the University of Michigan state that only one car owner in four knows the actual upkeep involved in owning a car. A private consulting firm has found that it costs the average motorist about $11,000 over a 10-year period to operate his car. The figure includes these expenses: $2,230 for gas; $1,415 for insurance; $1,763 for repairs and maintenance; $1,188 for parking and tolls. A $3,000 car depreciates $850 in the first year and another $600 in the second year, or about half the original price in just two years.

Riots Start Early

◈ The year 1968 was only about one month old when riots in America broke out with bloodshed. A privately owned bowling alley in Orangeburg, South Carolina, refused to admit Negroes. On February 5 a riot involving hundreds of college students erupted. Several days later there was an exchange of gunfire between students and police. Three students were killed and 50 persons were injured in the four-day period. The first real riot in America in 1967 did not occur until April 1 in Omaha, Nebraska.

Nauru—A New Republic

◈ The tiny Pacific island of Nauru, 400 miles northeast of Guadalcanal and 1,300 miles northeast of Australia, on January 31, hoisted a new flag and became the independent Republic of Nauru. The island has only 5,263 acres and a population of 3,100, which makes it one of the world's smallest independent countries. Monaco, the smallest country, has 370 acres. Nauru is comfortably wealthy because of her phosphate deposits.

Ecumenism in Scotland

◈ According to a news dispatch from Glasgow, Scotland, efforts to conduct a united Roman Catholic–Protestant church service in that city late in January proved disappointing to the participating clergy. Loud cries of "Down with popery!" repeatedly drowned out the proceedings. Similar ecumenical attempts in Liverpool and London, England, had been met with noisy demonstrations.

The Adaptable Flu Virus

◈ Despite the generous use of inoculations during the past several years, this year's flu epidemic has spread into more than thirty-seven states and threatens to invade every state in the United States. Those with respiratory troubles appear to be in the greatest danger from its ravages, as numerous deaths have borne out. It appears that the flu virus has been able to adapt itself to the presence of anti-

gens in those inoculated. What complicates matters is that there are several strains of the flu virus, and it is usually impossible to determine which until it is already too late.

Expensive Pets

◈ There is no definite way of knowing how many dogs there are in America, but some say 26,000,000. In New York State 1,199,242 dogs were licensed in 1967. Even though these animals are pampered and indulged to a degree that challenges the imagination, not everyone views them as friends. The Department of Agriculture and Markets revealed the excessive damage caused by dogs in only one section of the state. It said dogs killed or injured 10,110 poultry animals, 2,795 sheep, 355 cattle, 647 pheasants, and a total of 1,373 swine, horses, rabbits and goats in 1967. According to Prof. Richard T. Frost of Reed College, "Americans spend more than $3 billion a year on their dogs, cats and other house pets—more than they do on the whole federal war on poverty—$1.7 billion."

Priests Form Union

◈ A sorry day it is when religious men find it necessary to unionize to rid themselves of "racism," but such has become the case. Negro priests, on February 9, organized a Union of Black Clergymen and Laymen of the Episcopal Church. The main goal of the union was said to be to "remove racism in the church and in the community by any means necessary to achieve full participation on the basis of equality in policy making, decision making, program and staffing on the parochial, diocesan and national levels."

Trafficking in Blood

◈ A 53-year-old New Zealander has the doubtful distinction of holding the record in blood-giving for his country. He has now given more than 100 units of blood, given in quarterly installments.

There is something of a misnomer about calling all who part with some of their blood "donors." It sounds respectable and readers may take for granted that blood is given freely by healthy people who are glad to serve fellow creatures without charge. But this is not always the case. The *Sunday Post* (Glasgow, Scotland) of January 7, 1968, for example, carried the story of a young man who was hitchhiking around the world, eking out his travel funds by receipts for blood, his own blood that he had thus far sold in Spain and Greece.

A Pig's Heart

◈ *Science News* of January 27, 1968, reports the suggestion by Dr. Christiaan Barnard, prominent South African heart surgeon, that animal hearts might in the future be considered for transplant into humans. Though no present research is said to be under way, it is pointed out that "the pig is closer to the human being than any other animal" and that pigs' hearts may prove to be useful in transplants. Meantime, there are demands for complete investigation of the moral, ethical and religious factors involved in transplant of organs, artificial production of life and other features of scientific experimentation.

A Man-made New Order

◈ Sexless procreation, euthanasia, compulsory birth control, compulsory sterilization of substandard people, use of humans as guinea pigs in dangerous surgical experiments are but a few of the items in the program of scientific planning for a man-made new order, according to a writer in the *Daily Colonist*, Victoria, B.C., a few weeks ago. All this in the name of the betterment of mankind. This reminds one of the effort toward uplift of the human race put forth by disobedient angels of old who forsook their proper place and materialized as men. Result: a reign of immorality, violence and terror.

Taste of Materialism

◈ Australia's economic boom just won't quit. Growth in 1968 may top 5 percent. One reporter stated about improved living conditions: "More than 95 percent of all homes have a refrigerator and a radio, 80 percent of the homes in metropolitan areas have TV. . . . You see . . . more two and three-car families. More chartering of planes for private travel. More and better restaurants. Wine drinking is catching on." Crime is also catching on. Cars stolen in Australia during the twelve-month period ending last August averaged one every twenty minutes throughout the year. This meant that the value of vehicles stolen in the year amounted to about $50,000,000 and represented an increase of 130 percent in car thefts in six years.

Children Going Blind

◈ While men fight wars and waste earth's resources, each year some 80,000 children in the world under four years of age go blind, and half of them die, because of lack of vitamin A in their diet. Dr. Donald S. McLaren, professor of clinical nutrition at the American University of Beirut, who made the startling declaration, said that emergency injections of the vitamin would carry children through the early years, when they are most susceptible to blindness and death from infection.

Church "Lulls Its People to Sleep"

◈ A published Associated Press dispatch said that a Southern Baptist seminary professor, Findley B. Edge,

told a gathering in Louisville that "our kind of church is inadequate for our kind of world today." After stating that the Baptist Church is increasingly irrelevant to the basic issues confronting modern man, he said: "The church mouths its pious phrases about the revolutionary gospel, but in reality it simply lulls its people to sleep, accepting the status quo."

Fatherless Children

◈ A news dispatch to the New York *Times* dated February 6, 1968, discloses that South Korea has to cope with the problem of anywhere from 3,000 to 15,000 illegitimate children of American soldiers. Most were fathered by whites, some 20 percent by Negroes. It appears that, while children of white fathers endure considerable persecution by the native children, those of Negro fathers are treated even worse. Efforts are being made to have many of these children adopted and brought to America, but it seems quite certain that the majority will have to stay in a hostile environment and suffer for the sins of their parents.

53,000 Dead

◈ The automobile is a dangerous weapon, killing some 53,000 persons last year on United States highways. The cost in dollars of accidents was estimated at $11,000,000,000. The 1967 rate was 5.5 fatalities for every 100 million vehicle miles.

Why Mafia Still in Business

◈ According to the *National Observer*, of February 12, 1968, almost all the big figures in the Mafia operate respectable businesses of one kind or another, and at least two of them have enrolled sons for officer-training in the United States Army. Behind the scenes they have powerful interests in gambling, dope-peddling and the loan-shark business. And the sheepish admission has to be made that they continue operating the hoodlum empire because the man and woman on the street want their services. A sad commentary on the moral fiber of the present generation.

The Business of Thievery

◈ Late last year the Orange County *Reporter* (New York) offered some revealing statistics and information on large-scale theft. Predicated on previous experience, it was expected that during the Christmas season more than two billion dollars' worth of goods would be stolen by employees and shoplifters from stores and warehouses throughout the United States. Stolen-goods rings, it was stated, even offer to fill orders to suit the size, color and style requirements of the black-market customer. Most of those thieves have regular church affiliations, but they have not been impressed by the Bible's command: "Let the stealer steal no more."

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These radical trends are causing serious-minded persons to look a little closer at the beliefs they have more or less taken for granted. Many are asking themselves: "If, as we have always been told, the religion of our parents is good enough for us, then why are so many changes being made in that religion?"

How strong are your own religious convictions? Can you uphold your own beliefs by turning to the Bible for support? The apostle Peter said you should be "always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) Has your religion equipped you to do that? The true religion is obligated to do so. If yours hasn't, then you have compelling reason to consider changing your religion. Build your faith on the Bible itself. Read it regularly with *The Watchtower*.

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Awake!

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APRIL 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound* by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of *everyday life. Current news from* every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, April 8, 1968 | Number 7

A Date to Check on Your Calendar

Dear Reader:

Of all the anniversaries that men observe, did you know that there is one that is of far greater importance than all others? It is the memorial of the death of God's only-begotten Son, Christ Jesus. While worldly men give honor to the memory of imperfect fellow creatures, true Christians memorialize the death that constituted the "one sacrifice for sins perpetually."—Heb. 10:12.

What makes this commemoration even more outstanding is the fact that it happens to be the only day of the year that Jesus commanded his followers to observe. Nowhere in the Bible can you find any indication of Jesus' authorizing the many "holy" days that have been observed in Christendom for hundreds of years. No, not even the day of his birth was to be celebrated; just the day of his death. —1 Cor. 11:26.

Why not, then, check your calendar of coming events at April 12, and share with the Christian witnesses of Jehovah in marking this anniversary as a special occasion? All who believe that Jehovah God lovingly provided his Son, and that Christ Jesus obediently yielded himself to be a sacrifice for the sins of the whole world of mankind, are welcome to assemble at the nearest Kingdom Hall of Jehovah's witnesses. (1 John 2:2) As a welcome visitor, you will not be called upon to do or say anything. You will be there strictly as an observer. And no collection will be taken.

But why April 12, after sundown? Because Jesus instituted this yearly observance on the very same night that he shared with his disciples his last Passover meal. (Luke 22:7-20) In this year, 1968, April 12, after sundown, is the date that corresponds with the ancient observance of the Jewish Passover.

According to Hebrew usage, the day was measured from sunset to sunset. On that memorable day, of the year 33 C.E., a great deal of action was crammed into one twenty-four-hour period. After sunset Jesus partook of the Passover in accord with the requirements of the Mosaic law. Then he went out to pray in the Garden of Gethsemane. That night he was seized and led off for questioning. In the morning he

testified before the Roman governor, Pontius Pilate, suffered indignities at the hands of the Roman soldiers and was yielded up to his bloodthirsty enemies. They nailed him to a stake, and he finally expired at three o'clock in the afternoon, his death marked by a violent earthquake and unusual darkness. Three hours of that awesome day still remained.

Only one date each year is appropriate as an anniversary of the happenings of that day. Its commemoration is not to be confused with the so-called "holy communion" and "mass" of Christendom, in the celebration of which there is so much lack of agreement. Some churches celebrate the Lord's Supper every day, some every few weeks, others several times a year. In some cases only the bread is eaten by ordinary church members, while the clergy drink the wine. In others, all who profess membership partake of both the bread and the wine.

Among Jehovah's witnesses, however, there is recognition of the fact that there are two flocks of God's sheeplike people on earth today. One is the "little flock" of Jesus' followers who have hope of inheriting with him the heavenly kingdom. (Luke 12:32) The other flock Jesus referred to as "other sheep," an unnumbered flock of worshipers who look forward to everlasting life on this earth in God's righteous new order. (John 10:16; 2 Pet. 3:13) Only those of the "little flock" properly partake of the bread and wine passed around at the yearly celebration of the Lord's Supper. All others are present as onlookers, their very presence testifying to their appreciation of God's provision of his own Son as a sacrifice for sin.

On April 12, then, after sunset, Jehovah's witnesses, accompanied by others who love God and righteousness, will assemble for this special occasion in Kingdom Halls and other meeting places around the world. Wherever you are, it is quite likely that there is a Kingdom Hall of Jehovah's witnesses near you. Ascertain the location and make your plans to attend. You are cordially invited.

Those of the "little flock" of Jesus' followers are under command to be present, for the apostle Paul records these words of the Lord Jesus Christ: "Keep doing this in remembrance of me." (1 Cor. 11:24) Those of the larger flock of "other sheep" attend the celebration, not to partake of the emblems of bread and wine, but to take note of what those of the "little flock" do. They know that the Lord's Evening Meal focuses attention on a marvelous liberation from sin and death, a liberation that will come to them eventually through the thousand-year reign of Christ.—Rev. 20:4-6.

May we see you, then, on the evening of April 12? There will be an appropriate Bible talk on the theme of the Lord's Evening Meal by a qualified speaker. Prayer will be offered in connection with the emblems of bread and wine that will be passed around. Finally, there will be a closing song of praise to Jehovah, the Provider of life through Christ Jesus.—Mark 14:22-26.

If you do not have the address of the meeting place of Jehovah's witnesses in your area, consult a telephone directory or write the publishers of this magazine for information. Be assured of a warm welcome at this memorial occasion.

Yours, keeping the festival with sincerity and truth,

Jehovah's Witnesses

WHY PEOPLE ARE Attracted to JEHOVAH'S WITNESSES

What is it that causes their numbers to grow despite their often being spoken against?

IT IS baffling to many. Why should people by the tens of thousands each year be attracted to Jehovah's witnesses? Why do hundreds of thousands of persons often attend their assemblies, with more than a quarter of a million once attending a convention in New York city? Why are *The Watchtower* and *Awake!* among the most widely circulated of all journals, with over 250 million individual copies being printed this past year and *The Watchtower* enjoying a distribution in over seventy languages? How is it that an organization that is often spoken against attracts so many loyal supporters?

Interestingly, early Christianity also met a great deal of opposition and yet attracted many faithful adherents. When the Christian apostle Paul was being held in custody by the authorities in Rome in about 60 C.E., certain ones observed regarding his religion: "For truly as regards this sect it is known to us that everywhere it is spoken against." (Acts 28:22) Nevertheless, the early Christian organization grew and expanded marvelously despite its being spoken against, even as the Christian organization of Jehovah's witnesses does today. Why? What is the reason?

Attraction of Early Christianity

An important reason why people were attracted to the early Christian organization was that genuine love existed among its members. It was apparent that here were warm, brotherly communities. Christians truly cared for one another. This especially was a factor that drew many individuals into association with the Christians.—John 13:35.

Another attraction of early Christianity was its emphasis on God's Word the Bible. Jesus Christ continually directed persons to the Scriptures, prefacing his frequent quotations from them with the words, "It is written." (Luke 24:44-46) His disciples, too, followed this example of giving priority to the Bible, basing all their beliefs and actions upon it. This appeal to Scriptural authority attracted many truth seekers.—2 Tim. 3:16, 17; John 17:17.

A closely related reason why people were attracted to the early Christian organization was its clear, lively preaching. Not only did such preaching exist within the congregation, moving visitors at congregational meetings to say, "God is really among you," but it was carried on outside the congregation as well. (1 Cor. 14:24, 25) The Bible record explains: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." This energetic preaching by early Christians drew many to the faith.—Acts 5:42; 6:7.

Similar Attraction Today

Are there similar reasons why people today are attracted to Jehovah's witness-

es? A parish bulletin of the St. Roch Catholic Church in Paris, France, noted that there is. The bulletin gave the very reasons named above in answer to its question: "Why do people become Jehovah's Witnesses?" The bulletin said: "These factors contribute—the discovery of warm and brotherly communities; the discovery of the Bible; the discovery of lively preaching easily understood by all. If they had found these things here, they would not have looked elsewhere."

The American Catholic magazine *Ave Maria,* in its February 24, 1962, issue, also touched on these same reasons in discussing the attraction of Jehovah's witnesses. The Catholic writer observed: "They show an interest in serving their God, become articulate and confident in their presentations, display an amazing knowledge of the Bible, and are willing to spend any amount of time studying with an interested householder. . . .

"In my visits to Kingdom Halls I have been impressed by the genuine spirit of friendliness among the Witnesses. They all know each other and their families. They recognize a stranger and make him feel welcome. They know which Witnesses have been missing weekly meetings and gently encourage them to keep up their attendance. These close social bonds would be a strong reason for a Witness to continue in the cult and to undertake the assigned missionary work."

Similar observations were also made in the religious publication *Journal of Bible and Religion,* in its issue of April 1958. The writer G. Norman Eddy, after an intensive study of Jehovah's witnesses, noted:

"You will see them a group radiating optimism and enthusiasm, a body which reveals a passionate inner conviction and an organization which reflects an almost fanatical zeal. . . . You soon come to realize that there is a real enjoyment in being a member of the group. There is the joy of associating with those of a similar faith in meeting and conference. Even the outsider senses the pleasure the Witness experiences in learning of the world-wide expansion of his faith. . . .

"You would have to search diligently to find a group with better behaved children or more idealistic young people. Penetrating more deeply into their social values, I am struck with their genuine high regard for the people of all races. Unlike some who pay lip service to the doctrine of racial brotherhood, the Witnesses welcome all to their society—even to places of outstanding leadership—without reference to color or feature."

Attracted by Love and Consideration

The genuine love and consideration that the Bible said would be a distinguishing mark of true Christians has indeed been a factor in attracting many persons to Jehovah's witnesses. Not uncommon is the comment of a man who attended a meeting of Jehovah's witnesses for the first time last year. He said: "I have seen more fellowship here at your Kingdom Hall in one afternoon than I have seen in a whole year at the Presbyterian church." He went home and informed his family that he was going to become one of Jehovah's witnesses.

Even persons who have been extremely opposed have had their attitude changed by the genuine spirit of friendliness displayed by the Witnesses. For example, a woman in Uruguay was furious when her husband became interested in studying the Bible with Jehovah's witnesses. One day he left for a meeting while she was asleep. When she awoke, she determined to go to the Kingdom Hall and create a big scene to embarrass her husband and keep him from ever going there again.

However, when she got to the hall, a friendly attendant helped her to find a seat near her husband. On seeing so many happy people with a friendly spirit, she was unable to go through with her plans. After the meeting, the Witnesses all crowded around to welcome her and to express how happy they were that she had come. She was deeply impressed with the sincere expressions of love, something she had never seen before. She began regularly to attend the meetings with her husband and they both were baptized as Jehovah's witnesses.

Are you desirous of discovering "warm and brotherly communities" where a "genuine spirit of friendliness" exists? Do you want to associate with those who have a "genuine high regard for the people of all races"? If so, why not visit the local Kingdom Hall? See for yourself that true Christian love and consideration do exist among Jehovah's witnesses.

"Discovery of the Bible"

As noted earlier, Catholic sources admit that Jehovah's witnesses "display an amazing knowledge of the Bible," and that "discovery of the Bible" is a factor that causes many persons to be attracted to them. The Bible is a meaningful, open book to Jehovah's witnesses, and this appeals to truth seekers.

It appealed to an attendant in a Catholic hospital in France who started to study the Bible with one of Jehovah's witnesses. But it also disturbed him that what he was learning from the Bible was not in harmony with the teachings of the Catholic church. He spoke to the theologian of the hospital in an effort to clear up the discrepancies. But the theologian pointed to three Bibles, and said: "Can you make anything out of that? I have my degree in philosophy and in theology and I understand nothing of that jumble."

The Bible, admittedly, was a closed book to the theologian. He had little respect for it, nor did he look to it as a reliable authority, as do Jehovah's witnesses. On the other hand, as the young hospital attendant continued his Bible study he grew in understanding of it. The Bible opened up to him and came to have real meaning, and this is what motivated him to become one of Jehovah's witnesses.

Do you want to understand your Bible better? Do you desire to have your faith in it strengthened? If so, why not ask for a Bible study to be held with you by Jehovah's witnesses? Attend their meetings. See if you, too, are not helped in this way to "discover" your Bible. Having an accurate knowledge of its contents leads to everlasting life.—John 17:3.

'Understandable Preaching'

A closely related reason why people are attracted to Jehovah's witnesses was given by the St. Roch church bulletin as being "the discovery of lively preaching easily understood by all." Such easily understood preaching can be heard in the congregational meetings of Jehovah's witnesses. However, home instruction, where Bible questions can be given personal attention, is particularly valuable in imparting an understanding of the Scriptures to truth seekers.

This practical home Bible study arrangement can prove embarrassing to religious leaders, who themselves fail to provide it. For example, when a Protestant minister on a Pacific island warned his parishioners not to study the Bible with the Witnesses, one member of the congregation arose right in church and asked: "How can we grow up to be mature if we don't study the Bible with Jehovah's witnesses? You don't come to our homes and teach, while the Witnesses come and prove all their teachings from

the Bible. You live just three houses away from me, yet you never came to my house to teach me and my family the Bible, while the Witnesses live over ten miles away from here and they visit me every week."

Despite the offer to be made a deacon in the church, this man eventually became one of Jehovah's witnesses. He was attracted by the zeal and concern of the Witnesses for his spiritual welfare. But what particularly appealed to him was the clear and understandable explanations of Bible teachings that he received. He soon realized that here was the organization patterned after the early Christian one. Now he is receiving training so that he, too, can share in imparting an understanding of the Scriptures to others.—Rom. 10:10.

Other Features That Attract

Because of their firm faith in the Bible, Jehovah's witnesses strongly insist upon following its high moral standards. This, too, is a factor that has attracted many honest-hearted persons to the organization. For instance, a man in Switzerland who accepted a subscription for *The Watchtower* was so impressed by the moral principles encouraged by the magazine that he wrote the Watch Tower Society in Brooklyn, New York:

"I have carefully examined the contents of this magazine and see that people can be morally built up thereby and made into better people. It is my wish to learn more of this truth so that I too may become a witness of Jehovah. . . . Please do not forget me; help me, please. I shall be very grateful to you."

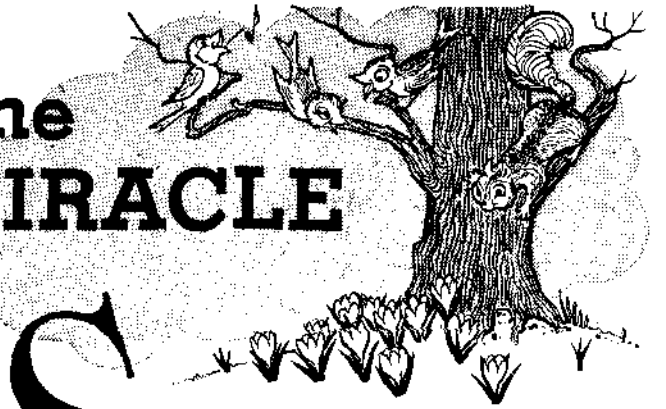
Tens of thousands of such honest-hearted persons each year are attracted to Jehovah's witnesses because they can see that they adhere to the Bible and are like the early Christians. However, just as early Christians met a great deal of opposition, so do Jehovah's witnesses. On this a prominent constitutional lawyer notes: "Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians."—*Church, State & Freedom* by Leo Pfeffer, page 534.

Just last summer the religious magazine *The Christian Century* took note of the persecution of Jehovah's witnesses in Spain, and said: "They suffer from the general humiliations heaped on all non-Roman Catholics in that country and in addition are spurned by many Protestants . . . There is no outcry either by Roman Catholics or by Protestants against this perfidious mistreatment of human beings."—July 19, 1967.

But even this persecution in Spain and in other lands has attracted persons to Jehovah's witnesses, as, for example, in Portugal, where one man wrote a Witness presiding minister: "Those who foment such persecution against Jehovah's witnesses only cause me to inquire more of the reason. I compare your position with that of the persecution heaped upon Jesus and his apostles. If it would not be too much trouble, kindly answer this letter and send me any pamphlet you have for distribution. Also, if any of Jehovah's witnesses live near me I would appreciate being able to contact them. From what I have read, I believe this to be the true religion."

Will you, too, investigate? The parallels between Jehovah's witnesses and early Christianity are unquestionably striking. You owe it to yourself and to your family to examine and see if Jehovah's witnesses are not the true organization of God on earth today. Your life and that of your loved ones are involved.

The MIRACLE of SPRING



IF YOU have seen one, ten or a hundred springtimes, still that makes no difference. Each one is new and as fascinating as if you had never seen one before. For spring in the temperate zones of the earth is a time of marvelous change, when sun and rain combine to bring about that ever-returning gift of God—the reawakening of the earth from its deep winter sleep to vibrant life!

Springtime is many things to different people. For the child, spring is playtime. Voices of shrieking children playing in puddles of water fill the air. For the housewife, spring is when the windows are flung open and balmy breezes air the rooms; when mattresses straddle clotheslines and bed sheets flap in the fresh breezes. On the farm, spring is when baby lambs appear; when spaghetti-legged calves and little pigs find their way into children's arms. To city folk, spring is when store windows exhibit pink clothes, flowery hats and real daffodils; when boys and girls hurry to the parks to see the cherry blossoms; when the sky is bright and the air is warm again.

To the weatherman, spring in the northern hemisphere begins when the sun is directly above the equator of the earth, on its journey north. The planet begins to tip its northern hemisphere toward the sun. At this moment, on the equator, the sun rises due east and the hours of the night are exactly equal to those of the day. This is the vernal equinox, which, in Latin, means the equal nights of spring.

What delight us in spring are, not only the evidences of newborn life, but the new scents, sounds and sensations that we experience. There is wonderment in the softness of the air, in the lengthening of the days, in the sounds of birds and the fragrances of blossomtime.

Season of Awakening

Spring is not one glorious explosion of life that comes on one particular day, but, rather, a season filled with many starts and stops. Sometimes it is an erratic affair, as snow flurries and cold, windy skies follow warm days filled with hints of change. A faint sprinkling of green on a field may appear, even though snow still lies across the ground in thin patches, like pieces of paper blown about. The edges of ponds that one day are melting may be frozen tightly again the next. And some mornings there are tiny caps of snow on the gray pussy-willow catkins, and unfolding waxen pink buds of magnolia trees may have white snowy bonnets on them.

The sleep of winter is interrupted when the warmth from the sun and water from melted snow and rains permeate the frozen ground. In God's marvelous way the

storehouses of life are unlocked. Trillions of earth's tiny creatures begin to stir. The earthworms, grubs, ants, mice and moles begin to tunnel, chew, push and turn, thus aerating and loosening up the topsoil for the plunging roots of plants.

Sleeping seeds awaken and start again the intricate process of sprouting and growing. A special pattern of light and darkness, warmth and dampness, goes to work, opening those tiny vaults protecting the precious life in seeds. Hungry little roots send their tips downward in search for food. Botanists estimate that root hairs on a single mature grass plant, placed end to end, could extend for more than 6,000 miles!

The Voices of Spring

In the thawing ponds the warm waters reach into the dark depths. Frogs push up from their winter mud homes; silvery fish slip silently through the rushes at the water's edge and red-winged blackbirds fly past nearby pussy willows. All the woods becomes alive with the sound of spring.

In the low places of the forests narrow rivulets create happy sounds. Choirs of frogs convene and shake the air with nightly oratories. Aquatic insects come to life and pirouette upon the silvery surface. Overhead are clamorous ducks and geese returning to the northland.

In the bird kingdom warm air brings about changes in feathers, voices and behavior. Like young boys whose voices crack and change, cardinals, thrushes and other songbirds suddenly have a change of voice from the dry, cold cry of winter to a sudden burst of rich melody. Many male birds have soft sweet chirps to attract the female species. Some will even present gifts of berries or twigs or pebbles to the object of their affection.

Down on the farm the tractor's snarl becomes soothing music to the farmer's ear. His companions are flocks of chirping blackbirds, crows and other flying creatures that blissfully trail the plow in search for worms and other delicacies. The rich aromas of a warm upturned furrow fill the plowman with renewed hope and freedom from winter's bondage to meet the challenge of what may have made him a farmer in the first place—the love of seeing things grow.

The Colors of Spring

Many early spring flowers are a delicate white, yellow or fragile pink and blue. The sturdy green skunk cabbage thrusts itself upward through streamside mud and sometimes through ice and snow. The leaves of the plant encase life-giving warmth that sometimes is 27 degrees higher than the temperature of the air and is enough to melt snow as the plant pushes toward the sun. In March, their streaked, purplish hoods unfold to reveal tiny flowers that lure insects for pollination. After the flowers come the large, foul-smelling leaves, which have given the plant its name.

But later, as spring further unfolds, the colors deepen and the land is bright with scarlet tulips, deep purple hyacinths and bright-yellow daffodils and dandelions. Higher aboveground, the bushes burst into flame, redbuds of the eastern woods, paper-thin petals of the thorny Japanese quince and yellow drops of jasmine and forsythia.

Many trees bloom in early spring before their leaves appear. At first on the tips of tree limbs buds grow fat. Soon whole forests are engulfed with fragile flowers and red and yellow leaves. The red maple is festooned with ruby blooms. From the hazel and oaks, poplars and willows hang tassels, those slender streamers of tiny male flowers filled with pollen. On breezy

days, clouds of this golden "dust" drift through the air to fertilize the more compact female flowers. Elm tree seeds are equipped with tiny wings and cover the ground with what looks like oatmeal flakes. The winged maple seeds gyrate to earth like miniature helicopters. Some seeds germinate immediately; others wait until another year.

The breath of spring awakens our senses and brings back old memories. A multitude of elusive fragrances flood the air. Spring mixes the fir fragrances of mountain timber with the emerging scent of tender grass. It gathers in its soft breath the bouquet of the earliest blossoms hidden deep in the forests and blends it with the tang of last year's sodden leaves. In spring are the clean smells of fresh fields and mown grass and the exciting scents of blooming orchards.

Mating Time

For the many shy animals that inhabit the woods, spring is a time of domestic enterprise. Awakening in their underground dormitories, the hibernators come forth lean, irritable, as if to complain about their empty bellies. The furry animals discard their winter coats for light summer wear. Then the forest rings with excitement, for this is mating time. Small squirrels race after each other through a maze of tree branches, jerking their bushy tails, chattering and beating their paws on the ground. Cats let out hair-raising cries. A male hedgehog circles around his chosen female for hours, puffing and extending his snout toward her before the two of them shuffle off together. Skunks have a courtship dance at dusk, bowing and bobbing, hopping toward each other on stiff legs until their noses touch. The male elks crash antlers together in resounding fights to win the females. Even elephants court for weeks, beating each other gently with sensitive trunks, sometimes twining them together as if "holding hands."

In the realm of birds the male parades fine feathers and swaggers about trying to make a favorable impression. Pheasants strut in colorful spring feathers and puff out their necks when the hen is nearby. Cranes prance an awkward but effective minuet of courtship. Pigeons pursue females over busy city sidewalks, puffing their breasts and spreading their tails. Male and female albatrosses point their bills to the sky and bray like donkeys. Water birds touch beaks, wag their heads from side to side, dive and present billsful of waterweeds to each other. The male marsh hawk soars high in the sky and then dives to earth turning somersaults. A male hummingbird flies in aerial acrobatics higher and higher, then dives to earth, braking to a sudden halt a few inches from the female, who pretends that she has not noticed him at all.

By June the woods is alive with tiny new creatures. Fawns struggle along on rubbery legs. Baby skunks curiously investigate fallen logs. Mother raccoons bring their babies out of their hollow tree homes to play in the sunshine and to go on hunting trips with her. In nests are hungry cries and wide-opened mouths.

And, too, there are boys and girls slowly meandering home from school in the warm air. There are eloquent young men, like the young shepherd of Bible fame who said: "Rise up, you girl companion of mine, my beautiful one, and come away. For, look! . . . Blossoms themselves have appeared in the land, the very time of vine trimming has arrived, and the voice of the turtledove itself has been heard." (Song of Sol. 2:10-14) The whole earth at this time testifies to the truthfulness of the Genesis account that what God made was "very good."—Gen. 1:31.

"According to their Kinds"

■ Scientists better understand today what it is about heredity that permits living things to reproduce only "according to their kinds." (Gen. 1:24) *The World Book Encyclopedia* of 1966, Vol. 9, pp. 192-194, states: "Genes are the basic units of inheritance. . . . The basic chemical of a gene is DNA. The letters DNA stand for deoxyribonucleic acid, one of the nucleic acids in the nucleus of every cell.

"The molecule of DNA is a thin thread with a diameter of only about one ten-millionth of an inch. The thread is actually double, and it resembles a tiny twisted rope ladder. The twisted side pieces of the ladder are made of phosphate and a kind of sugar called deoxyribose. The steps are made of compounds called bases. There are four kinds of bases in DNA—adenine, thymine, cytosine, and guanine. . . .

"The DNA ladder divides into halves every time the chromosome divides. Each step of the ladder splits into its two bases. As a result, there are two side pieces, each with many half-steps. Inside the cell are a number of spare parts. Each of these spare parts consists of a half-step and a section of a side piece—that is, a base attached to phosphate and deoxyribose. The spare parts come from the food we eat, or they are manufactured in the body. They become attached to the two half-ladders. . . . In this way, the ladder builds a new opposite half, just like the one that split off from it. There are now two DNA ladders just like the one before it split. Thus, DNA duplicates itself every time the chromosome divides. . . .

"DNA can be thought of as the set of 'instructions' that a parent passes on to a child. The instructions are in the form of a code determined by the order of the bases along the DNA molecule."

Thus, during the cell division that makes growth and replacement of body tissues possible, each gene of the original cell nucleus duplicates. The possibilities for many variations are there, but they are always within the basic "kinds" that God created in the beginning. This process of duplication makes evolution impossible, for DNA does not allow for change outside its "kind." As *Science Year* of 1965, page 146, said: "Where one DNA molecule existed before, two DNA molecules exist afterward. Each of the two, moreover, is exactly like the original."

IS GOD DEAD?

In a school in Idaho all the students of a literature class were asked to write a poem. A fifteen-year-old witness of Jehovah decided to form his poem around the subject "Is God Dead?" The poem was graded "100" by the teacher, who suggested that he submit it to the school paper, which, in turn, printed it as follows:

God is dead some have said, and
this is their surmise,
But when I hear this senseless jeer
I wonder if they have eyes.

Have they not seen on a night serene
The stars as they go by?
And seen them shine as they keep time
In their paths across the sky?

Do they think the One who created the sun
And placed the stars in the sky,
And made them bright with blinding light,
Do they think He could die?

Look around and see the life abound,
And his creations on land and sea,
And can you still say this mere clay
Could, by any means, outlast He?

Oh, no, my friend, it would be the end
For us who are but mortals,
If He who causes us to be
Should pass through death's portals.

THE SEAS
A New Frontier

ON THIS age when rockets are probing outer space and photographing the moon, people are inclined to overlook the seas as a new frontier. Man actually has more information now about the moon, which is about 239,000 miles away, than he does about the ocean depths only one mile below the surface. Yet the approximately 140 million square miles of seas that cover 71 percent of the earth's surface contain rich resources in minerals and food that could greatly benefit mankind if properly developed.

Besides those minerals that are in solution, there are great mineral deposits such as the nodules or rounded masses of manganese, cobalt, nickel, zirconium and copper lying loose on the ocean bottom. Eighty to ninety percent of the ocean floor off the west coast of Central America is covered with them. In fact, the floor of the Pacific Ocean alone is estimated to have 10,000,000,000,000 tons of these nodules. All man needs to do is to devise a method for gathering them economically.

When it is remembered that the seas cover nearly three-quarters of the earth's surface, it is reasonable to assume that they have many great ore deposits in their submerged plains and mountains. These could be mined under pressure-resistant domes and serviced by submersible vehicles. But such operations are not economically feasible when the same ores can be obtained more cheaply elsewhere.

Some mining of undersea mineral deposits already is going on in a small way in various parts of the world. Off the Malay Peninsula there are dredges that are bringing up tin from undersea deposits, and off the coast of Alaska gold nuggets are being found by deep-digging dredges. Elsewhere iron, coal and sulfur are being mined under coastal waters. A 3,800-ton device, floating in the Atlantic Ocean off the west coast of South Africa, is sucking up high-grade diamonds from the ocean bottom through 16-inch pipes that can reach down as much as 400 feet. By means of shafts sunk through artificially built islands, the Japanese are mining veins of ore under their coastal waters.

In search of oil and gas, companies have been venturing out into the offshore waters and drilling wells that, in the United States alone, produce yearly about $700 million worth of gas and oil. But these companies are only nibbling at the vast undersea deposits that are waiting to be tapped.

Conquering the Continental Shelves

Man's first significant step toward exploiting the riches of the seas is to develop the means to work on the continental shelves. These shelves are that part of the continents that is covered with water and that extends out into the oceans on an average world wide of about forty miles. Of course, in some places there is practically no shelf, and in others it extends out hundreds of miles. By international agreement in 1964, the resources on these shelves, out to a depth of about 600 feet, were recognized as belonging to the nation occupying the adjacent land area.

In order to mine minerals, maintain oil wells and even farm for food on the continental shelves, it would be necessary for men to be able to work there for long periods. This is not possible when divers must work from ships on the surface. Some divers have concluded that the best way to operate sea-floor industries is for the workers to stay on the sea floor for weeks at a time. With underwater houses that are pressurized to equal outside water pressure, the workers would have a dry place to eat, rest and warm up without having to undergo decompression.

Decompression becomes necessary when a diver ascends to the surface. The deeper a diver goes the greater becomes the weight of water over him and therefore the greater becomes the pressure upon his body. To equalize this pressure inside his body so as not to be damaged by it, he must breathe compressed gases under the same or a little greater pressure. Some of the gases are absorbed into his tissues. They come out of his tissues and blood when the pressure is released, but this must be done slowly or they will form bubbles, causing the painful "bends." Death can easily follow when the flow of oxygen to the brain is obstructed by the bubbles. To avoid the "bends" a diver will stop periodically as he ascends to allow for decompression.

Tables have been worked out showing what length the decompression time should be for certain depths and for the length of time there. If a diver, for example, is at 100 feet for one hour, he must stop three times on the way up for decompression, spending a little more than thirty-eight minutes at it. When decompression time runs into several hours the diver can be brought up in a pressurized cylinder that can be attached to a decompression chamber on board ship, where he can undergo the process comfortably and safely.

Time-consuming decompression is a major reason why it is impractical for divers to operate an underwater industry from the surface. But when they can descend to a spot on the continental shelf and live there in a pressurized shelter for several weeks without undergoing decompression it becomes practical.

Underwater Colony

Having in mind the benefit of living for long periods under water, the noted diving expert Jacques-Yves Cousteau lowered a cylindrical cabin into the Mediterranean to a depth of thirty-five feet in 1962 in an attempt to make this possible. The cylinder provided a retreat for two divers where they could eat and rest in dry surroundings while staying underwater for a week. Using aqualungs, tanks of compressed gases on their backs attached to a breathing device, the divers were able to work for five hours at a time in open water at a depth of eighty-five feet. In the same year Edwin Link sent a diver down to 200 feet in a cylinder for a stay of 24 hours. This diver also was able to swim freely in and out of his cabin with an aqualung.

One year later Cousteau succeeded in setting up a colony on a submerged coral reef in the Red Sea. It consisted of a house that was shaped like a four-armed starfish. There were, besides sleeping quarters, a kitchen, dining space, biological laboratory and photo laboratory. During the experiment it rested on the floor of the Red Sea in forty feet of water. There was also a steel cylinder that served as a two-man cabin that was put down in ninety feet of water. Both of these underwater shelters had open entrances through which the men could come and go. The inside air pressure prevented water from coming into the dwellings. A third house served as an underwater hangar for a diving saucer, a small submersible capable of carrying two men well below a depth of 1,000 feet. It entered and left the hangar's bubble of air through an opening in the bottom.

Five men stayed in the house placed at forty feet, remaining under pressure for one month. Their days were spent in performing various tasks in the water outside. The two that used the deeper shelter remained there for one week. Instead of breathing compressed air these two used a mixture of helium and oxygen. This was necessary because they swam down to 360 feet.

The deepest an aqualung diver dares to descend on compressed air is 300 feet because of the danger from nitrogen narcosis. Below 100 feet nitrogen can begin to have a narcotic effect on the mind of a diver, causing his attention to wander and also causing him to forget to take normal precautions. He may even have hallucinations. The helium mixture does not have this dangerous effect, although it does cause a rapid loss of body heat. These successful experiments by Cousteau in the Mediterranean Sea and the Red Sea paved the way for lengthy stays in much deeper water.

In the summer of 1964, four Americans spent nine days at a depth of 192 feet in the waters off Bermuda. Their abode was called Sealab I. In the following year Sealab II was established on the continental shelf off the coast of California at a depth of 205 feet. It consisted of a steel cylinder that had a well-equipped laboratory, a compact galley and a dining room with bunks. An open hatch gave the men easy access to the water outside. Three teams of divers of ten men each stayed down for fifteen days at a time, and one stayed over twenty-nine days.

About the same time, Cousteau was busy with six divers in the Mediterranean Sea. He put them to work at a depth of 370 feet for three weeks. Proving that oil-well maintenance can be done at this depth, these divers replaced a 400-pound valve while a dummy oil well was under compressed air pressure of 2,500 pounds so as to simulate a genuine oil well.

About three months before these spectacular demonstrations of man's ability to live and work under the sea, two Americans under Edwin Link's direction descended to 432 feet off the Bahamas. Using a rubberized shelter, they spent two days on the ocean floor. While swimming at that depth, they were under a pressure that was fourteen times as great as at the surface of the water.

These experiments proved that it is possible to establish undersea stations on the continental shelves for industrial and scientific work. They demonstrated that man can stay for long periods under great water pressure, performing useful work without injury.

Underwater Farms

It has been estimated that the seas are capable of producing enough protein to

feed more than 30,000 million people, but this would require much more knowledge about the seas and the creatures in them than man has now. Greater food production is possible by having systematic farms on the continental shelves, where fish and shellfish could be raised for food as is done on land with cattle and chickens.

Great areas of the continental shelves could be fenced off by perforated air hoses laid on the sea bottom. These would send up streams of bubbles to prevent the cultivated fish from wandering away. The Japanese are already engaging in fish farming on a small scale. A farm was established in Okachi Bay in 1965, at a depth of about sixty-five feet. Salmon and trout are raised in nylon net cages with remarkable success. They are fed regularly through a net chimney that reaches to the surface. By cultivating oysters in the Netherlands the annual catch was quadrupled in about ten years.

NEXT ISSUE! SPECIAL!

THE CATHOLIC CHURCH IN THE MODERN WORLD

- Pope Paul VI Sees Church in Crisis.
- Catholic Clergymen Speak Out.
- How the Crisis Is Affecting the Church.
- Why the Anticlericalism World Wide?
- What It All Means.

Shellfish farming could be done on a much larger scale by divers stationed on the sea bottom. With underwater scooters and other vehicles they could operate a large shellfish farm. The farming of eatable seaweeds could also be conducted on a large scale in this manner.

Deep-diving Submersibles

To explore deep undersea plains, canyons and mountain ranges special submersibles are needed that can withstand the immense pressures found there. Limited numbers are now beginning to appear. Some are being made by private industry and others by governments.

Although there are many submarines, which are armed submersibles, they are not capable of descending to the great depths needed for ocean exploration or productive research. Useful submersibles need to have viewing ports, outside lights, cameras and mechanical arms, and they need the capability of diving thousands of feet. The famous submersible Trieste made history when it descended on January 23, 1960, to a depth of 35,800 feet. But its effectiveness was limited because it had very little ability to move about.

In 1964 a craft became operational that has a range of eighty miles and a capability of exploring for minerals at a depth of 15,000 feet. It is called the Aluminaut. The Alvin, which became operational in 1965, can reach a depth of 6,000 feet and has a range of fifteen to twenty miles. These and the other submersibles that have recently been launched or are under construction will help to increase man's knowledge of the oceans, but fleets of them are needed for the seas to be seriously explored.

From the efforts made thus far to establish man on the sea bottom, it is the hope of men like Cousteau that underwater stations can be established at still greater depths. If this can be done successfully at 1,200 feet, then most of the continental shelves will be accessible to man, opening up for him an area that is equivalent to the continent of Africa.

There is much that is yet to be learned about the seas and the seemingly limitless variety of sea creatures that our Creator has put in them for our enjoyment and use. The seas are indeed a new frontier that present mankind with a rewarding challenge.

Do You Eat Too Much?

EATING is one of our most basic activities. Only breathing and drinking water are more important to keeping ourselves alive. Wisely and lovingly the Creator provided us with a great variety of foods and has made partaking of them very pleasurable. (Eccl. 8:15) But herein lies a danger—that of overeating because of the pleasure derived therefrom.

Do you eat too much? "Of course not!" you may reply. But do not be too dogmatic about that. Chances are that, if you are forty years or older and live in a modern Western country, you do eat too much. According to *Medical World News,* May 5, 1967, what the late noted physician Sir William Osler once said is true of today: "Overeating is a vice which is more prevalent and only a little behind overdrinking in its disastrous effects. A majority of persons over forty years habitually eat too much."

Thus also Dr. James J. Goddard, United States Food and Drug Commissioner, stated, as reported in the New York *Daily News,* May 7, 1967, that "Americans are overweight, overfed and overmedicated." And Dr. Krause, in his book *Food, Nutrition and Diet Therapy* (1966), says: "Overnutrition is becoming a problem in the United States. It is estimated that 15 percent of children 6 to 15 years of age are overweight." Likewise a survey made by the United States Public Health Service found that "a high proportion of the population is too fat to be really healthy."

Are you overweight? One way you can tell is by looking in the mirror. Another way is by checking a chart giving ideal weights, in view of age, height, sex and bone structure. Still another way is to take a fold of your skin on your arm or abdomen between your fingers. How thick is it? It tells you how much fat you have under your skin. Then, again, it is recognized that generally anyone who weighs more in later years than he did when he was between twenty and thirty years old is overweight, most likely due to eating too much.

However, your being overweight is not the only way you can tell whether you eat too much. Quite likely one is eating too much if his tongue is continually coated. And there are a host of minor ills, including the common cold, bad breath and body odor, that may be traced to overeating or eating too much of certain foods. On the other hand, it does not necessarily follow that overweight is due solely to overeating; faulty metabolism due to a genetic defect could be the cause.

Why Be Concerned?

But you may ask, "What difference does it make?" It can and very often will make a great deal of difference. Thus C. M. McCay, Cornell University nutritionist, writes: "Health is the reward of temperance. . . . To be lean with a settled temper means long life." And says Dr. G. Bourne of Emory University, an authority on aging: "The greatest percentage of centenarians comes from a population which lives frugally." Then, again, *Medical World News,* January 12, 1968, told that right after World War II Germany had little heart disease because of the food shortage. And recent research shows that "by adhering to [strict] diets

despite inconveniences and deprivations involved, most lost weight and reduced their cholesterol levels . . . Only half as many suffered heart attacks as among nondieting men of the same age."—*Time*, June 30, 1967.

Note also what Boris Sokoloff, M.D., Ph.D., a research scientist, states in his book *Cancer, New Approaches, New Hope* (1952): "Overeating is at the bottom of many of our chronic afflictions. In spite of all that has been said and written concerning the necessity of a well-balanced diet, particularly when we are no longer young, the great majority of the middle-aged population are still abusing their systems through a faulty diet. Cancer is no exception to this rule. Diet . . . is an important preventive factor. . . . A restricted diet may have considerable value in cases where a malignant growth has been removed and apparent recovery has taken place. It is precisely for those who have been operated upon that a very restricted diet should be recommended. . . . The opinion has been expressed by many leading men in the field that cancer incidence in the human race could be reduced considerably by so simple a preventive measure as adoption of a restricted diet by all approaching the age of forty." He also makes quotations of others, such as that "overnutrition is unusually common in histories of cancerous patients."

No question about it, good health and long life are good reasons for guarding against overeating. But there are also other reasons. Just think of all the money you can save in the course of a year if you cut down your food intake even 10 percent! The Bible says: "He that is loving wine and oil will not gain riches." —Prov. 21:17.

Then, again, ever so many things in work or play come easier or are more pleasurable when one keeps trim. The overweight housewife must work harder to keep her home neat and clean. There is also the matter of control of one's emotions. It is easier to control these when we are abstemious. Besides, practicing self-control at the table helps us in exercising self-control in other areas.

Women have a reason of their own to guard against eating too much, namely, their figures, their attractiveness. One middle-aged woman took off thirty pounds in eleven weeks and for the first time dared to wear a bathing suit. A housewife so delighted her husband by taking off fifty pounds that he bought her a full-length mirror to which he attached a note: "You are the fairest of them all." —*Time*, April 7, 1967.

But most of all have dedicated Christian ministers strong reason to guard against overeating. Why so? Because their salvation may depend upon their doing so, even as Jesus warned: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties . . . and suddenly that day be instantly upon you as a snare."—Luke 21:34, 35.

Why the Tendency?

Why the tendency to overeat? One reason without a doubt is inherited selfishness. (Gen. 8:21) Our fathers ate unripe grapes and our teeth have been set on edge. (Jer. 31:29) One's eating too much may be due to an inherited emotional nature, or it may be due to a genetic defect, a glandular problem such as faulty metabolism.

Often the cause for overeating, however, is simply a case of mistaken kindness. As one nutritionist once put it, 'Have

you married a good cook? Then likely you will be in mortal danger, for many good cooks labor under the misapprehension that plumpness is a sign of good health!' And closely related to this is entertaining and being entertained. Traveling representatives of the Watch Tower Society are often beset with this problem. Their hosts almost invariably want to give expression of their Christian love for them by overfeeding them! It takes tact and willpower for these to keep in the best of physical shape in spite of such mistaken kindness.

Then, again, the cause may simply be the advancing years. We are told by Dr. Anderson in *Health Principles and Practice* (1967) that "after 30 years of age, the basal metabolic needs for the same body weight decline about 7 percent every ten years. The individual who continues the same dietary practices and mode of living as he grows older can expect to gain weight." This is in part due to the fact that as people grow older they usually become less active. In fact, the problem of just how much to eat is, getting down to rock bottom, simply one of balancing one's intake of food with one's physical activity. In prosperous Western lands physical activity continues to diminish, for people want to exert themselves ever less and less. They ride elevators for just a floor or two and use the family car to drive to the corner grocery store just a block or two away. It calls to mind what the Hebrew prophet Ezekiel said about Sodom—"surfeit of food, and prosperous ease."—Ezek. 16:49, *RS*.

Nor to be overlooked is overeating due to emotional factors. Ever so many unfavorable emotional states, such as anxiety, loneliness, frustration or discontent cause some people to overeat, even as they cause others to eat less. As has well been observed, "hunger is primarily physiological," but "appetite is primarily psychological, something acquired." Thus a craving for sweets is primarily due to psychological factors rather than hunger, which can be satisfied with one food as well as with another.

What Can You Do About It?

What can be done about overeating? Plenty! There are many approaches to the problem from which you can choose. For one thing, it will help you if you keep in mind such Scriptural principles as that "not by bread alone does man live," and that "the kingdom of God does not mean eating and drinking." Yes, eat to live; do not live to eat!—Deut. 8:3; Rom. 14:17.

In this regard you might take a page from some of United States' leading nutritionists, such as Mayer of Harvard and Keyes of the University of Minnesota, as reported on in a popular woman's magazine.* Some ninety of these were sent questionnaires, and a number of them were personally interviewed. It was found that, by and large, these men are extremely abstemious. They are weight watchers. "It is wise to be somewhat underweight," is the way one put it. Generally their breakfasts are very light and their luncheons are on the light side also, usually consisting of soups or salads, sandwiches and fruit. Many of them in their main meal have neither bread nor butter. All of which makes good sense since such men are largely of sedentary habit. A laborer may need a big breakfast.

In particular do they make it a point to cut down on fats. Eating slowly helps them cut down on how much they eat, and at banquets they nibble while others gorge. Moreover, these men do not think it wasteful to throw away a bit of rich food rather than to overload their bodies. Desserts, for the most part, are fruit,

* *The Ladies' Home Journal*, February 1967.

small portions of ice cream or are eliminated entirely. Said one of them regarding rich desserts: "I avoid them like the plague!"

The report further stated that these men recognize that it takes willpower; they appreciate the importance of exercise; they walk several flights of stairs instead of taking elevators or walk part of the way to work, and so forth. And what gives them the incentive to discipline themselves in these ways? The very fact that they are professional nutritionists. They must be healthy as well as look the part for their advice to be taken seriously!

From the examples of these men it is apparent that, while there are many approaches, both direct and indirect, to the problem of guarding against overeating, they all involve a measure of self-control. For example, simply making it a hard and fast rule never to take a second helping of any food will go far to keep one from overeating. And so will the rule never to eat between meals, or to limit it to fresh fruits or such vegetables as raw tomatoes and raw carrots.

Then there is the theory of never mixing high starches and high proteins, such as bread with meat, at the same meal. Regardless of the merits of this theory, the fact remains that it will help you not to overeat, for if you take any such proteins as meat, eggs, fish or cheese, you will do without such starches as bread, potatoes or spaghetti. This also eliminates most desserts.

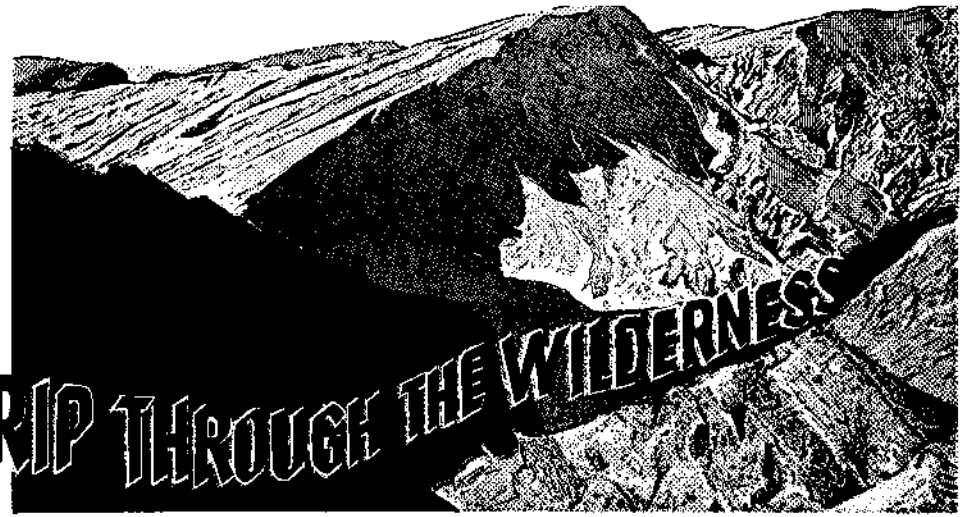
Then, again, many have solved the problem of overeating by the low carbohydrate diet. In this diet one cuts out all sugar as well as sweet wines, beer and liqueurs and limits carbohydrates to 55 grams a day.* This also results in cutting out most rich desserts, for one piece of pumpkin pie would take up the daily allotment of carbohydrates. Yes, much overnutrition can be blamed on such desserts. If you must have desserts, why not have fruit?

Another aid to avoiding overeating is to keep meals simple. Eat unrefined rather than refined foods; eat foods prepared simply, baked fish or potatoes, instead of fried. Have meals simple as to number of items. Also, use seasonings sparingly, as they tempt one to overeat.

Of course, if you are prone to overeat because of emotional problems, the thing to do is to seek help in solving them. The Bible gives much practical advice, and ministers who preach and practice its principles are always glad to help others to apply them in their lives. "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." —Prov. 17:22.

Yes, eating more than is necessary for good health is a very common failing, but it is a luxury that simply is not worth the price it exacts in poorer health, shortened years or in the deprivation of other pleasures. It pays to exercise self-control at the table!

* A slice of bread is said to have 11 grams of carbohydrates.



A TRIP THROUGH THE WILDERNESS

BY "AWAKE!" CORRESPONDENT IN ISRAEL

EARLY in June, 1967, the eyes of the world were anxiously focused on the Middle East. Of particular concern was that touchy border area where the Egyptian-occupied Sinai desert blended with the rugged terrain of Israel's southland, the Negeb. In fact, it was from the Negeb that Israeli armor poured across the border in the morning hours of June 5.

Perhaps you have wondered about the Negeb. What kind of country is it? Are there roads? Do people live there? And it may be that your interest is heightened because of its ancient history. Possibly you have learned that the Negeb, meaning "the South," was no vague directional expression back in Abraham's time, but, rather, referred specifically to the south part of the land God promised to give Abraham's descendants.—Gen. 12:9, *Authorized* and *Revised Standard Versions*.

The Negeb is mostly wilderness, to be sure, but what does that convey to you? Vast, empty stretches of desert sand, unfit for agriculture? This is not exactly the case. Some portions are desertlike, but others are cut by deep gorges the steep walls of which present a remarkable array of color. It is just as though a tableland some 1,000 to 2,000 feet above sea level had been shattered into a multitude of small pieces.

But come along for a day's trip by modern transport through one section of this southland—the 150-mile stretch from Beersheba to Eilat on the Gulf of Aqaba. You will enjoy the ever-changing panorama.

Real Desert

We are off south on the main road from Beersheba, capital of the Negeb. And we are actually in a desert here—sand dunes and rolling dry hills. The camels of the Bedouin traders either pad along under bulky loads or idly congregate at some water hole. Out there on the dry hillside those strange-looking black squares are the goat's-hair tents of Bedouin encampments. If we had time to stop we would probably find very much the same customs in vogue as those back in Abraham's day.

At that time Abraham's household would be practically isolated in this arid, uninhabited region, you might be inclined

to conclude. But not so. Archaeologists have unearthed evidence purporting to show that in that remote age the district was settled by farming population, people who could offer some measure of hospitality to travelers. It also appears that the inhabitants had developed an ingenious system of irrigation, designed to take advantage of the heavy run-off of rainwaters during the short rainy season. There were terraced grainfields in the wadis and underground cisterns here and there.

It is claimed that after a period of settled habitation, from and after 2000 B.C.E., the region again became a wilderness infested with marauding nomads. The sudden change is even linked to the Bible record of that armed raid by Chedorlaomer and his confederates described in Genesis, chapter 14. Writes Nelson Glueck: "I found that every village in their path had been plundered and left in ruins, and the countryside laid waste. The population had been wiped out or led away into captivity. For hundreds of years thereafter the entire area was like an abandoned cemetery."—*Rivers in the Desert,* pages 68-74.

The Wilderness of Zin

Our journey now has brought us to the ruins of the Byzantine city of Abdat, once inhabited by the Nabataeans. There on the right is an interesting sight in this desolate region—a small plantation of various crops. Imagine that, in the Wilderness of Zin! An experimental farm had been established here, a farm that subsists on natural water supplies, utilizing the trapped rains of the winter season and distributing them skillfully. No extra water supply has been brought from the outside.

That the soil is fertile is quite evident when we view the nearby settlement of Sede-Boker, where all kinds of fruits and vegetables are produced. Thus, building upon the already-existing irrigation scheme of the pre-Abrahamic settlers, which was utilized in turn by the Nabataeans and Byzantines, the present inhabitants have crops thriving today. Another feature of the region that is helpful to growth is the exceedingly heavy fall of dew common throughout the summer season. This provision enables plant life to survive the searing heat of the summer sun.

As we penetrate the Wilderness of Zin have you noted the change that has come in the scenery? Here the land is no longer sandy and undulating. Rather, we encounter mountains and valleys and have to skirt deep gorges. Some of the peaks are 3,000 feet high! Layers of hard, enduring rock sit like huge caps atop the softer sandstone strata underneath, and the weather has gouged the terrain into wild-looking crags. And look at the array of colors! At sunrise and sunset the sight can be awe-inspiring.

As we pause for a view, do you notice how utterly silent it is out here, far from the bustle of city and market? Here, too, we can appreciate firsthand the refreshing effects from "the shadow of a heavy crag in an exhausted land."—Isa. 32:2.

Now we are crossing a number of dry valleys, some of them deep enough to be termed canyons. These are the "torrent valleys," so frequently mentioned in the Bible. (Gen. 26:17; Num. 21:12) Not a drop of water is to be seen in them right now, yet it is not difficult to imagine the onrushing waters as the heavy rains swiftly drain off these rocky surroundings. As soon as the rains are over, the scene changes and again we have dry wilderness.

The largest torrent valley that we traverse on this route is the Wadi Paran, which cuts south through the Wilderness of Paran, familiar to us from its having

been the site of Israelite encampments. (Num. 10:12; 12:16) Here, too, Ishmael made his home, far from populated areas, and David and his companions went into hiding here from the spies of King Saul. —Gen. 21:21; 1 Sam. 25:1.

As we continue through the central Negeb and note the utter desolation all around, we are reminded that only by the miraculous intervention of Jehovah God could the host of some millions of Israelites under Moses have survived the slow trek through here. Bread from heaven and water from the rocks were lovingly provided by the God who had identified himself with the descendants of Abraham. Protection, too, he provided, for the camp of Israel had to contend with the strike-and-run tactics of marauding Amalekites. —Ex. 17:8-13; Num. 14:45.

The Last Lap—the Arabah

Soon now we are finished with the ups and downs and twists and turns of the road through the Negeb, for we are descending into the Arabah, the broad valley that at this point forms the continuation of the deep Rift Valley of the Jordan running southward from the Dead Sea. Facing us across the valley are the mountains of Edom, reaching in places up to 5,500 feet above sea level, and glowing pink and red in the rays of the setting sun. Now the road has leveled off and we should reach our destination before dark.

Suddenly we come upon an industrial center, right out here in the middle of nowhere. What sort of place is this? Why, it is a copper-smelting plant! That reminds us that the discovery by archaeologists of ancient copper-mining activities in this area suggested to modern Israel the idea of again exploiting these resources of the land about which Jehovah had originally promised that its recipients would "mine copper."—Deut. 8:9.

Since there is still enough daylight left, let us turn off the main road here and go through the plant property, for there is a trail leading to the so-called Pillars of Solomon. Ah, there they are! Right out in the open we come upon these fantastic craggy rocks that rise steeply from the plain by which we have approached. Dark reddish in color, they are deeply fissured by the weather. It is almost as though there were incipient canyons cutting deep into these crags. How very like the reddish gorge at the ancient site of Petra, over to the east of here in the hills of Edom!

Journey's end approaches as we glimpse the Red Sea in the distance, at least the northern tip of the Gulf of Aqaba. Does this scene bring anything to mind? Yes, it was here that the Israelites passed on their way northward to the land promised them. And from Solomon's reign we have heard about his fleet of ships "made in Ezion-geber, which is by Eloth [modern Eilat], upon the shore of the Red Sea in the land of Edom."—1 Ki. 9:26; Deut. 2:8.

Lost for centuries, the site was found when archaeologists followed the indications of the Bible account. And sure enough, there was the "tell" or ancient city mound close to the Red Sea shore. Excavations confirmed it as Solomon's naval port. Pottery fragments dated the buildings as from the era of Solomon, while there were also evidences of reconstructions during the reigns of Jehoshaphat and Uzziah. (2 Chron. 20:36; 26:2) No wonder Nelson Glueck saw fit to comment on "the complete reliability of the Biblical statement"!—*Rivers in the Desert,* page 159.

Shall we find a motel now? We have

covered in a few hours a distance that must have taken ancient travelers many weeks to traverse. We have been able to observe the climate and topography with which they had to contend. We have seen, too, in this wilderness, beauty and majesty. From the human viewpoint, so much remains to be done here in the Negeb that it staggers the mind. Is it not reassuring to know that when God's kingdom directs the transformation of the whole earth into a paradise of peace, waters will flow here and the wilderness itself will blossom like a garden?

FROM WHOM DID WE GET THE ALPHABET?

"ALPHABET" is the English name of the system of letters employed to set down in writing the sounds used in speech. It is derived from the first two Greek letters, *alpha* and *beta,* which, in turn, come from the Hebrew *aleph* and *beth.*

There are many theories as to the origin of the alphabet. The Sumerian and Babylonian cuneiform, the Hittite hieroglyphs, and the Egyptian forms of writing have all been suggested as possible sources. However, as a prominent authority, Dr. David Diringer, states in his book *The Story of the Aleph Beth:* "It is now generally agreed that all existing alphabets, and those no longer used, derived from one original alphabet." On page 39 he quotes G. R. Driver as saying: "It was one, and only one, of the gifts of the Semites to mankind," and then states: "It was this alphabet which became the ancestor of all alphabetic scripts the world has known."

With regard to archaeological discoveries, among the earliest preserved examples of the alphabet, according to the methods of dating used by archaeologists, are inscriptions discovered at Serabit el-Khadem on the Sinai Peninsula, believed to be from the nineteenth or eighteenth century B.C.E. The Ugaritic clay tablets are assigned to the fifteenth and fourteenth centuries B.C.E. And inscriptions at Byblos in Phoenicia are considered as dating from about 1100 B.C.E.

The Phoenician letters are nearly identical with those of the early Hebrew alphabet, whereas those from Sinai have considerable variation. The earliest preserved Hebrew inscriptions include a fragmentary inscription from Lachish ascribed to the twelfth or eleventh century B.C.E. The so-called "Gezer Calendar" is thought to be of the eleventh or tenth century B.C.E. The Moabite Stone or stele of King Mesha of Moab (2 Ki. 3:4) is said to be of about the ninth century B.C.E. The beautifully written Samarian ostraca, recorded in cursive style or running hand, is ascribed to the reign of Jeroboam II (852-811 B.C.E.). And finally, the Siloam tunnel inscription is evidently from the reign of King Hezekiah (745-716 B.C.E.). It is not until about the

third century B.C.E. that a wealth of material of early Jewish scripts becomes available.

On the basis of these discoveries the tendency is to view the Phoenician and Sinaitic alphabets as antedating the Hebrew. This, of course, does not of necessity logically follow, and in the above-mentioned publication Dr. Diringer asks the question: "Is it possible that the ancient Hebrews who presented the World with the Bible and Monotheism, also gave it the Alphabet? The possibility certainly exists . . ." The relative scarcity of ancient Hebrew inscriptions does not argue against this, inasmuch as the Hebrews were not given to the erection of monuments or the making of plaques memorializing the feats of kings and heroes, as did other ancient peoples. The climate and soil of Palestine likewise are not such as contribute to the preservation of papyrus writings as is the case with the land of Egypt.

Not Originally Pictographic

The common theory is that the Hebrew alphabet derived from pictographic writing. This theory seeks support in the fact that the names for the Hebrew letters are often the same as or similar to the Hebrew names of certain objects, *aleph* meaning "bull," *beth* meaning "house," *gimel* being similar to the Hebrew *gamal* or "camel," and so forth. However, difficulties arise in following this through with all the letters, and the supposed similarity between the form of the letters and the suggested meaning of the name is often such as requires considerable imagination. Thus, while some believe that the letter *gimel* originally represented a camel (or a camel's neck) others suggest that it originally pictured a "throw stick"; some, that *daleth* represented a door, others, perhaps originally a fish; *zayin,* a weapon or perhaps an olive tree; *teth,* a serpent or perhaps a basket, and so forth.

It is therefore interesting to note Dr. Diringer's statement where, after showing that the phonetic value of each Hebrew letter corresponds to the initial sound of the name applied to it, he points out: "It would be wrong to assume that [this] necessarily indicates the use of pictorial representations of the objects whose names the letters bore: in other words, there is no clear evidence that the symbols were originally pictographic." Thus, in teaching someone the English alphabet the teacher might say that *A* stands for "apple," *B* stands for "boat," *C* stands for "cat," and by that merely mean that the *sound value* of the letter is represented by the initial letter of the following word, *not* that the letter's form resembles in any sense the shape or characteristics of the object identified by that word.

There is no sound basis for the theory that the alphabet is the result of a gradual evolution through pictographic, ideographic, or syllabic writings. Although the ancient Egyptians eventually used a number of their phonetic signs to stand for specific consonants, they never did isolate them as a distinct alphabet. And they continued to use their ideograms and syllabic phonograms until the time of the Common Era. Thereafter they adopted the Greek alphabet.

Source of Original Alphabet

The only historical answer as to the source of the original script is the one found in the Bible at Genesis 5:1, which says: "This is the book of Adam's history." For such "history" to have been preserved through the Flood it would have had to be known and understood by Noah and his sons. The subsequent confusion of languages at Babel after 2239 B.C.E. should not have included or originally af-

fected the Shemites, descendants of Shem, who was blessed by Jehovah God. (Gen. 9:26; 11:1-9) Shem (as well as Noah) was yet living at that time. (Gen. 9:28, 29; 11:10, 11) Hence the original writing script of Adam could be preserved in the line of Shem, including his later descendants Abraham, Isaac and Jacob, the father of the nation of Israel.

This is the Bible's answer, and, in reality, the only historical one, to the question as to whether what became known as the Hebrew alphabet was the original one and as to its initial source.

Source of the Modern Alphabet

Following the exile of the Jews in Babylon the Aramaic style of letters was adopted by them, and from this developed the square style of letters characteristic of the modern Hebrew alphabet. Nevertheless, there is evidence indicating that the early Hebrew script continued to be used in post-exilic times. There is no history of a pictographic writing independently developing into an alphabet. In addition to the case of the Egyptian writing, other peoples, such as the Mayas, evidently employed pictographic writing for millenniums with no evolution into an alphabet. The Chinese continue to employ this pictographic writing till this day.

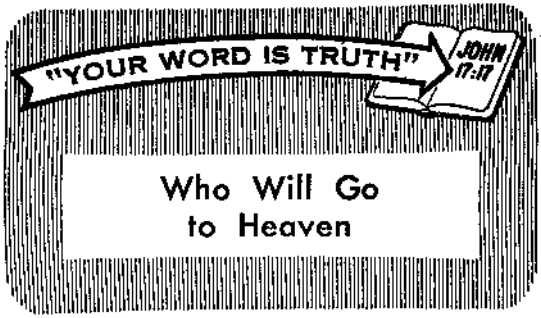
Referring to the one original alphabet, Dr. Diringer shows that other peoples or civilizations later developed their own variations of that basic alphabetic script. These variations, with the passing of time, eventually came to be almost unrecognizable in their relation to other members of the same family (as well as to the original script). He adds: "Thus, the Brahmi script, the great mother-script of India, the Korean alphabet, the Mongolian scripts are derived from the same source as the Greek, the Latin, the Runic, the Hebrew, the Arabic, and the Russian alphabets, although it is practically impossible for a layman to see a real resemblance between them."—*The Story of the Aleph Beth,* page 39.

The Greek alphabet is derived from the Semitic alphabet and was apparently introduced into Greece by the Phoenicians perhaps as late as the tenth century B.C.E. The Greeks made a valuable addition to it in that they took the surplus letters for which they had no corresponding consonants (*aleph, he, heth, ayin, waw,* and *yod*) and employed these as letters representing the vowel sounds *a, ĕ, ē, o, y,* and *i.* Of the two styles of Greek writing, the eastern and the western, the latter became the source of the Latin alphabet and, in turn, of the English alphabet.

The alphabet, like so many things about man, underscores the truthfulness of the inspired statement: "[God] made out of one man every nation of men, to dwell upon the entire surface of the earth." —Acts 17:26.

Power Dives for Dinner

● The ocean bird called the gannet is a powerful flier that catches its fish meals by plunging into the sea for them, sometimes from a height of 100 feet and at an estimated speed of 100 miles an hour. The Creator has marvelously designed it. A specially sturdy head enables the bird to meet the impact of entry into water; there are also special air sacs or "cushions" in the bird's breast that reduce the shock of impact. However, with such power dives there are mishaps now and then. One plunging gannet hit a board six feet below the water. The dead bird was found with its beak firmly driven into the wood. To fetch its dinner the diving gannet sometimes pursues fish to a depth of ninety feet below the water's surface.



Who Will Go to Heaven

NOT all faithful servants of God will get to heaven. Perhaps that is a new thought to you. It may be that you have always concluded that all who do good will eventually end up in heaven. But the Bible does not support this understanding of matters. It shows, rather, that the goal of heavenly life is for comparatively few from among mankind.

[2] To confirm this we can turn to the text at Matthew 11:11, for example. It is one of Jesus' own public statements: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." So the man who was Jesus' forerunner, who had the privilege of baptizing Jesus, is shown to be of lower rank than a lesser one in the "kingdom of the heavens" class.

[3] Remember, those embraced in this statement by Jesus are such outstanding men of faith as Noah, Abraham, Job, Moses and David. And even though you may have felt sure that men like Abraham and David, at least, had gone to heaven, yet the Bible's word about them is clear-cut. Over eighteen centuries after Abraham's death Jesus could still say: "No man has ascended into heaven." (John 3:13) And the apostle Peter was equally emphatic that David had not gone to heaven.—Acts 2:34.

[4] Who, then, will go to heaven, if such champions of true worship have no expectation of attaining to heaven? Jesus revealed to the apostle John that only 144,000 humans would be changed to be spirit creatures in due time and united with the "Lamb," God's Son, on heavenly Mount Zion. That limited number are described as the ones "bought from among mankind as a first fruits to God and to the Lamb." They are the ones who "will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 14:1-4; 20:6) To this select group the apostle Paul wrote: "God selected you . . . To this very destiny he called you through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ."—2 Thess. 2:13, 14.

[5] Those called to be with him in heavenly glory Jesus refers to as "my brothers." And he clearly indicates that a great multitude of persons befriending and cooperating with his persecuted "brothers" would be duly rewarded. (Matt. 25:40) How? By being privileged to live on earth when God's heavenly kingdom extends to mankind the blessings outlined at Revelation 21:1-4. So, just as Adam and Eve enjoyed blessings of paradise here on earth prior to their disobedience, loving supporters of Christ and of his spiritual brothers will enjoy peace and happiness in the restored earthly paradise.

[6] Notice how the words of the psalmist, King David of Israel, give assurance about that hope for a multitude of humans: "But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace." (Ps. 37:11) How wonderful it will be to live on earth when all wickedness has been removed, when there is no longer any cause for sorrow!

[7] Is this just a dream? No, for the Bible gives many other promises, including this one: "The upright are the ones that will

reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it." (Prov. 2:21, 22) Earth will become a glorious place of habitation for obedient ones of all nations, tribes and tongues.

[9] That grand result will be due to the fact that God's kingdom in heaven, with Christ as king and his brothers as "kings with him," will have crushed and put an end to all the wicked rulerships of earth that are under Satanic control. (Rev. 20:6; Dan. 2:44; 1 John 5:19) God will fully answer that prayer of righteously inclined men and women: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." —Matt. 6:9, 10.

[9] So now you can understand why many Christians do not have a heavenly hope. They were not called to such a destiny. They anticipate, as the reward of their faithfulness, life in a paradise here on earth. Here, too, they look forward to a grand reunion with many of their loved ones who have died.—John 5:28; 11:43, 44.

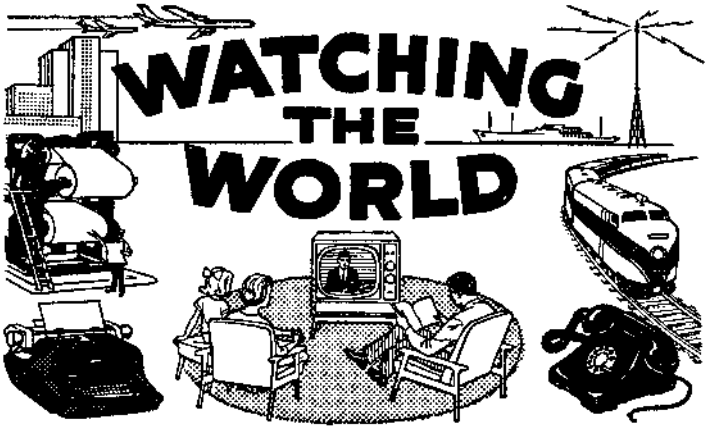
[10] On the other hand, the 144,000 from among mankind, and they alone, can say as did the apostle Peter: "He [God] has freely given us the precious and very grand promises, that through these you may become sharers in divine nature . . . For this reason, brothers, all the more do your utmost to make the calling and choosing of you sure for yourselves." (2 Pet. 1:4, 10) It is for such that Jesus makes preparation in heaven, just as he promised he would: "I am going my way to prepare a place for you . . . that where I am you also may be."—John 14:2, 3.

[11] This class with the heavenly hope are described by the apostle Peter as "the ones chosen according to the foreknowledge of God the Father," and to them he gives the encouragement: "God . . . according to his great mercy . . . gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you."—1 Pet. 1:1-4.

[12] Thus, not every follower of Christ will attain to heaven. Comparatively speaking, only a small number of humans will be raised from death as spirit creatures, inheriting immortality, deathlessness, and with the great reward of seeing Jehovah God "just as he is." (1 John 3:2) What a privilege for those with the earthly hope of everlasting life to serve in the Kingdom work on earth today alongside the small remaining number of those chosen to be "heirs of the kingdom" of the heavens!—Jas. 2:5.

Can you answer these questions? For answers, read the article above.

(1) What is the common idea as to the future of good persons at death? (2) According to Matthew 11:11, how does John the Baptist stand in relation to those who gain the "kingdom of the heavens"? (3) Who are some of the notables who are no greater than John the Baptist, and are they in heaven? (4) How many from among humans will go to heaven, according to Revelation 14:1-4? (5) What hope is held out to supporters of Christ and his spiritual brothers? (6) How does Psalm 37:11 show that there is an earthly hope for a great multitude of humans? (7) What added assurance of this hope is found at Proverbs 2:21, 22? (8) What must first happen to the kingdoms of the earth before such blessings can come to all the meek ones of the earth? (9) Why, then, do many Christians entertain an earthly rather than a heavenly hope, and what blessings do they anticipate? (10) What statement by the apostle Peter shows that the 144,000 from among men have a higher destiny? (11) What further words by Peter indicate the reward awaiting this limited number of Jesus' followers? (12) What fine privilege do those with the earthly hope now have?



Public Indignation

◈ Reaction to Malawi's cruel and bestial persecution of Jehovah's witnesses has been one of shock throughout the world. That such inhuman atrocities should be taking place in this twentieth century left people aghast and brought shame to Africa. Press reaction was immediate and world wide. The Manchester (N. H.) *Union Leader* carried a full report of Malawi's religious persecution. The Washington *Post*, the Chicago *Daily News*, the New York *Post*, the Houston *Chronicle*, *The Telegram* of Toronto, *The Idaho Daily Statesman*, the London *Daily Telegraph*, the Philadelphia *Inquirer* and a large number of other papers from coast to coast in America and in many other cities of the world have featured stories of Malawi's Nazi-type persecution against Jehovah's witnesses. Resolutions at Christian assemblies have been adopted by thousands in attendance condemning Malawi's inhumanity. Entire congregations have assembled to write protest letters. One congregation wrote 1,023 letters, another 900, yet another 600. Also, truckloads of clothing and food, as well as funds, have been sent to those in Malawi who have had all their property destroyed by merciless persecutors. The response shows that such brutal and inhuman attacks are repugnant to decent humanity and have become a blotch against the name of Malawi and of Africa.

Biggest Hovercraft

◈ The 165-ton Mountbatten-class hovercraft had a successful launching at the Isle of Wight in the early part of February. The first sea trials were made in heavy winds and six-foot waves. The sight of the huge craft—130 feet long and nearly 50 feet high—speeding across choppy seas at some 60 knots gave viewers a thrill. In August it is scheduled to start on regular service across the English Channel between Dover and Boulogne. The craft can carry 254 passengers and 30 cars.

Hippies in Church

◈ Many clergymen have catered to the hippies and their conga drums. At Glide Methodist Memorial Church in downtown San Francisco, hippies beat their conga drums and shouted four-letter obscenities during the Sunday worship service. They were protesting what they called the "hypocrisy of the church." They said they want all churches open 24 hours a day for meditation, music, dancing and eating. However, when the minister was asked for comment regarding what went on in his church, he merely stated: "The sermon is my thing. Today's harassment is their thing."

$1,000 to Wed

◈ Every Greek workingwoman who marries after April 1 will receive a $1,000 dowry from the Greek government. It is hoped that this will stimulate marriages and a population explosion in Greece, where the population has been decreasing steadily. One reason for the decrease is believed to be the financial status of the male. Many men simply cannot afford to get married, unless the woman has an attractive dowry. This has resulted in a high number of illegitimate births. Illegal abortionists thrive and there is a high rate of infanticide. In an effort to reverse the present trend, the Greek government is offering the attractive $1,000 dowry. Included in the offer are vacations for workingmen and workingwomen, free baby-sitters and free tickets to museums and theaters.

Earthquakes and Disease

◈ True to Bible prophecy, the earth is experiencing a rash of earthquakes and pestilence. (Luke 21:11) A powerful earthquake ripped across the Aegean Sea early February 20. A fishermen's islet of 179 people was badly hit. A rescue team reported that all of the 175 houses on the islet were destroyed. Nineteen people were killed and eighteen were injured. The quake registered 7.1 on the 10-degree Richter scale.

In Karachi, Pakistan, five hundred people died of smallpox in the space of four months. The disease reached epidemic proportions, with more than 100,000 people affected.

Teen-Age Killers

◈ A published United Press International dispatch stated

that investigators were looking into reports that teen-age gangs were hiring youths as young as 13 years old to commit murder in the Chicago area. State's Attorney John Stamos said that six gang killings were being investigated. More than one of the suspects in the slaying has said he was paid to murder. "Boys 13, 14 and 15 years old are involved," Stamos said. "One was paid $6 and a sandwich to murder a man—a 13-year-old in this case. One was paid $61. The boys were paid to commit murder." It appeared that older gang leaders had adopted the policy of assigning killings to junior members because their chances of severe punishment if caught were less. That a man's life is rated as worth no more than $6 and a sandwich in this era of lawlessness is a frightful indictment of the times in which we live.

"Not a Disease"

◈ Dr. R. E. Reinert, chief of staff of the Veteran's Administration Hospital in Topeka, Kansas, said alcoholism should be viewed as "a habit, not a disease." Dr. Reinert believes alcoholism and cigarette smoking have many similarities. For those who want to stop, the same all-or-nothing-at-all treatment must prevail for both smoker and compulsive drinker. "Cutting down is no good. Abstinence is required," Reinert stressed.

70,000 Abortions

◈ A published Associated Press report from Prague, dated February 17, stated that during the first nine months of 1967 more than 70,000 women in Czechoslovakia requested abortions.

"Unsafest Nation"

◈ "The richest nation in the world is rapidly decaying into the unsafest nation at home," said J. Shane Creamer, chairman of the Pennsylvania Crime Commission, in February. The national crime rate has doubled in the last 25 years. A recent Federal Bureau of Investigation report said that crime is going up nearly nine times as fast as population growth. Creamer stated that the nation needed a "realistic" formula to prevent crime. This, he said, would be "swift detection, immediate apprehension and prompt prosecution and definite and certain punishment." As things are now, he declared, the nation is locked "on a collision course with disaster." According to the latest Gallup Poll, crime and lawlessness are viewed by the public as the top domestic problem facing the nation for the first time since the beginning of scientific polling in the mid-thirties. Crime and lawlessness were mentioned nearly twice as often as any other local problem.

How Much Is $186 Billion?

◈ According to President Johnson, America's fiscal 1969 budget is $186,000,000,000. This budget he described as not only "tight," but "austere," the least possible amount the government can get by on. How much is an austere $186 billion? A one-foot-high stack of fresh dollar bills would be worth $2,796; a mile-high stack would be worth $14,762,880, in $1 bills; the budget, $186 billion, would make a stack almost 13,000 miles high, or nearly one-twentieth of the distance to the moon! If you were to spend $1,000 per second, it would take you nearly six years to spend the U.S. budget. Since the government spends the $186 billion in just a single year, it spends the money at the rate of nearly $6,000 per second.

Boycott of Olympics

◈ A boycott of this year's Olympic Games in Mexico City was approved on February 26 by the executive commission of the 32-nation Supreme Council for sports in Africa. They are protesting South Africa's readmission to the Olympics. The decision threatened to disrupt the Olympics, to be held in October. The Soviet Union also threatened to join the boycott. Avery Brundage, president of the International Olympic Committee, said the Olympics would take place no matter how many nations withdraw their teams. When hearing of the African Council vote, Brundage remarked: "We're not involved in politics."

Teeth Grinders

◈ More than one in 20 adults and three in 20 children grind their teeth during sleep. Researchers state that night grinding wears down the teeth, loosens fillings or caps, and causes a loss of bone supporting the teeth. The studies show that grinders grind their teeth about a minute on an average for each hour of sleep. The commonly held notion that the phenomenon is a symptom of emotional disturbance has been discounted. Tests showed no psychiatric and psychological differences between grinders and nongrinders. The cause for night grinding is still being sought.

Low Birthrate

◈ There were 3.5 million babies born in the United States last year, a drop of 19 percent from 1961, when births reached a peak of 4.3 million. It is believed that in the near future further drops may be expected in both the number of babies born and the rate at which they are born. A drastic change in the child-bearing patterns of the modern American woman is being blamed for the drop. Today's woman has her babies earlier in marriage and also stops having children later in life. Instead of four, five or six children, there are two or

three children to each American family, statistically speaking.

Too Many Pills

◈ Both doctors and pill manufacturers are under fire today because of the greatly increased use of prescription pills—pills to combat obesity, anti-pregnancy pills and so on. Often, it is charged, the pills are prescribed without even the most superficial examination of the patients. And, while the peddling of pills is most lucrative to doctors and drug companies, there are grave dangers for the users of the pills. For example, it is claimed that use of some anti-pregnancy pills may produce hazardous blood clots and even strokes. Some obesity pills, it is charged, contain chemicals that are habit-forming and, in some circumstances, positively poisonous. Vast supplies of one diet pill were seized in Texas by government agents recently on the ground that the users were experiencing sleeplessness, nervousness and symptoms of heart failure, according to a UPI dispatch.

Disturbing Signs

◈ According to *Nature* magazine of last November, a British member of parliament criticized his government for failure to make thorough investigation of the expected path of the asteroid Icarus, which is expected to pass close to our planet in June of this year—within four million miles, that is. The fear is expressed that there could be errors in the computations of the astronomers, and that a collision could be disastrous to the earth. The Bible, at Luke 21:25, 26, foretold accurately that men would become "faint out of fear and expectation of the things coming upon the inhabited earth."

Unsafe for President

◈ President Johnson reportedly will not ride through the streets to the Democratic National Convention next summer, as United States presidents have safely done through most of the nation's history. America is just not a safe place anymore. Instead, a helicopter will land the president on the roof of the convention hall, and, to confuse possible snipers, five helicopters will be used, with the one carrying the president indistinguishable from the others. *The Oregonian*, February 14, stated that "when the president of the United States has to be sneaked into a city to participate in a democratic process, and when a posse of citizens must be organized to try to keep the peace, the country is in a sad situation."

DO YOU VALUE TRUTH HIGHLY?

Are you looking for truth? "God's word IS truth!" Why, then, is there so much confusion in religious thinking? Can so many contradictory religions provide any basis at all for world unity? Can such conflicting religious concepts be ecumenically resolved? The Bible itself says No! Only the truth can set men free. (John 8:32) If you value that truth you can find it yourself in your own copy of the Bible. Read it with *The Watchtower*. It will be a new and rewarding experience.

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Awake!

The CATHOLIC CHURCH in the MODERN WORLD

APRIL 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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POPE PAUL VI SEES CHURCH IN CRISIS

TOWARD the end of 1966, Pope Paul VI said to a group of priests: "It is known to everyone how a flood of doubt, uneasiness and unrest has poured into the hearts of many priests, often giving rise to a most varied, complex and disorderly set of problems."—*La Nazione,* Italy, September 10, 1966.

How serious did the pope regard these problems? He stated: "We must arrive at a speedy answer both in the dogmatic as in the disciplinary domain, if we are to avoid . . . the dissolution of the organic structure of the Church."—*Schweizerische Kirchenzeitung,* Switzerland, October 6, 1966.

More than a year later, in January 1968, the 200 bishops of the United States issued a 25,000-word pastoral letter. In it they noted the pope's concern for those who have abandoned the priesthood, stating: "He saw in their leaving not only individual disasters . . . but a catastrophe for the Church at large."

Of this pastoral letter, the New York *Times* of January 11, 1968, commented: "The Roman Catholic Bishops of the United States voiced deep concern yesterday over what they called destructive and hostile attitudes within the church. . . . the bishops said that in the last five years the church had undergone some of the most rapid and profound changes in its history."

The five years mentioned refer to the period that began with the convening of the Second Vatican Council. That ecumenical council was held from 1962 to 1965. Its purpose was expressed by former Pope John XXIII, who summoned the meeting, when he said: "We intend to let in a little fresh air." (*Maclean's,* Canada, August 20, 1966) This indicated his intent to bring the church more into harmony with the requirements of the modern world.

However, some church officials contend that much of the difficulty Pope Paul VI spoke of has come upon the church as a result of that Council. As Cardinal Suenens of Belgium said: "John XXIII wanted the Council to be a Springtime of the church. Well, the Council has brought us this Springtime . . . but a Springtime of March, where we are still exposed to night frost, swirlings and gales." (*Vers L'Avenir,* Belgium, October 5, 1967) Yet, oth-

ers note that these explosive forces had been building up for many years.

Concerning all this ferment, a theologian of Vatican Council II declared: "I have long resisted use of the word 'crisis' to describe this age of our church. I resist no longer. I know no other name for our present state."—*Newsweek,* March 6, 1967.

To many people, the somber words of Pope Paul VI and other leading Catholic theologians come as a shock. As a result, a growing number of persons now want to know: Just what is going on in the Catholic church today? What would cause the pope to feel that the church faces disintegration? Why did he refer to priests' leaving the church as a "catastrophe"? Just how extensive is this crisis the church faces today? Why has it come about? And what does the future hold for the church?

Sincere Catholics want to know the answers to such questions because they are very directly affected. But non-Catholics also need to know. Why? Because what happens to the largest religious organization in Christendom will have a profound effect on other religions. Indeed, it will affect the entire modern world.

The purpose of this issue of *Awake!* is to analyze the situation in the Catholic church today. Such an analysis is not made in a spirit of ridicule or malice, but out of concern for those who want to know what it all means. As the Catholic writer Daniel Callahan said in his book *The New Church:* "The only way in which one can ensure that his own faith in the church is not just the acceptance of an ideological identity masquerading as a genuine relationship with God . . . is . . . by asking himself hard questions about that faith." (*Daily Star,* Canada, April 1, 1967) In so doing, a person faces the facts squarely so he can determine the truth. And it is the truth that counts with God.

Since so many of the problems have originated within the church itself, it would be good to know what Catholic clergymen themselves are saying and doing about them. This will help us focus attention on some of the key issues involved.

Catholic Clergymen Speak Out

SINCE the Second Vatican Council there have been two distinct trends that have come face to face in the church. In nearly every country where there is a sizable Catholic population, a basic division of conservative and progressive clergy exists.

The "progressives" are made up mainly of younger Catholic clergymen. They are often outspoken in their desire for reforms that would bring the church more into line with the modern world. It is not that this type of clergyman is new in the church. But rarely before have there been so many who were

so determined and outspoken. True, Vatican Council II did authorize some reforms. But this "progressive" element generally feels they were not enough and that even the reforms approved are not always carried out fully.

The "conservatives" are made up mostly of older clergymen. In their hands the authority and power of the church largely rests. These feel that the church does not need drastic reform. They say it should largely stay the way it has always been.

Speaking Out on Church Structure

One major area of disagreement has to do with the structure of the church; that is, the rule of bishops, cardinals and popes.

The sentiment for change in church rule was strongly expressed by one American priest. The *Citizen* (Canada) on April 15, 1967, reported: "A Roman Catholic priest-author has called for a dramatic break in church tradition by permitting laymen to elect popes and bishops. Rev. Joseph O'Donoghue of Washington has proposed that popes be elected to a single 10-year term and bishops to single eight-year terms."

While different views on church structure are more often expressed by individual priests, they are also expressed on a national level. An example of this is in the Netherlands. Of the situation there, the New York *Times* of August 20, 1967, said:

> "AMSTERDAM—Strained relations between Dutch Roman Catholics and the Vatican show few signs of easing in the near future, according to most Catholic observers here. . . .
>
> "At the root, they say, are fundamental conflicts over how new doctrine should develop and how the church should be governed. . . .
>
> "There is also a general belief among Dutch Catholics that doctrine need not develop along the same lines everywhere."

This tendency toward separateness by the Dutch church was shown when it produced and printed a new Catechism. The Chicago *Daily News* of December 4, 1967, related: "Holland's Benard Cardinal Alfrink gave his imprimatur to the new catechism, and 400,000 copies were printed. Then Rome said it found 58 heresies in it." While the Vatican's views toward this catechism have since modified somewhat, the hierarchy in Rome is clearly not pleased with it. For example, the new catechism says that no clear teaching is possible on "hell-fire," and that "each of us must draw his own conclusions here." This conflicts directly with official church teaching on the subject.

In Argentina, the news magazine *Analisis* of May 22, 1965, said: "The most spectacular manifestation of this crisis occurred in Córdoba in 1964 and in Mendoza in 1965, where several priests rose up against the authority of their archbishops with the backing of lay groups." In the Mendoza case twenty-seven priests, about half the clergy of the archdiocese, resigned in rebellion against their bishop. They were protesting an appointment that had been made for the bishop's assistant. The Argentine paper *La Razon* of March 1, 1966, declared:

> "The Mendoza group represented at that time the most select clergy of the province. . . .
>
> "What is happening to the bishops? Their thinking, their age, their formation and way of life separate them from the world and more immediately from their priests and faithful. . . .
>
> "A priestly confrontation (as in the Mendoza case) can't be taken as a simple phenomenon . . . It is necessary to give warning of it as a sign of the crisis that is lived by the whole Church."

The spirit of wanting a voice in appointments of church authorities was also noticed after the death of Cardinal Spellman of New York. More than 500 priests petitioned Pope Paul to give them a role in selecting Spellman's successor.

Speaking Out on Birth Control

Another key issue that has caused grave difficulties is birth control. The Catholic church prohibits the use of contraceptives as a means of birth control. Any Catholic who uses an artificial birth-control device is regarded as living in mortal sin and cannot take the sacraments.

Catholic priests, nuns, students strike against Catholic University of America over firing of liberal theologian Curran (inset)

The protest against this ban is very strong. From practically every corner of the earth Catholic clergymen are speaking out against it. From Canada, for example, come the following reports:

"Toronto's foremost Roman Catholic theologian says that a liberalizing in his church's attitudes is inevitable not only in regard to birth control but to divorce and mixed marriages as well.

"Rev. Gregory Baum, director of the Centre for Ecumenical Studies, St. Michael's College . . . said that Pope Pius XI probably was pushed into writing . . . his 1930 encyclical against birth control by 'Belgian theologians.'

" 'It is my personal conviction,' said Baum, 'that Pope Pius XI made a mistake.' " —*Daily Star*, Toronto, May 6, 1967.

The Canadian priest, Paul Doucet, said:

"At one time priests and laymen felt obliged to defend the institution, but no more. I am a priest, but I am also a man, and I refuse to alter my conclusions to suit an institution. I don't agree with the official stand on birth control and I say so."—*Sunday Sun, Weekend* magazine section, Vancouver, June 24, 1967.

In 1967, C. E. Curran, a priest and theology professor at Catholic University in the United States, was dismissed for his liberal views on various subjects, particularly on birth control. He had said: "I am a moral theologian. . . . Questions and doubts race through my mind about the church's teaching on birth control." (*The National Observer*, May 1, 1967) But after he was dismissed, both the students and faculty, 7,200 in all, walked out in protest. The school's board of trustees included all the United States cardinals, twenty-two archbishops and six other bishops. Yet the strikers were Catholic students, priests and nuns! After the university had been closed for three days, Curran was reinstated. Church authorities bowed to the demands of the students, priests and nuns.

In Germany, as elsewhere, clergymen are speaking out over the birth-control issue. The magazine *Der Spiegel* of July 18, 1966, said:

"For the first time on Catholic Day—it was the 81st—was there a public dispute between two bishops. The archbishop of Bamberg, Schneider, took exception to the position of suffragen Bishop Reuss of Mainz who defended the use of the Anti-Baby-Pill. In vain did archbishop Schneider appeal to the statement of Pope Paul VI on the subject. Pill-advocate Reuss stood by his opinion. . . .

"On the whole the opinions of every other problem were divided. The divisiveness—till now a Protestant characteristic—spread also among Catholic-Day Catholics. Commented the Ruhr and Military Bishop Franz Hengsbach: 'A severe time has come over the Church.'"

In the United States, James Kavanaugh, before he left the priesthood, wrote the book *A Modern Priest Looks at His Outdated Church*. In it he said of his church's policy on birth control:

"I am a poor man's Moses, who has seen the foreign law [on birth control] that oppresses my people and can only scream: 'Let my people go!' . . .

"The poor are made to play a vicious game when we bar them from the sacraments if they practice birth control. . . . Their children stumble over their parents in the pews to approach the altar and share the food of Christ. The parents stay behind and . . . sit there in shame, separated by a Pharisaic line. . . .

"One day, history will record the madness of my Church and amend the rules made by monks and celibates."

Speaking Out on Celibacy

Another church teaching strongly criticized by many Catholic clergymen is priestly celibacy. According to church rule, even if a priest has church approval to marry, he can no longer be a priest. If he marries without church approval he can be excommunicated.

In many polls taken of priests, almost always a majority favored the church's setting aside the mandatory celibacy requirement. But in 1967 Pope Paul VI issued an encyclical reaffirming the church's position on celibacy. He called it a "brilliant jewel." Yet, soon afterward, the prominent Catholic theologian Hans Kueng of Germany declared: "There will undoubtedly be no rest on this point in the Catholic Church until celibacy is restored again to the free decision of the individual as originally." What did he mean by that? A church paper in Switzerland notes:

"Kueng reminds us that Peter and the apostles were married and yet remained in the complete discipleship of Jesus which remained as an example for the congregation overseers through many centuries." —*Schweizerische Kirchenzeitung*, 1967, No. 31.

Leading Catholic theologians in the United States also have openly criticized the hierarchy on this matter. *Time*, September 15, 1967, reported:

"'Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist.'

"So declared Pope Paul VI last March in *Populorum Progressio*, his encyclical on economic and social justice. Does this inalienable right exist for Roman Catholic priests? Last week the Rev. John A. O'Brien, professor of theology at the University of Notre Dame, used the encyclical's noble words to challenge the Pope's recent decision upholding mandatory celibacy for priests. Addressing almost 200 fellow clerics gathered at Notre Dame, O'Brien said: 'For years, countless thousands of priests have felt that they were being deprived of an inalienable, God-given right.'"

However, typical of the reaction of high church officials on this matter was that reported by the New York *Times* of November 17, 1967:

"In a sharply worded statement on clerical celibacy, the National Conference of Catholic Bishops held out no hope for a lifting of the restriction in the Western church."

Speaking Out on Other Matters

As discussed above, three major areas where Catholic clergymen are speaking out are in regard to church rule, birth control, and celibacy. But in many other areas of doctrine and practice they are also speaking out.

For example, there is the matter of punishment for not attending Mass. The Catholic *Manual of Christian Doctrine* asks in regard to hellfire: "Who go to hell?" It answers: "All those who die in

the state of mortal sin, even if they be guilty of one such sin." This textbook states that one such mortal sin is "failure to . . . hear Mass on Sundays and holydays of obligation." Thus, the Catholic that does not attend Mass is consigned to hellfire. But the Catholic magazine *Commonweal* of December 29, 1967, notes: "The childhood of the human race has passed. The Church is a mother, but would even a stepmother impose such punishments?"

Then there is opposition to the system of confession now in use. For instance, a parish priest in Chile complained about the routine questions asked in the confession box. He said it drove people away from the church, declaring: "In three years I will have confessed only 50 men [out of a Catholic town of 15,000!]." Then he added: "How much useless baggage we find in the Holy Mass, in the Baptism and in almost all the sacraments."—*Mensaje*, Chile, June 1967.

In fact, almost every major practice and teaching of the church is coming under fire. And from Catholic clergymen within the church! All of this is having its effect on great segments of the Catholic clergy.

HOW THE CRISIS IS AFFECTING THE CHURCH

THE turmoil in the church is having a profound effect on a growing number of priests, nuns and seminary students.

Commenting on this fact, Canada's *Daily Star* of September 16, 1967, said: "The average priest finds himself giving answers which do not square with those given by many of the new theologians." *Mensaje* magazine of Chile, June 1967, similarly stated: "There exists a spirit of insecurity. . . . the priests are often asked (or ask each other): 'Is it still necessary to believe in this or that?' . . . But behind the joking tone many times is hidden that insecurity touching the fundamental context of our faith."

This insecurity is causing deep changes in the outlook of many who had undertaken a religious life.

Priesthood in Crisis

In Belgium, a Catholic source, the *International Catholic Information* of May 1, 1967, contained a summary of how the priesthood is being affected throughout the world. It said the following:

> "For the first time, all the European countries are hit by a crisis in the [priestly] vocation. . . .
>
> "[When the pope said in a speech:] 'It is not just simply an urgent problem, but a very serious problem inside the Church' . . . everyone was on the alert; . . . Never had he spoken about a crisis in the calling of priests and, in any case, never with so much insistence. . . .

"We will record, for the whole world, a decrease in the number of priests and other religious orders . . .

"The astonishment was great. One was already aware of the crisis which has existed for quite a while in France, Italy and Belgium. One was amazed to learn that Holland, where the number of priests is really legendary, is experiencing recently and for the first time an appreciable decrease in the number of novices and of those consecrated as priests.

"Until now, Ireland and Spain were in a position of protecting themselves against this crisis, because of their traditional Catholic characters. Since last year 50% of those registered in the important Irish seminaries deserted before the consecration.

"In Spain, during this same period, a decrease was registered in the number of enrollments [in seminaries] and an increase in the number deserting during the study period. Regardless of what the situation is like on the other continents—and it does not seem to be particularly brilliant—these facts have to be considered seriously if only for the simple reason that Western Europe/supplies about 65% of the priests for the whole world. . . .

"The term 'crisis' should therefore be taken in the most literal sense of the word."

From sources all over the world, the above information is verified. For instance, Catholic theologian Kueng of Germany said:

"1. The church is losing in recent years an alarmingly increasing number of very often highly qualified candidates for the priesthood, which are needed more than ever today.

"2. The number of those subsequently leaving the priesthood, or ecclesiastical ministers who have fallen into inescapable difficulties, runs into the tens of thousands." —*Schweizerische Kirchenzeitung*, Switzerland, 1967, No. 31.

Confirming this, *Time* of February 18, 1966, reported:

"Around the world about 60,000 priests have left the ministry, and many of them have married. Rome's Congregation for the Doctrine of the Faith, formerly the Holy Office, has on file at least 10,000 applications for priests asking to be released from their vows."

From Canada, *La Presse* of February 3, 1967, says: "Some fifty priests have left the priesthood in Montreal in the past one or two years, according to the Jesuit Gérard Hébert."

In Latin America the magazine *Confirmado* (Argentina) of June 25, 1965, declared:

"The number of losses due to death or abandoning exceeds the entrance of new priests in the whole world. Even the cardinals less fond of Paul VI repeat as if it was an article of faith the words pronounced by the Pontiff a short time after his coronation: 'There hasn't been an age . . . so strange and contrary to the priesthood and its religious mission as the present.' . . .

"In Latin America . . . the Roman prelates estimate that the clergy suffer a deficit of thirty thousand priests. . . .

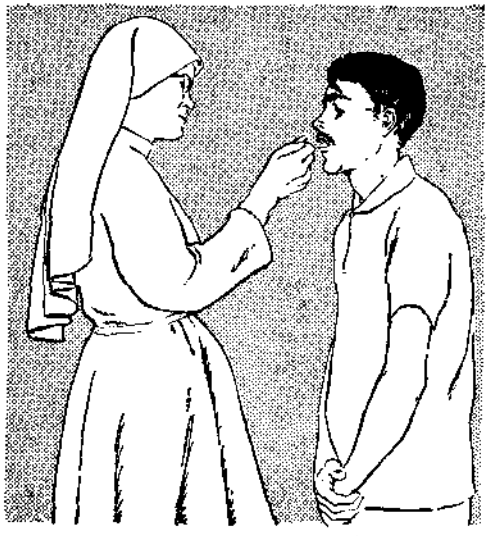
"In Argentina, according to some bishops the problem has acquired a nature that they define as frightening."

In Colombia, *El Tiempo* of June 26, 1967, recorded an interview with Cardinal Concha Córdoba. He was asked: "Are there sufficient priests in the country?" He answered: "No. There ought to be one for every thousand persons and in my case, that is to say in Bogotá, we have only 180 to 200 priests for a population of two million inhabitants. The deficit is 1,800 priests in Bogotá." Further, *El Espectador* of Colombia said in an editorial on October 9, 1967: "It is calculated that an enormous 20 percent of Catholic priests will in the near future abandon their life as priests."

In Peru, *La Prensa* of November 30, 1966, said: "Close to five thousand priests are needed in Peru right now. There are only 1,630 between diocesans and regulars, of which 796 are Peruvians and 834 are foreigners." In Chile the archbishop of Antofagasta admitted: "We have a grave crisis of Chilean clergy, and for the

lack of callings we want our own Catholic laymen to be the ones to become deacons and to almost act as priests." (*Vea* magazine, August 31, 1967)

And in Brazil, *O Globo* of September 1, 1967, reported: "Due to the shortage of priests, Sisters of Charity belonging to seven different religious orders in the Fortaleza diocese have been given 'special powers' to administer holy communion."



Due to priest shortage in Brazil, nuns administer communion

In a radio talk entitled "Are There Elements of Crisis in the Netherlands Catholic Church?" Catholic professor of theology Dr. E. Schillebeeckx said:

> "That the 'crisis' concentrates itself among the clergy becomes clear, when one keeps in mind that the percentage of defecting priests . . . has been rising in the past few years. . . . They have become weary proclaiming truths over which doubts have arisen in their entire psychology."—*Het Newsblad van het Zuiden*, the Netherlands, March 19, 1966.

And in the same country, Bishop J. Bluyssen wrote the following to the priests of his diocese:

> "The decline of the available number of priests is beginning to make itself felt. We all shall have to really adapt ourselves to the less agreeable consequences of the evermore declining number of priests."—*De Stem*, July 1, 1967.

He wrote that a parish with less than 3,000 Catholics could no longer count on the help of a priest. And a parish with less than 5,000 would have not more than one priest.

Thus, from most countries where reports are available, the story emerges much the same. The number leaving the priesthood is increasing.

Seminary Students Decreasing

At the same time, the number entering and graduating from seminaries is decreasing! As *Newsweek* of April 25, 1966, observed: "Even more disquieting to many Catholics is the serious slump in seminary applications and the rising rate of attrition among seminarians."

Typical of what is happening is the experience of the church in the Netherlands. In a report by the Catholic Social-Church Institute in June 1967 the following information was released:

Study Year	Seminary Students
1961-62	1,674
1964-65	1,476
1965-66	1,241
1966-67	963

This decrease of 711 seminary students in just five years is a drop of 42 percent! It reflects two factors: fewer entering the seminaries, and more dropping out before the course is completed. This is verified by the following figures published by *De Gelderlander*, September 8, 1967:

Year	Priests Installed Into Office
1959	373
1965	276
1966	226

In just seven years, about 40 percent fewer priests were installed into office! This reflects the fewer entering and graduating from seminaries. And yet, in this same

country, the Netherlands, the number who left the priesthood doubled from 1965 to 1966!

The trend is world wide. *La Prensa* of Peru (November 30, 1966) reported: "It was revealed that during the last few years the number of students preparing to follow the steps of the divine apostolate has notably gone down." In Argentina, *Confirmado* of June 25, 1965, reported a 46-percent drop in seminary students from 1955 to 1965.

And what of Spain? The German paper *Sueddeutsche Zeitung* of October 18, 1967, carried the headline: "SPAIN'S SEMINARIES FOR PRIESTS LOSE MORE THAN 1,100 STUDENTS DURING THE YEAR 1967." The article showed that an amazing number who were already in Spain's seminaries left before finishing. In 1963 there was a grand total of 7,623 students in all of Spain's seminaries. But in 1966 there were only 3,770 attending! And for the most recent year available, the article said, as noted in the headline: "The number of those leaving before completion of their studies during the 1967 school year ran up to 1,100." It also gave the following figures for Spain:

Year	Students Entering Seminaries
1963	4,796
1965	500

In France, *Le Monde et la Vie,* a Catholic periodical, noted, in November 1965, the following concerning new ordinations:

> "Out of 10,000 young Frenchmen, from 25 to 29 years of age:
> —in 1900, there were 52 ordinations
> —in 1945, there were 50 ordinations
> —in 1960, there were 21 ordinations."

Shortage of Nuns

The same situation exists in the various orders for nuns. Thousands are leaving. In the United States alone, it was reported that 3,600 left in one year recently. Note, too, the information given by Bishop W. E. McManus, superintendent of Chicago Catholic schools. This was reported in the Chicago *Daily News* of November 29, 1967:

> "'There has been a very critical drop in the number of young ladies going into the orders,' says Bishop McManus. . . . Nearly every Catholic school authority agrees that fewer girls apply to religious orders . . . One major teaching order reports that acceptances have dropped 40 per cent in 5 years . . . Two years ago 272 girls graduating from Chicago high schools planned to become nuns. Last June it was 175."

In Canada the same situation exists. The *Globe Magazine* there stated: "Between 1955 and 1960, 3,000 girls entered one or another of Canada's 197 orders; between 1960 and 1965, the number dropped by half." This source also said:

> "The crisis—and it *is* a crisis—is not a dispute over dresses, briefer veils and fewer rules. Far deeper and more decisive are the conflicts over whether a nun's life as currently defined is really a valid role for a Christian.
>
> "Not only do some feel it is anachronistic, but large numbers privately talk of it as often harmful and dehumanizing to any healthy person who chooses it."

Thus, throughout the Catholic world three general trends are in evidence: (1) More priests and nuns are leaving; (2) more seminary students are dropping out before finishing their course, and (3) fewer students are entering the seminaries and other orders. In short, more and more persons are unwilling to take up a religious life within the Catholic church.

But why? Is it all due to the changes since the ecumenical council? No. The reasons go deeper. Especially is this true when the young people are considered. The reasons have much to do with the very foundation of the church, its doctrines and practices.

Catholics Disturbed

BY CLERGY PRACTICES

MANY sincere Catholics have been deeply disturbed by practices that have the approval of the clergy.

Some of these are changes approved by the ecumenical council. But others are practices that date before the council.

Eating Meat on Friday

One practice that has been altered has to do with meatless Fridays. For as long as most Catholics can remember, it was a sin to eat meat on Friday.

However, Vatican Council II allowed changes in this practice. Hence, the American hierarchy, with Vatican approval, did away with the rule of abstaining from eating meat on Friday.

Because of this change, one Catholic exclaimed: "All these years I thought it was a sin to eat meat. Now I suddenly find out it isn't a sin. That's hard to understand." And a national magazine in the United States displayed a cartoon of Satan in hellfire being asked by one of his demons: "What do we do with all the guys who ate meat on Friday?"—*Newsweek*, March 20, 1967.

Other Catholics, turning to their Bibles, find no commandment to abstain from eating meat on any day. In fact, they read at Colossians 2:16: "Let no man judge you in eating and drinking." They are disturbed when they find that the apostle Paul said: "In later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, . . . commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth."—1 Tim. 4: 1-3.

Changes in the Mass

The ecumenical council also authorized changes in the Mass. One change was that it could be said in the common language of the country. Yet this has often proved a disappointment. A Catholic writer in Belgium asked: "Can you make anything out of it?" He answered by quoting what another exasperated Catholic told him: "The more you try to simplify it, the more it seems to become complicated!" (*L'Appel des Cloches*, October 13, 1967) Another report from a Catholic newspaper there said:

> "In times past we heard read to us an epistle in Latin. We thought it quite normal to understand nothing. It was like that, we were used to it, we didn't find it strange at all.
>
> "Now they read to us from St. Paul and many other passages of the Bible in French. Now we expected to understand. Alas, very often we don't understand any more than when it was in Latin. That is what is so disappointing! . . .
>
> "Everything is done as if the Church wishes to maintain an impression of 'mystery.'"—*Echo de St. Albert*, October 15, 1967.

Another authorized change has to do with the way the Mass is conducted. A modernization of it has been approved. One such "modern" Mass was held in Rome, Italy. It drew this comment from *La Presse* of Quebec on March 7, 1966:

> "Dozens and dozens of frenzied fans, police cordons, three new wave orchestras, seminary students and priests in the hall [were at] the first concert of holy music

interpreted last week in Rome in the purest ye-ye style . . .

"Screams, contortions, electric guitars with jerky rhythm, charged the atmosphere with collective hysteria, the spectators stamping while listening to the Creed, the Gloria or the Introit interpreted by musicians with Beatle haircuts."

Of this Mass in Rome a Belgian newspaper said:

"Keep in mind that the enterprise was conducted by the Dominican fathers and other clergy and that they had obtained permission for what they call 'the screaming mass,' so called because of the way in which it was sung."—*Le Soir*, May 16, 1966.

In other Catholic countries, the same type of Mass is being conducted. In Brazil, *O Globo* of December 14, 1964, reported: "A popularized ritual song was sung during the celebration of Mass . . . Songs in bossa-nova, samba, waltz and march time accompanied the religious service."

Also in Brazil, *Fatos e Fotos*, a magazine, said on July 23, 1966, concerning a Mass held in Ipanema:

"When the Brazilian Beatles passed through the vestry and began to play, there was no rope strong enough to hold back the 3,000 juveniles that filled Our Lady of Peace Church . . .

"The Beatles were to sing *yé-yé*, interspersed with texts from Popes John XXIII, Paul VI and John Kennedy. . . .

"The young people danced on the altars. Two nuns who were in the choir, left weeping."

How have many sincere Catholics reacted to all this? One woman in Peru, a lifelong Catholic, expressed the feelings of many when she said, as quoted in *La Prensa* of October 5, 1967:

"This is the finish. By God, what times we are living in. . . .

"And as a limit of badness [there is] the church. . . . No longer can one go to Mass and pray tranquilly. One of these modern, young priests appears and he spends all the time from the pulpit saying: 'Stand up, sit down, kneel down, stand up . . .' Can anyone tell me where we are going to stop?"

The Bible Itself

Catholics who have had respect for the Bible are deeply disturbed by the attitude of many priests toward it, especially in modern times. *Newsweek* of August 22, 1966, reported:

"When Pope Paul VI summoned a dozen Roman Catholic theologians and scientists to the Vatican last month and asked them to summarize contemporary concepts of original sin, the conclusions he received must have came as a distinct shock. For the Pope was obviously unaware of how readily church scholars accept evolution—and reject the Genesis tale of Eden with its drama of Adam and Eve's rebellion against God. . . .

"After three days of discussion the panel of scholars wrote a report in which they unanimously agreed that: 'Adam and Eve' is a literary device used by the Hebrew editor of the Book of Genesis to symbolize the first human being or beings. Man became man when he emerged from a previous form of [animal] and developed reason and conscience. . . .

"Yet, as Canadian Jesuit Biblicist Father David Stanley points out, . . . 'If you accept evolution, Adam . . . was only a primate. The myth of a fall doesn't fit at all.'"

Do other official Catholic sources agree with this? Yes. The *New Catholic Encyclopedia*, sponsored by the bishops of the United States, argues that the Genesis account of creation is not to be accepted as fact.

The new Dutch catechism also agrees. As the Toronto *Daily Star* noted on October 14, 1967: "The first 11 chapters of Genesis are seen by the Dutch catechism . . . as largely poetry and legend rather than strict history." The catechism says on pages 12 and 13:

"The further that man peers into the past the more primitive the human form becomes. . . . Life that surges through me comes from the animal. . . . Better and better we see the glorious spectacle: the spinal cord slowly erecting itself, the cranium which fills itself with greater volume. The animal which erects itself to a human."

However, many Catholics have been

greatly disturbed to find that the Bible definitely does not teach evolution. In the Catholic Douay Version of the Bible, Psalm 99:3 (100:3 in others) reads: "Know ye that the Lord he is God: he made us, and not we ourselves."

Catholics who believe that Jesus spoke the truth cannot help but be disturbed at the church's approval of evolution. Why? Because Jesus himself clearly expressed his belief in the Genesis account of creation. He did not regard it as a myth or a symbol.—Matt. 19:4-6.

Catholic clergymen have downgraded the Bible in many other ways too. For example, notice what *Het Noorden,* a Dutch publication, said on October 1, 1966, when quoting army Chaplain Groenendijk on Catholic Television in that country:

> "While at one school, for example, the story of the three young men in the fiery oven is told as a part of authentic history, at another school it is said: this did not actually happen."

In regard to many other Bible accounts this same source says: "One relates them as having actually happened and another will leave it hanging in midair and not fail to lay the accent on the symbolic meaning of it all."

Because the clergy downgrade the Bible more and more, some Catholic theologians now deny the virginity of Mary. Others believe Joseph was the natural father of Jesus. And leading Catholic theologian Schillebeeckx of the Netherlands questions the existence of angels.

Notice, too, how the *New Catholic Encyclopedia* downgrades the Bible. Following are just a few samples:

> "The Bible, as a literary work, has a tradition that includes myth." [10-184]
>
> Some of the miracles recorded in Holy Scriptures may be "fictional" and contain "literary exaggeration." [9-887]
>
> "The episode of Noe [Noah] and the Ark is not a piece of historical reporting but an imaginative literary creation." [2-509]
>
> "Any attempt to demonstrate the fact of Christ's Resurrection from the Gospel accounts of the good news must begin with the realization that these accounts are not biographies of Jesus and still less scientific history." [12-403]

This same tone is noted throughout this new Catholic encyclopedia. While such downgrading destroys the Bible in the minds of many Catholics, it deeply disturbs other Catholics who accept it as the Word of God. Indeed, it would have made Jesus, as well as Peter, Paul and the other apostles, indignant. Why? Because they all regarded the Bible as God's inspired Word. (John 17:17; 2 Pet. 1:20, 21; 2 Tim. 3:16, 17) As the apostle Paul wrote: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

Was Jesus lying? Was Peter lying? Was Paul lying? Indeed, does God's Word lie and deceive? "It is impossible for God to lie."—Heb. 6:18; see also Titus 1:2.

God is no liar. His Word does not contain lies and myths. Jesus was no liar. Peter and the other Bible writers were not liars. Under the inspiration of God's powerful spirit, they all spoke the truth and were guided to write it down in the Holy Scriptures.

But with so much watering down of the Bible by the clergy, is there any wonder that there is much confusion regarding Catholic doctrine and practice today, even among leading Catholic clergymen? How could it be otherwise when priests reject the clear, sound guidance of God and turn to the thoughts of men instead?

That many Catholics are disturbed by the attitude of their clergy toward the

Bible is noted in this comment from a Catholic newspaper in Luxembourg:

"The Bible should become a book for every house, the Book for every single Christian. In this regard we have sinned greatly. We have allowed our inheritance to lie around unused. Is it not a sad situation that a very great number of our Catholic families do not possess a complete Bible, and that the overwhelming majority of our Catholics, yes, our priests never have completed the reading of the Bible, not even the New Testament?"—*Luxembourger Wort*, January 16, 1965.

Christian Morality

There is something else that is very disturbing, yes, downright shocking to many Catholics. This has to do with the changes taking place regarding morality. More and more priests are saying that premarital sexual relations, and even homosexuality, are proper. In regard to homosexuality, a priest in the Netherlands, J. Gottschalk, wrote in *Elsevier's Weekblad* of August 20, 1966:

"Newer views teach us that the former supposed biblical condemnation of homosexuality does not apply to our society. . . . This means that homosexuals are Christians who are up to par; they also are entitled to receive the sacraments of the Church."

With such views pervading the clergy, it is not surprising to read the following press report:

"The Hague [Netherlands]—Two male homosexuals were secretly 'married' by a Roman Catholic priest in Rotterdam last week, . . .

"There is also a strong movement within the Roman Catholic priesthood to consider homosexual relationships in the same light as those between members of the opposite sex."—The New York *Post*, July 5, 1967.

Contrasting these views, Catholics find that God's Word plainly says: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom."—1 Cor. 6:9, 10; see also Romans 1:27-32.

The publication *Mass en. Roerbode* of the Netherlands commented on September 16, 1966, regarding how some Catholics view with concern the church's teaching that morals can be loosened. It quoted a schoolteacher as saying:

"When I think of the ease with which the new developments in morals, for example, concerning the rights of engaged couples, are being told to young people, and the conclusions with which these young folks come home, then I ask myself if the clergyman in question has given thought to the full import of the words and ideas communicated and the difficult position into which he has put the parents by his proclamations, the undermining of authority which they really have set upon."

But overlooking or condoning immorality within the church is not really new. In Catholic Latin America, country after country records a fantastic illegitimate birthrate. In El Salvador, as an example, an official Catholic weekly, *Orientación*, on September 24, 1967, called attention to these figures:

	Urban Population	Rural Population
Legitimate births	28.6%	38.5%
Illegitimate births	71.4%	61.5%

And what of the morality of many clergymen themselves? Carefully read the following report from Switzerland:

"These are the hard facts: of 400,000 Catholic priests, 40,000 live wholly or partly with a woman. That is not an assertion, it is the figure that came up for discussion in the [Ecumenical] Council itself. . . .

"A bishop thundered realistically in the Council: 'Why should we conceal the fact that our priests find themselves in difficulties?' . . .

"And a South American bishop declared frankly: 'In my bishopric there is only one single priest living in accordance with this church law [celibacy]!' "—*Schweizerische Allgemeine Volks-Zeitung*, November 1963.

An *Awake!* correspondent in El Salva-

dor interviewed a priest who confirmed this situation. This clergyman stated that if a priest is married in a civil ceremony, the church does not consider him married. He could leave his wife and family at any time and return to his church duties. The clergyman interviewed stated that when a priest has children by a woman outside a recognized church marriage, the bishop often advises him to care for his family in secret rather than leave the priesthood.

However, many Catholic clergymen recognize the very bad effects all such practices have on Catholics. Writing in the Belgian magazine *Special,* March 3, 1966, a priest said:

> "In Belgium the situation is not less deplorable as compared to France. On the contrary. It is reported that Paul VI wept when a Belgian priest described to him the mentality of the Belgian clergy. . . .
>
> "In a country parish a priest preached that the miracles of Christ were not miracles. In a study circle for priests, another denied the resurrection of Christ. Although present, the Dean made no comment. . . .
>
> "In their eyes, praying is a waste of time. . . .
>
> "Confronted with this abundance of heresies and incoherences, Christians do not know which way to turn."

This priest accurately describes the situation in many lands. Contradictory teaching floods the church. The priests themselves are often confused and bewildered. Practices that demoralize are approved by the clergy.

There are also other practices in some Catholic countries that shock Catholics in other lands.

What Catholicism INCLUDES

CATHOLICS in some countries have been shocked to find out what the clergy are approving in other lands. This is also true in regard to the mixing of pagan rites with Catholic ceremonies.

Argentina

For example, in Argentina the worship of the "Deceased Correa" has transformed a dry rock in San Juan province into the mecca of millions of persons.

The Deceased Correa is said to be María Antonia Correa, a woman of the last century. She is said to have had a baby by her lover. The lover abandoned her, but she followed him into the arid regions of La Rioja, carrying the baby. After a week she became lost and died. The story says that two herders found her corpse, but with the baby miraculously nursing from the rigid body. One of the herders asked for a miracle from the deceased and it was supposedly fulfilled. This gave rise to decades of belief in her miraculous pow-

ers. Yet, note what the Argentine magazine *Panorama* said in its issue of August 1966:

"There is no proof whatsoever that the anecdote is truthful, only the dramatic force of the legend is left. . . .

"During that time the simple mention of the deceased was prohibited in the religious schools; she was considered as a savage and pagan myth. . . . However, since the beginning of this century, the pilgrims started to flow in mass, . . . Many couples initiated their love life in the environs of the altar, consummating in that way a resurrection of very ancient—and pagan—fertility worship."

Near the place where this was supposed to have happened, a new church was built. It dominated the view of the area considered sacred. *Panorama* added:

"April 24 of 1966, 400,000 persons filed by on the highway, pilgriming from Caucete to the large rock. A night procession transferred to the brand-new church an image of the Virgin of Souls . . .

"While the bishop officiated mass . . . the multitude rendered worship to the deceased in the rock. . . .

"The parish priest of Caucete says . . . 'The Church is studying the case with caution. But we can't remain with our backs turned on the people. For that reason we put up the basilica, so that the devotees of the "little saint" could say mass for her and be in peace with their Catholic conscience. The worship has the tendency to become amalgamated with our orthodoxy.'"

Another rock that is similarly worshiped is called "The Lord of the Rock," and is located in the province of La Rioja. It resembles a human head. This influenced the primitive pagans to make the rock an object of their idolatries and sacrifices. Of this rock and its worship today the Argentine *Auto Club* magazine of August-September 1967 observed:

"The nameless popular worship was converted little by little to that of the Lord of the Rock, and since then went taking on characteristics of the Catholic religion . . . The rooted worship of the Lord of the Rock is an amalgamation of Indian idolatry and of elemental Catholicism."

Also in Argentina there is the worship of the sun on June 23 of each year. Of this, *Confirmado* of July 9, 1965, reports:

"Each June 23rd the world opens the door to old rites . . . that make yearly of the summer solstice an exuberant orgy of paganism. On that date, the sun reaches its maximum height: more than twenty centuries ago, the Romans venerated the Son of the Triumphant Sun . . . On the other hand, in the Christian collection of saints the 23rd of June belongs to Saint John, Rome's patron; inevitably, the pagan festivity survived, lent its ways to the Catholic celebration, became confused with it. . . .

"*Confirmado* questioned Monsignor Winsauer about the watchful patronage that some Catholic priests dispense in the pagan cult: 'It is simple. Saint John's day and the Nativity of Our Lord coincide with the two solstices. Formerly, these dates were motive of pagan celebrations. When they were Christianized it was difficult to uproot the old worship, and the Church preferred to absorb the pagan feasts into its own and not abolish them. That is the origin of the worship of the Sun.'"

Bolivia

In Catholic Bolivia, there are the famous Devil dances in the city of Oruro in

Devil dancers in Bolivia worship Satan

the Andes mountains. The tin miners there believe Satan is the god of the underground and controls their destiny. In these Devil dances the people try to placate this god of the underground. Satan is thus venerated.

The origin of these Devil dances goes back to the Inca Indians. However, its modern setting dates back to the late 1700's, when it was incorporated into the newly introduced religion of Catholicism.

Of the participants, *El Diario* of February 11, 1965, said:

> "It is interesting to note that these Satan worshipers are at the same time fervent Catholics who have mixed their faith and belief with this fear and superstition of the Devil."

Chile

In Chile, the publication *Estrella* of July 15, 1967, proclaimed in a headline: "Erotic and Vegetative Dances Are Held at La Tirana." It explained this festival's origin:

> "Its origin we must look for in the fertility and fecundity ceremonies of pagan cultures related to the circular dances around a pole, tree or staff. . . . Its origin is pre-Colombian, being found by the Spanish on their arrival."

This festival is held in honor of the Virgin Mary. A carnival atmosphere reigns. A writer for the Santiago daily, *Las Ultimas Noticias,* of July 22, 1967, described it in this way: "It sounds a bit like popular Christianity with deep Indian roots and much like paganism of the old ages." A reporter there stated:

> "Before our eyes hundreds of men pass dancing unrestrained, oblivious to all fatigue and pain, possessed of a mystic fever this rational age could never understand. Among them, children masked as devils do incredible gymnastics. Everyone plays and dances at once. Each one is worshiping the Virgin of La Tirana in his own way. . . . That's why it can be said that here even madness could appear as sanity."

On the first day of the rituals last year thirty-six persons were arrested for drunkenness. One reporter who himself had danced at the festivals for years wrote: "Great quantities of liquor are consumed. Promiscuity is notable among the groups at their accommodations. The darkness of the unlit town is fully taken advantage of for sexual immorality. Many male and female prostitutes attend the festivities to make easy money. Among the dancers often there is fainting, hysterical attacks and ear-shattering screams." Yet, this all has the approval of the church. The participants continue to be accepted as Catholics in good standing.

One ex-devotee of a similar festival in another town commented: "When I would look at all this I used to think how bad the priest must be to permit it." And when other Catholics look into their Bibles for justification for such ceremonies, they are startled to find they are not approved by God. Instead, they note that God's Word plainly condemns mixing paganism with Christianity.—2 Cor. 6:14-18.

In Other Lands

In Costa Rica, a priest admitted, as quoted in *La Nación* of May 27, 1967: "Frankly, not a great difference is seen between the jungle of saints and the amount of devotions and rites in order to obtain their favors, and the magic grimaces of the Indians worshiping idols."

A priest and seminary teacher in El Salvador said in an interview that what the church had offered the Indians was idolatry. He said the church 'had robbed their mentality and it cannot now undo what it has done.' He also said that after having served in Mexico, Honduras, Guatemala and Nicaragua and studied in Rome, he observed that there is no unity of rites or policy for the church. It is not surprising,

then, to read the following in El Salvador's *Prensa Gráfica* of October 24, 1967:

"There is in our people without a doubt a great deal of religious ignorance. . . . We suffer grave errors in the practice of our worship. The Church honors saints and venerates its images and authentic relics, . . . our people many times render an idolatrous worship to images of wood, instead of considering them merely as effigies. . . .

"Piety is to look for Christ, in all things, to focus our life by the light of the Gospel, to direct our acts toward God. The rest is not piety nor true religion but fraudulent idolatry, hypocritical devotion, white magic and superstition."

In Ghana, during Easter celebrations an image of Jesus is laid on a bed in the church. A Mass is held. Then the church members are asked to show sympathy to the image. They kiss it and donate money to help it on its journey. This practice is copied directly from pagan worshipers in the country. When an individual among them dies, his body lies in state for some time. Friends and relatives donate money to the dead body to be used on its journey to its destination in the "hereafter."

And what of Italy, the seat of the Catholic church? In the book *The Italians* by Luigi Barzini, published in 1964, we read:

"Many of the saints, venerated as powerful protectors of this or that village, are, in fact, but the local gods disguised. Sometimes their names give them away. On the flanks of Mount Aetna, in Sicily, for instance, people worship a 'Santa Venerina,' who, among other gifts, has the power to make barren women fertile, like the Venus of old, *Venere* in Italian. And is there not a relation between the name of the patron saint of Naples, the venerated bishop Januarius, whose dried-up blood becomes liquid twice a year . . . and the Roman protector of all portals and doors, Janus? The Church, they say, knows or suspects all this, but, in its great wisdom, allows it to go on, since it does not interfere with fundamental doctrines."

But it does interfere with true worship as revealed in God's inspired Word. That is why many Catholics who observe such shocking pagan rites have left the church. They could not accept the condoning of such by the church in the name of Christianity.

In fact, this including of paganism within the church is one of the reasons for some of the anticlerical feeling noticed throughout much of the world today. But there are other, even more compelling, reasons, for anticlericalism, especially in lands where the church had been strongest.

WHY The Anticlericalism WORLD WIDE?

"WHEN Catholics look around them today at their priests some are shocked, a few are angry, and many are puzzled," stated the Chicago Tribune *Magazine* of May 21, 1967.

The truth is that there is much open hostility toward the clergy, both inside and outside the church. Indeed, there is a definite wave of anticlericalism throughout the world. What is "anticlericalism"?

It is defined as opposition to the influence and activities of the clergy. And never before in history has this been so powerful.

In Chile, an editorial entitled "Resentment Within the Church" appeared in *Mensaje* of July 1966. It said: "If the resentment keeps increasing we will arrive at a very serious situation, although the present state is sufficiently fatal."

In a discussion on French television with the now Cardinal Louis Veuillot concerning the church's position in the modern world, he was so badly treated by his interviewers that a leading French publication commented:

> "He has never been spoken to like that. He suddenly becomes aware that men of this epoch are indifferent to the majesty of the princes of the Church, that there is in them a kind of insolence towards all those who dare pretend they are servants of God."—*L'Express*, October 24-30, 1965.

In Ireland, a young college student on a television panel show severely admonished the archbishop of Dublin and also the bishop of Galway. The Irish *Times* said on March 31, 1966: "He was—at times anyway—putting forward views that are shared by quite a few people in this country." And of the same incident, a writer to the *Evening Press* of March 30, 1966, commented:

> "I would like to express my sincere and heartfelt congratulations to the brave young writer who had the moral courage to speak out against the way the clergy have interfered in the affairs of our country for so long."

One of the Causes

One cause for this growing anticlericalism, especially among Catholics, is the present crisis within the church. The disputes and confusion within the ranks of the clergy alienate many. In France, a writer in *Le Monde et la Vie* of May 1963 spoke of this as a "cancer that is eating the Church away and which is now becoming deadly." And the Los Angeles *Herald-Examiner* stated on November 25, 1967:

> "Christian theology . . . today is in a state of chaos, many of its experts admit. . . .
>
> "The tumult in religious thought has broken out both in Protestantism and Roman Catholicism, with many people in the pews deeply disturbed by the academic arguing over interpretations they considered immutably fixed. . . .
>
> "The Rev. Avery Dulles of the Jesuits' Woodstock College in Maryland says . . . 'Catholics are shaken when they are abruptly told that some reputable theologian' now questions some previous doctrinal formulations."

How deeply many feel about this can be seen in reports in the French Catholic magazine *Le Monde et la Vie*. In its June 1967 issue, prominent Catholic writer Michel de Saint-Pierre noted: "The modern world is the world where we have seen all the errors that have ever existed in opposition to the faith be assembled, become organized, hinged with one another and installed in the heart of the Church." In its November 1965 issue the magazine had declared:

> "We are actually experiencing the greatest spiritual disaster of the Church of France. . . . Such a pastoral direction has the normal consequence of inducing the people to forsake the Church. And this is what they are doing."

Along this same line, *Mensaje* of Chile, in July 1966, said regarding the situation there:

> "This atmosphere of murmurings and suspicions causes many of these Catholics to feel each time less tied to the visible Church. So that there may be heard with certain frequency the boast of not being concerned with what the bishops or priests may say or teach."

All of these views have been verified by *Awake!* correspondents throughout the world. Everywhere they note that many Catholics are asking themselves questions about their religion. Our correspondent in

Belgium writes: "We meet more and more Catholics who are disgusted by what they see taking place in their religion. Many tell us: 'It's the end of the Catholic church.' One industrialist said: 'I have the impression of being "tricked."' "

The rising lack of regard for the clergy can be noted in many situations. For instance, the Chicago *Daily News* of December 5, 1967, stated: "[Pope Paul] now confronts an open revolt among women, . . . More than half the Catholic women of the world practice contraception in defiance of the Vatican."

In Holland, the 16,000-member Union of Catholic Students sent an open letter to the Dutch press. In this document they said of the pope's stand on celibacy: "A primate who is unable to think on a higher level than that of an Italian sexual moralist can no longer officiate as primate for us."—*Daily Star,* Canada, August 23, 1967.

Political Involvement

Involvement in politics also arouses deep anticlerical sentiment. In a recent Vietnamese election the New York *Times* of September 19, 1967, reported that priests "provided their congregations with lists of the ballots to be chosen." Many Catholics were bitter at this interference.

In a large Catholic church in Maryland, a priest was advising his parishioners about various political matters. A news report tells what happened next:

> "Suddenly the sermon was interrupted by a loud voice from the back of the church: 'Couldn't we do without a political talk, Father?' There was a moment of startled silence, then a spatter of applause. . . .
>
> "It might have happened at any one of thousands of other churches, Protestant or Catholic, across the land. For it was symptomatic of a deep split which has developed in America's churches."—*Daily Citizen,* Tucson, Arizona, August 5, 1967.

In Spain, when a Barcelona priest included a political event in his prayer at Mass, one of the laity jumped up and shouted: "Politics has nothing to do with the mass!"—*Suddeutsche Zeitung,* Germany, May 18/19, 1966.

From every corner of the earth, church involvement in politics is noted:

> ECUADOR: "In Ecuador there is anticlericalism because the priests have exercised too much influence in politics."—Interview with presidential doctor, September 29, 1967.
>
> INDIA: "The direct participation of certain Bishops in Kerala politics has put a section of the Catholic community in a great dilemma . . . they wanted their religious heads to keep aloof from politics."—*Express,* February 14, 1967.
>
> BRAZIL: "A large number of bishops, priests and monks have lost faith . . . and, lacking spiritual motivation for their priestly functions, lend themselves to a furious political campaign. . . . They form a political party and should be considered politicians."—*Correio Brasiliense,* August 12, 1967.
>
> UNITED STATES: "Boston's colorful Richard Cardinal Cushing . . . jovially recalled how he and old Joe [Kennedy, father of the late U.S. president], both hard-shell Catholics, made strategic contributions to Protestant ministers in West Virginia to help win friends and influence voters for Jack Kennedy in the crucial 1960 West Virginia primary. 'We donated $200 to some, $500 to others—and a few got $1,000—depending upon the size of their congregation,' confessed the cardinal, chuckling merrily."—The Washington *Post,* August 23, 1967.

War Involvement

Directly linked with political involvement is the involvement of the Catholic church in the wars of this world. It is another powerful reason for the rising tide of anticlericalism.

In the 1965 book *Mit Gott und den Faschisten* (*With God and the Fascists*) author Karl-Heinz Deschner says regarding the church's backing of Hitler's Germany in World War II:

"The newspaper of the Bishops of Galen wrote at that time [1941]: 'God has allowed the sword of revenge against England to fall into our hands. We are the executors of his righteous godly will.' The following stood in the Church newspaper of the archdiocese of Cologne: . . . 'to these great men belongs indisputably the man, who today celebrated his 52nd birthday, Adolf Hitler. On this day, we promise him that we will put all of our strength available, so that our people will win the place in the world which really belongs to them.'

"Volumes could be filled with this sort of effusion. The American scholar, Gordan C. Zahn, reported that according to a study which appeared in 1961 concerning 'The German Catholic Press and Hitler's War,' he found 'not one single example of any even hidden opposition against the war' in all of the 'exemplary group of magazines' through which he had looked to complete this study. Rather, 'the Catholic Press was full of cries for war support, . . . fiery calls for "Patriotism" . . . The whole impression for the reader . . . is that of a wholly outspoken nationalistic support for the war.'"

In Italy, on the cover of a church pamphlet printed in 1942, a drawing of Jesus was shown in the midst of Italian soldiers, tanks, guns and military aircraft. Inside, the following prayer was printed: "Lord, that are the God of Hosts, protect our armed forces on land, sea and air and guide them soon to the triumph of victory." This was issued while Italy, under Mussolini, was allied with Hitler's Germany, and while they had the upper hand in the war.

Because of clergy support for *both sides*, Catholicism was divided during the war. Catholic killed Catholic in wholesale slaughter on the battlefields. But it is not only in Europe that such things happen. In Latin America, Catholic countries have their patron saints that are venerated in order to receive blessings in time of war. Each country pits its patron saint against the patron saint of the next country. When there are wars or border clashes Catholic kills Catholic, each side being blessed by its own priests.

To this day such involvement continues. *El Comercio* of Ecuador, on August 16, 1965, carried a picture of the bishop of Riobamba standing in front of new rifles. The caption explained that this was Monsignor Leonidas Proaño, and he was blessing these weapons that had been newly delivered to the military forces.

In the United States, the San Antonio, Texas, *Express and News* of September 9, 1967, reported:

"War is morally correct as a tool of peace in the protection and defense of rights, Roman Catholic Archbishop Robert E. Lucey of the San Antonio archdiocese declared Friday. . . .

"Strongly defending U.S. involvement in the Vietnam war, Archbishop Lucey challenged that 'withdrawal would not only be a tremendous cruelty but a great stupidity that would hurt the world!'

"To back up his description of war as a tool of peace, the archbishop quoted excerpts from the Christmas messages of the late Pope Pius XII in 1943 and 1948."

An interesting account of the contradiction within the church during wartime was published in the Belgian newspaper *La Dernière Heure* of January 7, 1967. It noted that during World War I Cardinal Amette of Paris said the following to French soldiers:

"My brothers, comrades of the French army and of their glorious allies, the Almighty God is on our side. God has helped us to attain our glory in the past. He will help us again in the present hour of our distress. God is near to our brave soldiers in battle, he gives them strength and fortifies them against the enemy. God protects his own. God will give us the victory."

Yet, as this newspaper observed, during that same time the archbishop of Cologne, Germany, said the following to German soldiers:

"Beloved people of our Fatherland, God is with us in this fight for righteousness where we have been drawn in against our wish.

We command you in the name of God, to fight to the last drop of your blood for the honor and glory of the country. In his wisdom and justice, God knows that we are on the side of righteousness and he will give us the victory."

Then this Belgian newspaper asks: "If there is a God, what does he think of all that?"

There is no doubt about what God thinks. His Word plainly states: "There should not be divisions among you, . . . be fitly united in the same mind and in the same line of thought. . . . Does the Christ exist divided?" (1 Cor. 1:10, 13; see also 1 John 4:20.) In the book of First John, chapter 3, verses 10 to 12, you can read about the origin of those who claim to teach God's Word, but who lead people to kill one another. And remember, Jesus said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

Wealth and Power

The interest of the church in material wealth and power has also aroused much anticlericalism. In fact, the German magazine *Der Spiegel* of May 27, 1964, reported: "Today the Vatican is one of the greatest financial powers in the world."

The church's interest in wealth and power was severely condemned by an Augustinian monk, Robert Adolfs. *The Province* of Canada stated on September 2, 1967

"Father Adolfs says bluntly that the church can survive only if it follows the example of Jesus Christ by emptying itself of all 'princely splendor' and taking on the humble role of a servant.

"The Apostle Paul said substantially the same thing . . . Father Adolfs feels that Paul's advice has been forgotten, and cites specific ways in which the church is burdened with temporal trappings of wealth, power and prestige. . . .

"He says the Pope, and the cardinals and bishops as well, should quit wearing elaborate robes and crowns and other articles of dress that 'are suggestive of a royal court' rather than of a servant who washes the feet of his brethren."

Then from the United States came this statement of Catholic priest George Hafner of New Jersey:

"Vatican II states that the church was to be seen as the servant of the world, like Christ. Yet we continue to wrap men in ermine and satin in a ceremony of medieval pomp and then hold fabulous parties which would shame millionaires."—The New York *Times*, September 14, 1967.

In France, about fifteen Catholic families sent a joint letter to the ecumenical council when it was in session. Their letter contained the following statement:

"Following in the steps of his Master, the apostle Peter said: 'Silver and gold I do not possess, but what I do have is what I give you.' Can the successor of Saint Peter and his disciples repeat these words in 1965? . . .

"These riches flaunted by the Roman Catholic Church, accepted by its leaders or by their ecclesiastical communities, make one think of the time when Jesus drove the money-changers from the temple."—*Le Monde*, November 20, 1965.

Recognizing the hostility that their wealth, power and pomp have brought, a number of bishops in France asked to be called "Father" instead of "Monsignor." As a result, a French priest wrote to *Le Monde* of December 15, 1965, saying:

"If 'Our Graces' are so suddenly smitten for simplicity, why therefore are they not satisfied to be called 'Mister' like everybody else? . . . But why must they do this in order to grab right away a title which is even less appropriate for any man to take to himself: 'Father,' and this in the name of the Gospel! Have they not read the Gospel: 'Do not call any man "Father" for one is your Father'?"—Matt. 23:9.

Of course, there are additional reasons for growing anticlericalism. But these few show the trend developing in the world. And this trend is having a disastrous effect among many Catholics.

The Effects of ANTICLERICALISM

WHAT are the effects of this growing anticlericalism? A brief survey of the church's influence throughout the world is revealing:

Netherlands

"In Amsterdam, confessions have dwindled to 1/50th of their old number in the last few years."—J. van Kilsdonk, a priest, in *Look* magazine, January 23, 1968.

Attendance at Mass, as reported in *Het Niewsblad van het Zuiden*, November 16, 1966:

Year	*Amsterdam*	*Rotterdam*	*Utrecht*
1950	52.9%	47.8%	67%
1966	39.3%	33.9%	49.8%

United States

"In the past two years, U.S. parish priests admit, attendance at the confession box . . . has fallen noticeably."—*Time*, October 13, 1967.

Austria

"Eighty percent of the Catholics in Vienna do not go to mass on Sunday. The twenty percent who do go to mass are mainly children, women over forty and the aged."—*Catholic Information on Faith*, 34th letter.

Mexico

"According to conservative calculations, only 20% attend the Sunday mass regularly. Furthermore there are many towns and cities in which the attendance at the Sunday mass is from 5 to 6%."—Jesuit priest P. Rivera, in *La Democracia en Mexico*, by P. Gonzales Casanova, 1965.

Italy

"Most Italians behave as if they do not fear hell nor do they give any credit to their Church. Their religious practices are occasional and their appointments with the Church are limited to the formal obligations of baptism, first communion, marriage, and religious funeral." —*La Stampa*, September 28, 1966.

Colombia

"Of Cali's 850,000 inhabitants only 50,000 attend Mass. . . . of those 50,000 practicing . . . two thirds are women."—*El Espectador*, August 26, 1967.

Belgium

"10% of the Catholics are practicing Catholics and of those, 10%, that is, only 1%, are Catholics considered by the clergy as being 'good Christians.' "—Catholic priest in Brussels in interview with *Awake!* correspondent.

France

Out of 40 million baptized Catholics, 25 million do not go to church even at Easter, says the 1965 book *France, Land of Mission or of Demission?* by Marcel Clement, professor in Paris' Catholic Institute.

"It is easily acknowledged in high circles that youth is escaping our control, that the working classes turn their backs on us."—Vicar of the Marne, in *Le Monde et la Vie*, April 1963.

Guadeloupe

"The priests baptize 95% of the children. They catechize 80%. They see 65% abandon any religious practice between the age of 14 and 18. . . . There is a Christian failure."—Priest writing in *Aujourd'hui Dimanche*, September 10, 1967.

Venezuela

"The churches stand almost empty on Sunday; a typical Venezuelan hasn't been to mass in 15 years; the whole country—a country of 9,300,000 nominal Catholics—produced only 33 priests last year."—Report from Caracas, in *Evening Post*, South Carolina, February 6, 1968.

With few exceptions, this situation is found throughout the Catholic world today. All of this is a reflection of the growing trend toward anticlericalism. But why? And what does it mean?

What Does It All Mean?

WHAT does the present crisis in the Catholic church really mean? And what does the future hold for it?

The answers to those questions affect, not only the Catholic church, but all the churches of Christendom. That is why, even if you are not Catholic but belong to one of the other religions of Christendom, you will want to think seriously about what happens to Catholicism. Its crisis is really no different from the crisis in all of Christendom's religions today.

Remember, it is not only in Catholicism that contradictory teachings have arisen; the current "God is dead" theologies arose in Protestant religions. It is not just Catholicism that experiences disunity; the disunity of the other religions of Christendom is as bad or worse. Among the members of all these religions crime and immorality are on the increase. In all of Christendom there is a growing lack of faith in God and his Word.

Who Is Responsible?

Who is responsible for this crisis? Many of the leaders of Christendom admit that the religions of Christendom are the ones responsible. Notice what Cardinal Koenig of Austria said about this, as reported by *La Stampa* of Italy on November 15, 1964:

> "Too many times professed Christianity is not the religion of Christ. Selfishness, nationalism, colonialism, Cardinal Koenig said, have caused great calamities in history by making use of corrupt Christianity. . . .
>
> "Today Christianity is the target of bitter criticism in the world. The internal disagreement that at times has divided it into hostile sects casts a bad light on it. Gandhi used to say that European Christianity is the negation of the religion of Jesus."

Dr. Herbert Madinger, writing in the 31st letter of *Catholic Information on Faith* in Vienna, also said:

> "It was the fault of Christians that communism was born. Who is going to someday answer to God for that? We Christians will one day have a serious rendering of account. At the judgment of the world we will have to acknowledge that it was our fault that unbelievers could not gain faith in God. The vile sins of believers have been repulsive to unbelievers."

Could Christendom have God's backing in view of its being responsible for teachings and practices that have disgusted millions of persons and turned them away from God? Is God the author of such confusion, contradiction and immorality? Certainly not!

Compare Teachings and Practices

For a religion to have God's backing and approval, it must be doing what God wants it to do. Its teachings and practices must line up with what God has clearly recorded in his Word. Is that true of your church?

If you are Catholic, you can put this to the test by reviewing just a few of the points discussed in this magazine and comparing what the Bible has to say about them. In the following, all the Bible quo-

tations are taken from the Catholic *Douay Version* (*Dy*):

1. As already noted, Pope Paul VI has confirmed that priestly celibacy will remain official Catholic teaching. However, the Bible says: "Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, *forbidding to marry.*" (1 Tim. 4:1-3, *Douay*) "It behoveth therefore a bishop to be blameless, *the husband of one wife,* . . . having *his children* in subjection."—1 Tim. 3:2, 4, *Dy.*

2. As pointed out in this issue, many priests now teach that premarital sex relations and homosexuality are not wrong. The Bible says: "Do not err: *Neither fornicators,* . . . *nor the effeminate, nor liers with mankind,* . . . shall possess the kingdom of God."—1 Cor. 6:9, 10, *Dy.*

3. The *New Catholic Encyclopedia* states that the Bible "includes myth." God's Word says: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—2 Tim. 3:16, 17, *Dy.*

4. The church is deeply involved in the politics of this world. But Jesus said that his followers *"are not of the world,* as I also am not of the world." (John 17:16, *Dy*) "Know you not that the friendship of this world is the enemy of God? *Whosoever therefore will be a friend of this world, becometh an enemy of God."*—Jas. 4:4, *Dy.*

5. As you have already seen, the facts show the church has backed both sides in many of this world's wars, resulting in Catholic killing Catholic. The Bible says: "Now I beseech you, . . . that you *all speak the same thing,* and that there be *no schisms among you;* . . . *Is Christ divided?"* (1 Cor. 1:10, 13, *Dy*) *"Seek after peace* and pursue it." (1 Pet. 3:11, *Dy*) "If any man say, I love God, and *hateth his brother;* he is a liar." (1 John 4:20, *Dy*) "In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, *nor he that loveth not his brother.* . . . Not as Cain, who was of the wicked one, and *killed his brother."* (1 John 3:10-12, *Dy*) "By this shall all men know that you are my disciples, *if you have love one for another."*—John 13:35, *Dy.*

6. The church officially bestows titles on the clergy, such as 'Father.' The Bible says concerning this religious title: "Call *none your father upon earth;* for one is your father, who is in heaven."—Matt. 23:9, *Dy.*

7. Catholic clergymen acknowledge that the church incorporates pagan practices into its own ceremonies. The Bible says: "What fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? . . . *Go out from among them, and be ye separate,* saith the Lord, and *touch not the unclean thing."*—2 Cor. 6:14-17, *Dy.*

What Does It Mean?

The scriptures noted above from the Catholic Bible do not need interpretation. They are God's words, and they speak for themselves. They show that the church is not honestly teaching the Word of God and that it is not producing the fruitage of God's spirit.

So then, what does the crisis in the Catholic church, yes, the crisis in all of Christendom mean? It is positive evidence that God is not directing their affairs! God is not backing them, for "God is a God, not of disorder, but of peace." —1 Cor. 14:33.

These facts are not brought to your attention to ridicule members of any religion. On the contrary, they are presented out of a love for all sincere persons, whether they are Catholic, Protestant, or of some other religion. They need to know what God's Word has to say about today's crisis in religion. Such sincere persons can only benefit from the truth, for learning and obeying the truth is what pleases God.

So if you belong to a religion that is not in harmony with the Bible and does not manifest the spirit of God, you are personally faced with a serious decision. Will you remain in a religion that does not have God's backing? It is really a life-or-death matter.

ARTICLES IN THE NEXT ISSUE

- Did a Flood Really Destroy a World of Mankind?
- Your Humble Servant, Abaca.
- I Was a Fortune-Teller.
- Hawaii's City of Refuge.

Why is this so? Because the inspired Scriptures show us that, beyond any doubt, we are very close to the end of this entire wicked system of things. We live in the period of time the Bible calls the "last days." All the terrible conditions we see around us today were long ago foretold to mark the "last days."—See Matthew chapter 24; Second Timothy chapter 3.

Jesus also said of our time: "All the nations will be gathered before him, and he will separate people one from another." Jesus showed that those who were not doing God's will would depart into "everlasting cutting-off." But those who were doing God's will would go into "everlasting life."—Matt. 25:31-46.

Hence, the crisis in religion, as well as worsening world conditions, means we have arrived at the time of judgment for all mankind. Shortly, God will execute his judgments against this wicked system of things, including all religion that does not have his approval. Those who practice religion not approved by God will share the fate of that religion.

Remember, Jesus warned: "Every tree not producing fine fruit gets cut down and thrown into the fire." (Matt. 7:19) That time is fast approaching. Religions not approved by God will be cut down in destruction. And how will that come about? Bible prophecies show that they will be devastated by the political powers of this world. Revelation 17:16 foretells that these political powers "will make her [all false religions] devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." That this is God's judgment is shown by verse 17, which adds: "For God put it into their hearts to carry out his thought."

"Get Out of Her"

Anyone who wants to avoid this execution of judgment will heed God's counsel: "Get out of her [all false religions], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5.

Hundreds of thousands of persons from all religions and walks of life have already done just that. They have learned that all religions disapproved by God will pass away forever. They appreciate that only the wisdom that comes from God is a sure guide through these troubled times. So they study God's Word, the Bible, to determine the right course to take. In this way they learn of true worship, and they take their stand for it. Thus, they remain

calm and confident in these times of crisis, for they know that "the world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:17.

It is interesting to note the experiences of just a few of the great crowd of people who have already obeyed God's command to "get out of her." Why they did so, what they have found, and how their lives have been affected for the good are enlightening.

FINDING THE TRUTH that Builds Faith and Hope

Mother Finds Reason for Sickness and Death

A mother in Puerto Rico relates the following:

"I was raised a Roman Catholic and followed my religion as a good Catholic. Then my little daughter who was just three and a half years old become ill. I found out that she could not be cured. I at once called the priest. He explained that this was part of God's plan. Christ needed these little children in heaven and so as mothers it was our privilege to bring them forth so that Christ could take them to heaven. This made me rebel. 'I have five fingers on each hand,' I said, 'and I don't want to lose even one of them. So if I have given birth to this child whom I love more than all my fingers, why should I have to give her up like this?' I received no comfort from the priest.

"Then my child died. The priest went over the funeral rites, including the use of holy water,' and that was that. He never came back to my home, never tried to comfort me, just left me abandoned. Catholic friends told me that God was punishing me for my sins.

"One day I visited my sister, who began talking about God's Word, the Bible. 'Would you like to see your little daughter again, right here on earth in a Paradise without sorrow, pain or death?' she asked. I thought how wonderful that would be. Yes, *fantastico!* I had never heard of that before, even though I had been a Catholic all my life and had attended a Catholic college.

"Soon I was back to my sister with questions. She then sent to me one of Jehovah's witnesses, who, with God's Word, the Bible, opened up to me a new world. Such wonderful truths, such a glorious hope right from the Bible! My life changed. I now had a reason to live. I was not a Witness; I was a Roman Catholic. And yet, there was a lady, a mother and a housewife, who was willing to take time out to come to me freely to teach me the Word of God.

"I now know the reason for sickness and death. I see the loving purpose of God in providing a ransom and the resurrection. Indeed, I have come out of a dense, hopeless darkness into a marvelous, wonderful light."

Priest Learns Bible Truths

In Colombia, South America, a former priest now teaching school in Barranquilla tells of his experience:

"The contrast between my former life as a Catholic priest and my life today is like night and day. As a Catholic priest my life was very dark and obscure, without faith and hope. It was very hard really to do good or to improve, because it was necessary to follow the traditions of the church.

"In the end I decided that I had to do something for myself since I could do nothing for the people. First I became an Episcopalian priest and later a minister of a Protestant sect. But, through my own experience, I found that Protestantism is far from the Bible too.

"Finally I decided to study just the Bible truths, and this I did with the aid of Jehovah's witnesses. Now I am completely satisfied, because Jehovah God cannot deceive.

"My life has changed greatly and still has to improve, because we cannot stop learning of Jehovah God. I married one of Jehovah's witnesses, a lover of Bible truths, and we together walk by its principles, trusting in Je-

hovah our God as Joshua of old felt: 'The whole world may worship what they want, but as for me and my house we will serve Jehovah.' "—Josh. 24:15.

Professional Boxer's Loss and Gain

A former professional boxer in France tells of his loss and his gain:

"I was raised in a family that was profoundly Catholic. But as I grew up I noticed that there were serious anomalies in the religion to which I belonged. The conduct of churchgoers was often contrary to Christian principles. I could no longer understand certain Catholic doctrines, and what astonished me was the way evil practices were encouraged—for one had only to confess, and go to the mass in order to blot out all remorse—and be ready to begin again.

"Then one day a witness of Jehovah came to my door and spoke to me of the truth as revealed in the Bible. I quickly realized he was offering me the right religion. Everything was so clear, so true, so sincere!

"At that time I was a professional boxer, and as such I was afforded many advantages, money, acquaintances, and distractions that were often contrary to God's law. After having won certain boxing matches and particularly a national one, I had to make an important decision. I understood that boxing was in direct conflict with true Christianity and the love which this should produce. I therefore decided to quit the profession. For months—even years—I was pressed by sportsmen, journalists, friends and my parents. They said I was crazy and would soon reverse my decision. But I stood firm.

"What a wonderful change all this brought to my life! No more hypocrisy, no more permitting of evil, no more violence, but, instead, a profound respect for God's laws, and real brotherly love.

"I lost many so-called friends, but I gained numberless Christian brothers and sisters who manifest this love based on Bible principles. I lost all hope of becoming a champion boxer, but I have gained the hope of eternal life in God's new system of things."

Student Leaves the Seminary

From Montreal, Canada, comes the following from a former seminary student:

"When I was a young boy many questions came to my mind. Why does wickedness exist on earth? Why did God permit it? If Adam had not sinned, what would have happened? I often asked these questions to the priests and to my teacher but never received a satisfactory answer.

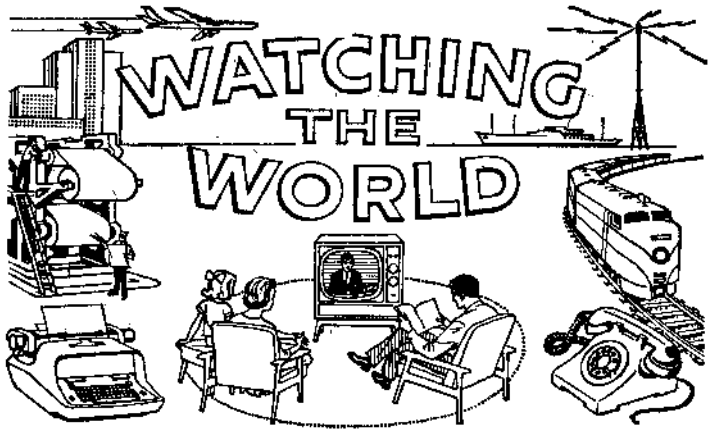
"At the age of fourteen I entered a seminary called 'The Christian Brothers' at Laval des Rapides near Montreal. I wanted to be one of them. I thought that there I would find peace and love, but my questions were not answered there either and I never saw a Bible in the place. We had everything materially that we needed, but spiritually I found more and more that something was missing.

"One day I found out that members of the order were homosexuals. They approached me and even offered me special privileges providing I cooperated. My letters and parcels going out or coming in were always opened. I was so disgusted with the things I saw, especially the homosexuals, that I quit the place.

"One day I was alone in the church and I prayed. I asked God to show me the truth. Later, I came in contact with one of Jehovah's witnesses who, although only fifteen years old, could answer all my questions and give proof from the Bible. This was something no priest had ever done with me. It was then that I found out it was God's purpose to reestablish the lost paradise on earth.

"The truth proved to be a powerful force in my life. It was then that I was able to stop drinking and smoking and put away all spiritistic practices in which I had participated. I learned how to love and worship the God whose name is Jehovah and now look forward to living forever in his restored paradise."

Yes, hundreds of thousands of persons from all walks of life and former religions have had similar experiences. They have felt a longing for the truths of God and have had that longing satisfied from God's own Word. Their lives have, as a result, been changed for the good. They no longer have the anxieties they had previously. Understanding God's purpose for man now, they confidently look toward the future. They know that soon God will bring an end to everything that works for the hurt of mankind. Hence, they eagerly do God's will and work toward the time when they will live in God's new system of things, where, as the apostle Peter foretold, "righteousness is to dwell."—2 Pet. 3:13.



Protest Atrocities

◈ The frequent comment by Malawian President Kamuzu Banda in dismissing criticism of his policies has been that he would even "do business with the Devil himself" to further the interest of his country. Evidently, one of those "deals" has been his brutal persecution of Jehovah's witnesses in that land, where over 1,000 Christian women have been raped, some 40 who were pregnant suffering miscarriages. Hundreds of homes and places of worship were burned to the ground. Some were beaten to death, others severely tortured at the hands of Banda's nationalists. Now letters of protest flood Malawi. About 4,000 letters from the southern Wisconsin area alone were just a token of the scale of protest that is flowing from individuals and from the public press. Banda's men have tried by brutal force to make nationalists out of integrity-keeping Christians, to his shame and to the shame of freedom-loving Africans everywhere.

Gold-buying Crisis

◈ The European gold markets have been the scene of hectic activities during the recent gold crisis. The central banks, led by that of the United States, gave a new commitment in Basel to continue supplying gold at $35 an ounce. But speculators and others were not persuaded that the price of gold could be held that low for long. It was estimated that on March 14 more than 200 tons of gold were sold in London alone. The normal daily amount is three to five tons. The gold was all coming from the international gold pool, a group of seven Western nations, 60 percent of which is supplied by the United States. American gold reserves, which stood officially at about $11,682,000,000, were dropping rapidly.

'Main Cause of War'

◈ John Wesley Lord, bishop of the Methodist Church, traveled to several capitals of the world to seek support for the First World Religious Conference on Peace, which may be held in Japan in 1970. After meeting with representatives of Jewish, Muslim, Hindu, Buddhist, Shinto and nominal Christian religions, he pointed out that the religious leaders have "admitted that religious bodies have been the main cause for the most terrible and destructive wars of all time."

Lenten Meat Rules Vary

◈ Can a Roman Catholic eat meat on Fridays during Lent? It all depends on where he happens to live. Roman Catholics in the archdiocese of New York may eat meat on Fridays if they so desire. The same rule holds true for the diocese of Rockville Centre. But in the diocese of Brooklyn, Newark, Trenton and Bridgeport, Friday abstinence is required. In Camden and Paterson, New Jersey, meat may be eaten on the Fridays of Lent provided Catholic churchgoers do not "excuse themselves lightly" from abstinence.

Contradictions on Transplants

◈ A top Vatican theologian declared the removal of a heart for transplant from a person not clinically dead beyond all doubt, even with their consent, was "direct killing"—murder. On the other hand, priest Peter Riga of St. Mary's College said giving your heart or other organs for transplant operations is not only morally permitted but a demand of Christian love.

Catholics May Join Masons

◈ Pope Clement XII condemned the Order of Free Masons as atheistic and anti-Catholic, and his action has been affirmed by seven other popes in sixteen pronouncements. The 1738 Catholic order condemned the Masons on the ground that it was a false religion. However, the Vatican let it be known, on March 11 of this year, that Catholics are free to join the Masons in the United States, Britain and most other countries of the world.

Missionary Work Challenged

◈ Some clergymen are saying that the old idea of converting others to Christianity is out-of-date. A Catholic University professor, Ronan Hoffman, said: "The era of the foreign missionary movement is definitely over because the goals and objectives of that movement are no longer valid. . . . There has been a widespread assumption that the Church

was destined to convert the entire human race to Christianity. This must be rejected as a valid goal because it has no Biblical foundation. . . . I suggest that the Church voluntarily dismantle our present missionary organization and structure."

Colombia's Vatican Concordat

◈ A concordat signed in 1887 by Pope Leo XIII and the then president of Colombia is now coming in for considerable adverse criticism, according to a dispatch (CNS) appearing in the *Panama American* of January 29. By the terms of the concordat the Roman Catholic Church enjoys privileges and special consideration above and beyond those granted to any other religious group. Drastic overhaul of the concordat is being discussed openly by prominent politicians in Colombia.

Clergy and War

◈ Roman Catholic priest Philip M. Solem reportedly urged male seniors of Duluth, Minnesota, to resist induction and not to fight in Vietnam. According to the Associated Press, the priest said: "I urge you in the name of humanity not to serve in the armed forces. I urge you to resist induction. I urge you not to cooperate with the military. I urge you not to fight in Vietnam." Yet, the late Cardinal Spellman and other high Catholic churchmen urged the very opposite relative to the war in Vietnam.

Woe Behind the Walls

◈ "The contemplative orders of the Roman Catholic Church are in trouble," stated *Time* for February 9. According to Vatican statistics, "the Trappists and Carmelites alone experienced a drop of nearly 700 members in the preceding twelve months. In most U.S. Trappist monasteries, membership is down by some 50% from postwar peaks; the abbey in Piffard, N.Y., which once harbored 76 monks, has only 36 today. In France, the number of cloistered nuns has dropped in the past decade, forcing 47 convents to close."

Catholics Alter Views

◈ A campus-wide survey at the all-male Roman Catholic college in Manhattan shows traditional views long held sacred by Catholics are rejected outright by young Catholic students. The New York *Times* for February 13 said: "Seventy-three per cent said their bishops and parish priests had no effect or influence on their daily lives; 62 per cent said they were 'indifferent' to Sunday mass and 53 per cent denied the necessity of telling their sins to a priest in confession."

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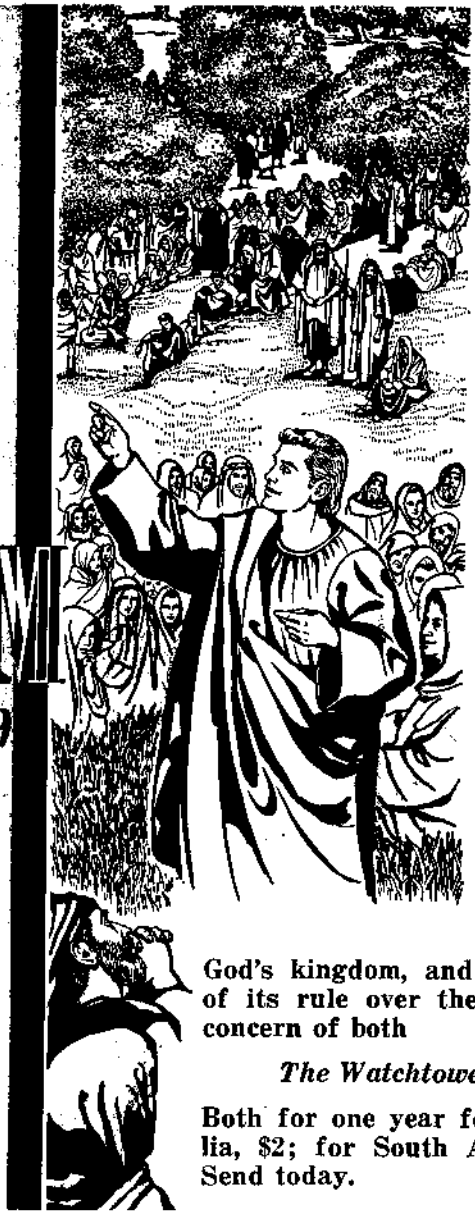

Included in one of the best known speeches of all times, the Sermon on the Mount, are instructions for one of the best known prayers of all times, popularly called the "Lord's prayer" or the "Our Father" prayer. (Matthew 6:9, 10) And one of the best known phrases of that prayer is a petition to God for his kingdom to "come." What does that earnest request to God, "Thy kingdom come," mean to you? Do you picture a real government, administering laws and exercising controls over all its subjects?

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Awake!

Did a Flood Really Destroy a World of Mankind?
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Your Humble Servant, Abaca
PAGE 9

I Was a Fortune-Teller
PAGE 12

Preparing for Violence
PAGE 16

MAY 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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TRUE CHRISTIANS ARE DIFFERENT

IN THE first century of our Common Era, the people of the vast Roman Empire had a low regard for Christians because they were different from the majority. Christians had a higher moral standard that kept them from the gluttony, drunkenness and immorality that were so commonplace then. They refused to burn incense to Caesar, which shocked many nationalistic Romans. They would not join with the Romans in celebrating popular religious holidays, and they refused to participate in the wars of the empire. Because of being so different from the world, the Romans stigmatized them as being haters of mankind and regarded the name "Christian" with aversion.

Arguing against the Roman attitude toward Christians, Tertullian, a writer who lived in the latter part of the second century of our Common Era, said:

"What are we to think of it, that most people so blindly knock their heads against the hatred of the Christian name; that when they bear favourable testimony to any one, they mingle with it abuse of the name he bears? 'A good man,' says one, 'is Gaius Seius, only that he is a Christian.' So another, 'I am astonished that a wise man like Lucius should have suddenly become a Christian.' Nobody thinks it needful to consider whether Gaius is not good and Lucius wise, on this very account that he is a Christian; or a Christian, for the reason that he is wise and good. . . . Some even barter away their comforts for that hatred, content to bear injury, if they are kept free at home from the object of their bitter enmity. The wife, now chaste, the husband, now no longer jealous, casts out of his house; the son, now obedient, the father, who used to be so patient, disinherits; the servant, now faithful, the master, once so mild, commands away from his presence; it is a high offence for anyone to be reformed by the detested name. Goodness is of less value than hatred of Christians."

That Christianity does bring a transformation to the people who embrace it, making them different from their former associates, is pointed out by Peter, an apostle of Jesus Christ. He said: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of

loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—1 Pet. 4:3, 4.

There were many pagans with financial interests who came into conflict with the Christians because of their preaching of Scriptural truth, and these stirred up popular hatred of Christians. They included craftsmen who enjoyed economic prosperity from the trinkets and images that they sold to idolaters. People liberated from the chains of idolatry by the truths of Christianity ceased to buy their religious products, and so the craftsmen saw their prosperity threatened. This also was true of the large class of priests and pagan temple servants who received financial support from the idol-worshiping people. That support was threatened by the spread of Christianity. (Acts 19:24-27) So there were a number of reasons for the popular dislike of Christians in the Roman Empire.

In this twentieth century true Christians find that it is as difficult to live a Christian life as it was in the first century. Nationalistic people make the same demands of them that the Romans did of the early Christians, showing the same resentment for Christian determination to follow the instructions of their Leader, Jesus Christ, who said that his followers are "no part of the world." (John 15:19) Because they refuse to violate their integrity to Jehovah God by joining with the majority of the people in acts of State worship, they are regarded as enemies of the State. Because they refuse to observe popular religious holidays that are actually the same pagan celebrations the Romans had, but renamed to appear Christian, they are accused of being unchristian.

Because true Christians today have obeyed the command at 1 Peter 3:11, to "seek peace and pursue it," they have done what Isaiah 2:4 foretold, namely, beaten "their swords into plowshares and their spears into pruning shears." This has made them different from the majority in all countries of the world, because they do not participate in riots, revolutions, wars and other acts of violence. Here, too, they are like the early Christians, regarding whom Justin Martyr, a Christian writer of the second century of our Common Era, wrote: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage." In this violent world a peaceful position such as this makes true Christians objects of popular dislike. Consequently, the Russian newspaper *Soviet Moldavia* branded Jehovah's witnesses in 1963 as "haters of the human race," the same false accusation made by the Romans against peaceful Christians in the first century.

Notwithstanding such accusations because of their refusal to violate Christian principles and Biblical laws, Jehovah's Christian witnesses continue to comfort multitudes with Bible truths. Through their preaching of the good news of God's kingdom they bring to the distressed people hope of a new, righteous and peaceful system of things made by God. (Matt. 24:14; 2 Pet. 3:13) They are uplifting personal moral standards to the high level established by the Bible and are transforming minds to think of ways of doing good to others rather than evil. (Rom. 12:17-21) People are being benefited all over the world because Jehovah's Christian witnesses, like the early Christians, are different.

DID A FLOOD REALLY DESTROY A WORLD OF MANKIND?

Is the Bible account of a global flood true? Is there reliable confirmation of it?

DID God once use an earth-wide flood to destroy all mankind except a single human family of eight persons? If you asked that question of many persons, they would say that the Bible's account of the flood is only a myth. Even many Catholic priests and Protestant clergymen would answer the same. But what are the facts?

The Bible clearly speaks of an actual flood. It explains that the earth had become "filled with violence" and that "all flesh had ruined its way." It was for this reason that Almighty God determined to destroy the wicked world of mankind. He told Noah: "I am bringing them to ruin." —Gen. 6:11-13.

To prepare for the flood, God commanded faithful Noah to build an ark and to take his family and representatives of the animal kinds into it. The Bible then explains: God "wiped out every existing thing that was on the surface of the ground, from man to beast, to moving animal and to flying creature of the heavens, and they were wiped off the earth; and only Noah and those who were with him in the ark kept on surviving."—Gen. 7:23.

Confirmation by Reliable Sources

That this Flood account preserved in Genesis is not a myth is shown by the fact that Almighty God later refers to his promise concerning the Flood waters. Through his prophet Isaiah he assures his people, saying: "Just as I have sworn that the waters of Noah shall no more pass over the earth, so I have sworn that I will not become indignant toward you nor rebuke you." (Isa. 54:9; Gen. 8:21) This sworn statement would carry no weight if the Flood had not actually occurred.

Further confirmation of the Noachian flood is found in the Christian Greek Scriptures. The apostle Peter on several occasions spoke of the event, once explaining that God "kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." (2 Pet. 2:5; 3:5, 6; 1 Pet. 3:20) The apostle Paul also verified the Flood account, telling how Noah "constructed an ark for the saving of his household."—Heb. 11:7.

Definite confirmation also comes from Jesus Christ himself. Unlike certain critics today, Jesus accepted these events as historical, and the occurrence of the Flood as an actual fact. He spoke of "the days of Noah" and referred to the Flood as an example of what would happen at the time

of his second presence and of "the conclusion of the system of things." (Matt. 24: 3, 37-39; Luke 17:26, 27) What strong confirmation that a flood really did destroy a world of wicked mankind! Certainly Jesus Christ did not believe in and propagate a myth!

However, there is other confirmation of the Flood. Observes a leading French-language Bible dictionary: "But there are other proofs of this fact, which providentially came to light when the Biblical narration was under the strongest attack. . . . Many flood traditions exist outside of Genesis."*

Epic of Gilgamesh

The best known and most remarkable of these traditions is the Epic of Gilgamesh, said to be of ancient Babylonian origin. This written account, dated approximately 2000-1700 B.C.E., was uncovered, along with thousands of other clay tablets, at the site of ancient Nineveh. The discovery occurred in the mid-nineteenth century during excavations of the palace of King Assurbanipal, who reigned in the seventh century B.C.E. However, it was not until 1872 that the British Orientalist George Smith, who was engaged in studying and classifying these finds, identified the account of the Flood that bears such a striking similarity to the Bible one.

Both the Epic of Gilgamesh and the Bible state that the Flood was divinely planned. They both connect the Deluge with defection in the human race. Both accounts tell of the deliverance of the principal character and his family; both explain that the ark or boat was built at divine instruction to preserve life; both tell about the sending out of birds to ascertain the decrease of the waters; both describe acts of worship after the deliverance, and there are other similarities.

However, there are also important and noteworthy differences. Unlike the Biblical account, the Epic of Gilgamesh mirrors the Babylonian belief in a pantheon of jealous, fighting, quarreling and self-accusing deities. These crouch in fear "like dogs" while the cataclysm is going on, and they disclaim responsibility for it once it is over. Also, after the Flood, when the survivors offer a sacrifice, the Epic of Gilgamesh says the gods "crowded like flies about the sacrificer," hungrily awaiting the sacrificial food.

The simple, straightforward Biblical history rises far above the Babylonian version. It is absurd to claim, as some do, that it was derived from the degraded Babylonian account. Rather, the Bible contains the eyewitness report, which apparently was compiled by Moses from two written documents called in the Bible "the history of Noah" and "the history of Noah's sons, Shem, Ham and Japheth." (Gen. 6:9; 10:1) These documents are believed to have been written by the Flood survivors, Noah and his sons, or at least to have been in their possession.

Thus, *Unger's Bible Dictionary* puts matters in proper perspective when it says of the Noachian flood: "The memory of this great event persisted in tradition. The Babylonians received it in a completely corrupted and distorted form. Genesis portrays it as it actually occurred."

Flood Traditions Widespread

If there really was a flood that destroyed a world of wicked mankind, it would be expected that stories of it would be preserved among the far-flung races of mankind, who all descended from the few survivors. And this is the case! Not only is there ancient written confirmation, such as in the Epic of Gilgamesh, but even

* *Dictionnaire de la Bible*, edited by F. Vigouroux. Paris, 1899, Vol. 2, columns 1345, 1346.

down to recent times there are traditions among peoples world wide concerning a universal flood in the distant past.

The Biblical Archaeologist Reader (1961) edited by G. Ernest Wright and David Noel Freedman, notes on pages 32 and 33:

"Indeed, such a story is to be found in a hundred varying forms in countries as far separated as Greece, Mesopotamia, India, Malaya, Polynesia, and the Western Hemisphere—where it is diffused from Tierra del Fuego (islands off the southern tip of South America) to the Arctic Circle. . . . Common to most of them is the recollection of a great flood which in the ancient past covered all, or a great part of, the earth, and in which all but a select few were drowned. These few, it may be added, usually escaped in a boat or by taking refuge on a high mountain or in a tree."

Also, in the latter half of the last century, the famous Scottish geologist, Hugh Miller, observed in his book *The Testimony of the Rocks*, page 284:

"There is, however, one special tradition which seems to be more deeply impressed and more widely spread than any of the others. The destruction of well nigh the whole human race, in an early age of the world's history, by a great deluge, appears to have so impressed the minds of the few survivors, and seems to have been handed down to their children, in consequence, with such terror-struck impressiveness, that their remote descendants of the present day have not even yet forgotten it. It appears in almost every mythology, and lives in the most distant countries, and among the most barbarous tribes."

True, the Flood traditions of all these remote peoples are not everywhere identical in details. But this is only to be expected, as Professor Henri Luken observes:

"In fact, there is no people on earth who, if they have kept the least trace of the past, have not preserved the memory of the deluge. It is entirely natural that the primitive tradition was not transmitted whole; it took on various mythical forms and adopted shadings special to each nation, but the essence of this tradition remained everywhere the same."*

Though deformed through generations of telling, these traditions bear striking parallels with the Bible's written account on three basic points: (1) a universal destruction by water; (2) a place in which a few persons survived, and (3) the preservation of a small group of humans.

Also, these traditions often include, as reasons for the Flood, man's perversity and God's anger. And, too, the ancestor who survived the Deluge often did so in a closed boat, accompanied by his family, and by animals. In Wales and England a tradition tells how an ancestor escaped in a vessel with a male and female of each animal, and populated Britain.

The native Maori people of New Zealand have a Flood tradition remarkably similar to the Bible's account. The booklet *The Family of the Maori*† (1966), after presenting evidence indicating that the Maoris came from somewhere in Asia, notes:

"Considering the Maori's theory of the origin of the Polynesian race, it is not surprising that they should have had the legend of a great flood in their religious mythology. It is so much like the story of Noah that it needs no elaboration here."

However, many modern critics deny that these widespread Flood traditions serve as confirmative evidence of the Bible account. They contend that these are simply tales of local floods. In this connection, however, observe the comments of Allan O. Kelly and Frank Dachille in their book *Target: Earth* (1953):

"In the ordinary experience of man floods are not of such great or of such widespread occurrence that he would generate a story of overwhelming, all-exterminating flood. . . . Why then should practically all races of men have this legend of a great deluge?

* *Les Traditions de l'Humanité* (*Humanity's Traditions*), by Henri Luken, 1862, pp. 249, 250.

† Published by Seven Seas Publishing, Pty. Ltd., Wellington and Sydney.

Why should people who lived far from the ocean in dry highland country such as central Mexico or central Asia have a legend of a flood? . . . If universal deluge had not been an actuality, then some races would have had their wicked ancestors being eliminated by awesome volcanic eruptions, great blizzards, drought, wild animals, giants or demons. Thus the universality of the deluge story is one of the best arguments for its truth."

Traditions Do Confirm Bible Account

It is unsatisfying to assert that these widespread traditions of a global deluge do not confirm the Bible account. If there were no traditions, you can be sure that critics would use the lack of such circumstantial evidence as a weighty objection to the truthfulness of the Bible account. As it is, the contention that these traditions all have their basis in local floods simply is not in keeping with the evidence. Observes *The Biblical Archaeologist Reader* on page 33:

"While some of the stories are no doubt exaggerations of local catastrophes . . . it is difficult to believe that so remarkable a coincidence of outline as exists between so many of these widely separated accounts can be accounted for in this way. It is difficult to escape the conclusion that many of them are recollections of a common event, or at least are diffused from a common tradition.

To argue that the amazing similarities in the widespread Flood traditions are simply coincidental reveals a stubborn refusal to accept the obvious conclusion. For, as François Lénormant, professor of archaeology associated with the French National Library, pointed out:

"It would be altogether contrary to probability and to the laws of sound criticism to admit that local phenomena exactly similar in character could have been reproduced in so many different points of the globe as one to explain these universal traditions, or that these traditions would always have assumed identical form, combined with circumstances which need not have suggested themselves to the mind in such a connection."*

In view of the evidence, only extreme prejudice against the Bible could be responsible for a person's denying that the widespread Flood traditions are a powerful confirmative verification of the Bible's account of the Noachian flood.

A Warning Example

So we ought to take seriously the Biblical account of the Flood. It should serve as a warning to us. Jesus Christ said: "For just as the days of Noah were, so the presence of the Son of man will be." —Matt. 24:37.

What happened in Noah's days? The majority of mankind refused to heed God's warning given through Noah. Jesus said: "For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be."—Matt. 24:38, 39.

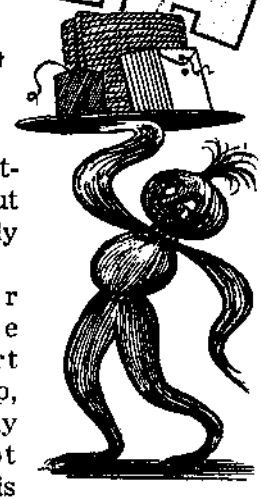
Jesus said the example of Noah's day should serve as a warning for us. We are now living in the time that he called "the presence of the Son of man." The inspired apostle Peter spoke of "the world of that time" that suffered destruction when it was deluged with water, and then said of this time: "But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—2 Pet. 3:6, 7.

So, heed Christ's warning. Follow Noah's wise example of obeying God. By doing so you may survive the coming destruction of the present wicked system of things, and live on into God's promised righteous new system.—2 Pet. 3:13.

* *The Beginnings of History*, by François Lénormant (translated from the second French edition), New York, 1882, p. 487.

Your Humble Servant, ABACÁ

By "Awake!" correspondent in the Philippines



IT IS the doormat upon which multitudes wipe the dust off their shoes. It is the brown envelope in which documents are sealed for mailing. It is the thick Manila paper that some children use to cover their schoolbooks. It is the string for a boy's kite, the tether for his father's water buffalo. It can be an exquisite handbag, a pretty pair of shoes or a woman's bedroom slippers. It may be the white hat a man will wear on a business trip to Manila. It is your humble servant, *abacá*.

Truly, *abacá* is a versatile servant, but its most important service to mankind is in the form of rope: rope for the rigging of sailboats, rope for the junks and sampans that crowd Hong Kong's waterfront, rope for the mooring of majestic ships of all nations. Yes, *abacá* fiber makes fine rope because it is strong and stands up well under long periods of outdoor use, having remarkable resistance to water, sun and wind.

Of the yearly demand for at least a million bales world wide, 720,000 are supplied by the Philippines. The tremendous job of supplying this demand rests on the shoulders of humble men like Otik and Max. Come, let me introduce you to them.

Cultivating the "Abacá" Plant

Otik and his family of six live deep in *abacá* country, on the island of Mindanao. He came here as a young man from Cebu, along with Max and hundreds of other Visayans. They came in search of a better livelihood, and possibly adventure, for the Visayan tends to be a nomad. That was some years before World War II swept the Pacific—when Mindanao was still largely a wilderness. On his homestead Otik planted rice, corn, coconut and *abacá*—but mostly *abacá*.

Abacá is better known around the world by its export name, Manila hemp, though it is not really hemp and it is not grown in Manila. It is a perennial whose stalks grow in clusters, and is a member of the banana family. Its fruit even resembles the banana, but do not try eating it or you are in for an unpleasant surprise. Its leaves are narrow, stiff and straight in contrast with the broader, gracefully drooping leaves of the banana.

Otik owes a debt of gratitude to Watanabe-san, one of the industrious Japanese who developed *abacá* culture from a local to an international industry. He taught Otik that the plant thrives best on volcanic soil where there is plenty of rainfall, and that it demands lots of shade furnished by the forest. This is why Mindanao proved to be the right place for its cultivation. The plant matures from the sucker stage in about three years, attaining a height of ten to fifteen feet. Only mature stalks produce the finest fiber.

The large leaves, oblong in shape, grow up closely around the trunk of the plant, the bottom parts of the leaves hugging

the trunk tightly in layer after layer. Otik recalls how Watanabe-san showed him how to grade the fibers correctly: the outer sheaths contain short, not-so-white, strong fiber; the middle ones have medium-white, reasonably sturdy fiber; the inner ones have the whitest fiber, but are not so strong. The pith of the plant goes to the compost heap.

Preparing Fiber for the Market

Since Otik has returned to his old occupation of building, most of the work on the *abacá* plantation is left to hired hands. His close friend, Max, is a real authority on the practical aspects of preparing *abacá* for market. His muscles have been hardened by forty years of chopping down mature plants, cutting away the leaves, peeling off the petioles or stems one by one, and feeding them to the stripping machine. This is a simple device—a serrated steel blade with a block of wood. One end of each petiole is fed into the machine and clamped down, but not too tightly. First, a mighty tug to yank the fiber free from that end of the petiole, and then the other end is fed into the jaws of the machine. Another tug and the beautiful white fiber springs free.

The fiber is then tied into hands—a hand being the quantity of fiber picked up by both hands—and dried in the sun. Max can now afford a generator and an improved stripping machine, but he still maintains that stripping *abacá* is work for strong men and is at the same time an art. One has to gauge the right amount of tug to obtain the maximum of fiber and avoid undue waste. Skilled hands obtain every fiber from the stalk. Then prompt and proper drying technique produces the whitest and strongest *abacá*.

Finally the job of Otik, Max and other *abacá* growers is finished when the fiber has been baled, weighed and delivered by truck to the merchant. But what price they will get for all their hard work is beyond their control. Supply and demand around the world (for *abacá* is now also grown in Central America) is what will determine their returns. Sometimes they get very little. Added to their troubles is the fact that sisal, henequen and synthetic fibers are now competing on the world market.

Versatile Servant to Many

Despite all rivalry, however, *abacá* still has a promising future. As long as ships sail the oceans it would seem that *abacá* will be in demand, for no other product matches it in its role of rope that is highly brine-resistant and that maintains tensile strength even after long exposure to sun, wind and rain.

And a talk with Nena reveals other possibilities. She has a small *abacá* farm near the slopes of Mayon volcano in the Bicol Peninsula. She and her neighbors operate cottage industries that turn out handbags, hats, shoes, slippers and other items that are in great demand. They even pound *abacá* and weave it into cloth called *sinamay,* used for mosquito netting and in the garment trade. Even the *abacá* stumps and discarded stalks are not altogether waste, for Nena and her neighbors, with proper care, manage to harvest a generous supply of delicious mushrooms from these.

Plant disease and impoverished soil are two threatening enemies of this humble servant of man. The *abacá* needs rich soil and cool shady forest in order to continue producing healthily. The question is, Will men refrain from denuding the land of its sheltering trees, and give the land its needed rest from time to time? Only thus can *abacá* continue to hold its place as their humble servant.

URUGUAY CHANGES ITS PRESIDENTIAL SYSTEM

By "Awake!" correspondent in Uruguay

AFTER some seventy-eight hours of debate in parliament in August 1966, constitutional reform was assured for this country in the heart of South America. Of special interest is one of the amendments whereby Uruguay reverts to rule by one president, after about sixteen years of rule by a college of nine presidents.

Among South American countries Uruguay has been outstanding for liberal attitude and stable government. Up to 1918 the Catholic Church was recognized as the official religion of the country, but in that year a new constitution put into effect complete separation of Church and State. In 1951 one-man rule was superseded by rule by a body of nine presidents, at that time known as the *Consejo Nacional de Gobierno.*

How did it work? Well, the people voted a party into office, and then the elected party appointed the nine-man presidency for a four-year term: six representatives of the winning party and three of the party with the second-largest number of votes. The council's chairman, chosen from among their own number, served for but one year, when another member would take his place.

Those favoring the nine-man presidency point to the fact that it produced maturer decisions and avoided emergence of strong-man rule with all the abuses usually associated with it. However, the 7-to-9 parliamentary vote of 1966 indicates that there has been considerable change of viewpoint. It appears that the impact of inflation together with other economic ills has hastened the change. The New York *Times* of August 26, 1966, commented editorially: "It seems sure that Uruguay will change its co-legislature form of government to the presidential system of just one man ruling. Only under this form of government can national expenses be adjusted to national income."

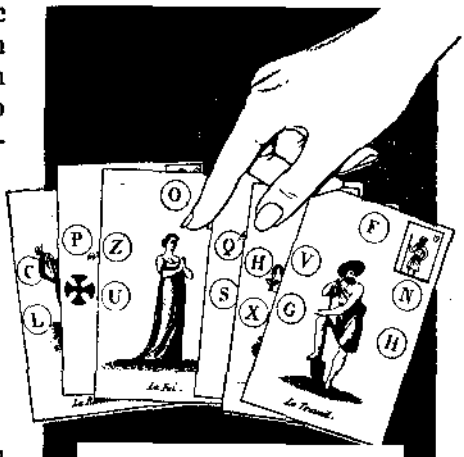
Under the title "Constitutional Reform More a Necessity than a Desire," the newspaper *La Plata,* Montevideo, of August 23, 1966, had this to say: "It is necessary to fortify the executive power, giving the necessary powers to put in force means to assure harmony among the different organizations having to do with the country's economy." *El Diario,* of August 26, 1966, commented: "The co-legislature regime, leading the country to a financial, economic and social crisis without parallel in our history, is giving way to institutions that the Republic needs to organize and to face the future with hope. Without these adequate instruments Uruguay cannot pretend to raise itself into a developed nation."

On November 27, 1966, Uruguayans had their say on the matter of the changeover. The main streets were plastered with signs put out by the different parties, walls displayed the names of the candidates, and sound cars roamed the streets blaring election slogans. The legislature allotted money to the parties for their campaigns according to the number of votes obtained in the previous election. When the election results were tabulated, there were more than enough votes to assure victory for constitutional reform.

The winning *Colorado* party took office on March 1, 1967. Since that date there have been several devaluations of the Uruguayan peso, with the result that prices are rising higher than ever and the country's economic recovery appears to be as far away as ever. Many Uruguayans are beginning to question whether the new system under one president and one vice-president will really make any appreciable difference. The national debt still is in the millions of pesos.

God-fearing Uruguayans, those who study the Word of God and learn to put trust in God's promises, are confident that the only "adequate instrument" to bring solutions to an economic, social and financial crisis that envelops all nations is God's kingdom by Christ. It alone can bring, not reform of imperfect human government, but a complete changeover to a righteous and beneficent administration.—2 Tim. 3:1-5; 2 Pet. 3:13.

I WAS A FORTUNE TELLER



I WAS born of Catholic parents in 1901 in Roure, a city in northern Italy. I was brought up chiefly by my grandmother, who was very religious and spent most of her time praying. Her frequent warnings that if I was not good I would "see the Devil" made a deep impression on me.

I was nine years old when I had my first strange experience with cards. It was in the winter and snow was falling. I was playing cards with some friends of my age, when suddenly a call and the cry of a bird were heard outside. We distinctly heard the name "Rose!" Puzzled, the men of the house went outside, but they discovered neither the person who uttered this strange call nor the bird. A few days later, to our great consternation, we learned that Aunt Rose had died.

My Aunt Rose and her sister used to come each year to spend the summer with us in the mountains. Like my grandmother, they would hold over my head the threat of the Evil One and tell me that I would "see the Devil." I heard this repeated so often that finally I did "see the Devil." Or at least in my childish imagination, impressed by the threats, I thought I saw him. I was eleven years old at the time, but it is still vivid in my mind. I was in a clearing in the wood and it seemed that I could see the Devil on the dark background of the trees.

The following year we came to France, and I was put out to work as a maid. From then on, I prayed often and especially for the souls in purgatory. I was so convinced that they existed that I used to hear what I believed were them knocking on the wall of my room in the mornings.

One day, a few years later, when I came home from work, I clearly saw the face of a former neighbor of ours, who had moved away some time before. It appeared on the dial of the big clock in the square that I crossed every day on my way home.

My mother welcomed me at the door with the words: "You'll never guess who has been to see me today!"

"I'm sure I can," I replied. "It was Mrs. X—(our former neighbor)." To mother's great surprise, I was right.

Fortune-telling by Cards

When I was eighteen, I had to spend some months in a preventorium. I spent most of my time with the other patients telling fortunes by cards. Of course, we did this simply to amuse ourselves. But before long I became particularly gifted. In fact, my predictions astonished my companions.

I saw nothing in the cards themselves.

I just made predictions on the basis of what I felt moved to say. I had no knowledge of any system or scientific method for telling fortunes by cards. However, my "gift" was definitely confirmed.

In 1940 a friend who knew of my success brought a certain midwife so that I could look at the cards for her. I did so, and speaking under the inspiration of the moment, I told her: "You are going to be robbed because of an imprudent act on your part."

I learned a few days later that a young man that this person received into her home had taken advantage of her hospitality in order to steal a very valuable ring from her. This incident impressed her. "You really must take up fortune-telling by cards," she said to me. And in spite of my hesitation, she bought me several packs of cards, and even brought me clients.

So that is how I came to start telling fortunes. More and more people began to consult me, and the money they left me encouraged me in this pursuit.

I remember especially an instance that happened during the second world war. A client in tears came to see me. I told her that her husband, whom the Gestapo (German secret police) had taken away, would come back on the fourteenth of the month. He came back that very day. This lady let me know right away, and her husband himself came and thanked me.

Another day I was visited by a man whom a friend had sent to me. As a rule I did not receive men, but he was so insistent that I finally agreed to "read the cards" for him. After a while I said to him: "What a terrible profession you are engaged in!"

"What do you mean?" he asked.

"You trade in human flesh," I replied. It was only later that I learned that this man was the owner of a house for prostitutes in the neighborhood.

One day I prophesied to my hairdresser the death of her husband, telling her that in two weeks she would be a widow. Fifteen days later her husband died suddenly from a stroke.

I was never really happy, however, while practicing this magic art. In fact, my capacities worried me and puzzled me more and more.

A Change in My Life

Then, in 1948, one of Jehovah's witnesses called at my door. He left me a booklet. I still remember the title: "One World, One Government." I read and reread it and, I must say, it upset all my former conceptions.

When the Witness came back, I could not stop asking him questions! Finally, he left me the book *"The Truth Shall Make You Free."* The following week I bought a Bible and subscribed for the semimonthly Bible study magazine. Before long, with the aid of this same Witness, I was studying the Bible regularly. Often, the evening our study was held, there were about ten persons gathered in my home. They were friends and clients. I invited them to come and listen to prophecies of a very different nature from those that I used to tell them by "reading cards."

However, they had little interest in the Bible and its reliable prophetic sayings. Gradually all of them left me as my interest and knowledge of the wonderful Bible truths grew and my efforts to share these with them increased. Nevertheless, later, I did have the great joy of seeing three of my old friends accept these Bible truths.

Set Free by the Truth

Strangely, when I began studying the Bible, I experienced very painful effects. I was supersensitive and extremely nervous without apparent cause. I had nightmares and many sleepless nights, and often wondered what was wrong with me. Finally, I began to think that there was perhaps some connection between my nervous state and the card reading, and that this form of divination or any divination might be contrary to the will of God. So about three months after my first contact with the Bible I said to myself: "It must be the cards that are causing all the trouble."

Fortified by this sudden conviction, I immediately took out my packs of cards from the little grip where I used to keep them, and threw them all into the fire. It is impossible for me to describe the effect that this resolute action had on me. I felt so relieved, as if eased of a great weight. I was so happy that I would have liked to dance around the kitchen.

That same evening, when the Witness came, I asked him point-blank: "Is it wrong to tell fortunes by cards?" He thought I meant: "Would it be wrong to have one's fortune told," and he replied quickly: "Whatever you do, never go to consult a fortune-teller." He showed me that it was Scripturally wrong to do so. —Deut. 18:10-12.

Of course, he did not suspect for a moment that I was a fortune-teller. So I confessed that I had practiced telling the future with cards.

"And now?" he asked.

"I have thrown them into the fire," I quickly replied.

"Was that your own idea?" he asked. He spoke with a significant look on his face that convinced me more than ever that I had done the right thing. I was certain that I had won a distinct victory over the one with whom I had so often been threatened in my childhood days.

Although I had never been able to tell my own fortune with cards, a strange thing occurred at the beginning of that memorable year the Witness called at my home. I had accompanied one of my friends to the home of a fortune-teller who read the future in a cup into which she put a certain quantity of salt and then a few drops of water. She said to me: "Madam, your life is going to be completely changed by a young man who is slightly bald. He will be carrying a briefcase and wearing a trench coat and will speak in a rather authoritative manner."

Since then, when talking with the friend I was with (and who has also become one of Jehovah's witnesses), I have often recalled this visit to the fortune-teller. For, remarkably, her prediction was fulfilled, even down to the very details she gave!

Just three months after I began studying the Bible with the person the fortune-teller described, I started sharing in preaching God's Word publicly to others. And eight months later I symbolized my dedication to Jehovah by water baptism.

Loss of Income, but Greater Gain

Naturally, when I stopped fortune-telling, I lost a source of income, for some days I received from my clients as much as two thousand francs [$4.00] a day—quite a lot of money in those days. It reminded me of what the practicers of the magical arts did in the city of Ephesus when they learned the Word of Jehovah. At Acts 19:19 the Bible says: "Quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thou-

sand pieces of silver." I had followed the pattern of the early Christians by burning my fortune-telling cards.

Since cards are simply inert objects that do not possess any knowledge, and since I had never studied anything about using cards to predict the future, I am convinced that an occult power was using me as its instrument. I believe that the morbid fear of the Evil One that I developed during my childhood, my superstitious belief in survival after death, and my sensitive and emotional nature had made me the unconscious agent of this power. My ESP or occult power to predict certain future things had come from wicked spirits or demons.

The Bible at Acts 16:16-19 tells about a similar case of a girl who was used by wicked spirit forces to foretell the future. The disciple Luke records: "It happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. This girl kept following Paul and us and crying out with the words: 'These men are slaves of the Most High God, who are publishing to you the way of salvation.' This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit: 'I order you in the name of Jesus Christ to come out of her.' And it came out that very hour. Well, when her masters saw that their hope of gain had left, they laid hold of Paul and Silas and dragged them into the market place to the rulers."

Just as it happened for the masters of this girl, I also lost a source of income, but the truth has caused a fountain of joy to spring up within me. Ever since, by Jehovah's undeserved kindness, I have been drawing strength from that life-renewing fountain.—*Contributed.*

$1,500 INVESTMENT

How much would you give so that your mother could have everlasting life? Would $1,500 be too much? Of course not!

One of Jehovah's witnesses in New Mexico writes:

"Ever since I learned the truth of God's Word I wanted to explain it fully to my mother, who lived in Korea. I made plans for her to come and live with me for six months. After she came, I made a special effort to talk to her every day about the Bible. Then, before I ever asked her, she told me that she wanted to go to the congregation meetings.

"She enjoyed it very much and wanted to go every time even though she didn't understand English. Why? She found that everyone was so happy and so joyful. In her words, 'It was different.'

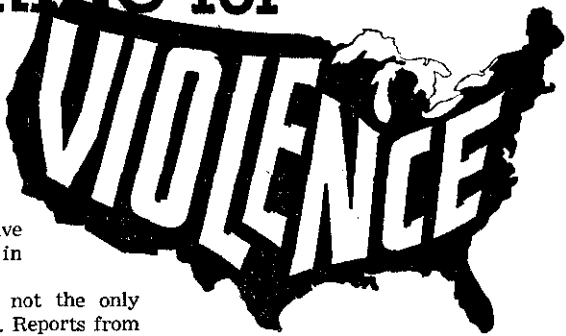
"It was at this time that she gave up smoking after having smoked for about fifty years. But she quit without any trouble.

"When it came time for her to go home, and while we were waiting for the airplane, I told her that my wish was for her to associate with Jehovah's witnesses at a Kingdom Hall in Korea. I told her that I wanted her to understand more about Jehovah's purposes for mankind. She said, 'I will not promise, but, if it is your wish, I will try the best I can.'

"As time went on I wondered what she was doing about the truth. Finally I received a letter. She told me that she had started attending meetings about fifty miles from her home. Not only was she going, but she was taking my brother's mother-in-law. Also, my brother told my mother that he would try to go. I was so happy that I cried and thanked Jehovah God that my wish was coming true.

"Now my mother, who is seventy-four years old, is learning how to live again. If we try, we have results. I spent about $1,500 for my mother to learn the truth. I feel that it was a small price to pay for her to gain the hope of everlasting life."

PREPARING for VIOLENCE



ALL across the United States during winter and spring, police departments have been preparing for another summer of violence. National Guard troops and regular army units also have received special training in riot control.

But the authorities are not the only ones preparing for violence. Reports from city after city tell of a huge increase in arms buying on the part of local citizens in anticipation of future riots. At times the acquiring of firearms has taken on near-panic proportions.

All of this is the aftermath of several summers of racial rioting in the country. The official record for last year alone gave little grounds for optimism, for in 1967 there were 164 riots in 128 cities. Eight of these were classified as "major."

The preparations for violence testify to the expectation that it could be a 'hot, ugly summer' in the United States. The likelihood of more rioting was also suggested by the special riot commission appointed by President Johnson. In its published report, the National Advisory Commission on Civil Disorders said: "We recognize, as we must, that the conditions underlying the disorders will not be obliterated before the end of this year or the end of the next, and that so long as these conditions exist a potential for disorder remains."

After reviewing the riot commission's report, *U. S. News & World Report* of March 11, 1968, commented:

"It is a grim picture that President Johnson's riot commission paints of the racial situation in this country. Seen ahead are not only more—and possibly worse—riots. Americans are warned that continued 'white racism' could lead to a divided nation, with cities under 'semimartial law.' . . . And it may already be too late to avoid another summer of violence."

Individuals Prepare

Many individuals who never before possessed firearms have been buying them. Some areas are rapidly being turned into armed camps.

In Detroit alone a 46-percent increase in the rate of pistol registration has been noted since last July's disastrous riot. The city's mayor, J. P. Cavanagh, pleaded for a "return to sanity" after noting the frenzied arms race of both whites and Negroes there.

Clinics have been established to teach local residents how to load, aim and fire weapons. In one clinic in a Detroit suburb hundreds of women have been trained to handle guns. One trainee stated that she wanted "to learn how to handle a gun without shooting myself or anybody else." Another said that she and her friends "definitely have a fear that a riot might come to their doors." This was the under-

lying fear of most attending these clinics. Also, the skyrocketing crime rate gave an added motive to such training.

One newspaper noted: "In some homes in suburbs ringing Detroit, basement rifle ranges have been built for target practice. Some homes have stocked extra food in the event trouble isolates them for long."—The Miami *Herald,* March 17, 1968.

A man living in New York city purchased three guns. He commented that no matter which direction rioters would come from "they would get it" if they tried to break into his home. This person, regarded as an average citizen, reflected the concern of a large part of the public in the United States today.

When columnist Stewart Alsop interviewed a twenty-one-year-old Negro about the possibility of riots in Washington, D.C., the nation's capital, he asked the youth: "Do you think there's going to be a riot here next summer?" The youth replied: "I sure hope not. If there's trouble, I'm gonna get somewhere else, but *fast.* It's gonna be rough, *real* rough." Asked why, the youth replied: "If there's trouble, they're gonna move downtown. They're not gonna burn down *their* houses—they're gonna burn down *your* houses. And *everybody* in this city's got guns."

Asked how he knew that "everybody" had guns, he replied that he had gone to a party a few nights before and the host had asked the guests to "park the artillery" on the bed. The youth commented: 'I counted thirty, forty guns on that bed, everything from little twenty-twos to forty-fives. One cat had *three* guns—two in shoulder holsters, and a little gun in his pocket."

After this interview, columnist Alsop concluded: "The more one examines at first hand the racial problem—infinitely the most serious domestic problem that faces this country—the more intractable, the more stubbornly complex, the more dangerous and the more nearly insoluble it seems."—*The Saturday Evening Post,* February 24, 1968.

And the New York *Times* of February 22, 1968, reported the following:

> "About 600 Negroes, attending a memorial program for Malcolm X held at Intermediate School 201 in East Harlem, were urged yesterday to obtain weapons for 'self-defense' against whites and to practice using them so that when the 'hunting season' came they would be ready.
>
> "The exhortation was given by Herman B. Ferguson, who was suspended last summer as an assistant principal at a Queens public school . . . Mr. Ferguson . . . is serving as a paid adviser to the local governing board of I. S. 201."

Authorities Prepare

Because of all this preparation on the part of local citizens, police departments throughout the country are preparing for trouble. They are girding themselves for violence that could be worse than before because of the number of weapons now in the hands of the people.

Police departments in many localities have been receiving special equipment. Weapons being stockpiled include, not only revolvers and high-powered rifles, but also machine guns, armored vehicles and even helicopters.

Some of the weapons developed to handle rioters awed even police veterans. In Los Angeles there was demonstrated a model of a 20-ton armored personnel carrier that would crush a barricade of cars. The tank-like vehicle can carry twenty men behind armor-plated sides. It is equipped with a machine gun, tear-gas launchers, a smoke-screen device and chemical fire extinguishers. It also has a siren that can be turned on so loud and shrill that it is

capable of disabling rioters with its sound. Said one deputy police chief after seeing the vehicle: "When I look at this thing, I think, my God, I hope we'll never have to use it."

One of the new weapons designed specifically for riot control is known as Rio-Trol. It is a nontoxic powder that can be spread on streets and then saturated with water. As it soaks up the water, the powder turns into a slick paste. This makes the pavement so slippery that just standing upright becomes difficult. It has been nicknamed "instant banana peel." A pound of the powder covers an area of about 500 square feet.

Another new weapon is called Chemical Mace. It is a potent type of tear gas that turns into a vapor after leaving its canister. Producing a man-sized cloud, it can temporarily blind a person with its irritant. It also deprives its victim of oxygen, leaving him winded and comparatively helpless. Hence, instead of drawing his gun or using his club, a policeman may draw his aerosol can of chemical spray to subdue a rioter. It has already been used successfully to stop minor disturbances. Impressed by its potential, more than 3,000 local, state and federal agencies are reported to have purchased the spray gun.

Special training has also been given to police forces so that they can better cope with riots, especially at their outset. The Chicago police department has acquired helicopters to transport police more quickly to the scene of a disturbance. It also has a highly mobile 600-man task force designed to instruct the city's police force in riot control. In Philadelphia, the police department maintains busloads of specially trained and equipped officers in strategic spots, poised to rush to any area where rioting breaks out.

National Guard troops also received intensive training in riot control. At the direction of President Johnson, the army's chief of staff ordered the 400,000 National Guardsmen in the United States to complete a special course in techniques and tactics for controlling civil disturbances. Its objective was, not only to develop skill in putting down riots, but to develop methods of doing so that would minimize injury and destruction. Many authorities felt that the National Guard was inadequately trained for riot duty last summer. As *Newsweek* of March 11, 1968, reported:

> "In Newark, when a National Guardsman fired a random shot and then a prankster set off a string of firecrackers, nervous guardsmen and state troopers opened up on a housing project with massive fire. Two mothers and a grandmother were killed. . . . 'As a matter of fact,' Newark police director Dominick Spina told the [riot] commission, 'it was so bad that, in my opinion, guardsmen were firing upon police and police were firing back at them.'"

Also, the performance of guardsmen in Detroit's riot was questioned by the riot commission, noting that the most efficient riot fighters were the regular army troops who were finally summoned. Thus, the directive was issued to improve the performance of the National Guard. Its purpose was summarized by the *National Observer* of September 11, 1967, which said: "President Johnson and military officials hope the new skills of the citizen-soldiers will minimize any future ravaging and its consequences."

Standing behind local police forces and National Guardsmen are the specially trained and equipped regular army troops who can be flown, on very short notice, to any trouble spot.

Fearful of Future

Thus, as summer approaches in the United States, law-enforcement officials everywhere wait uneasily, all too aware

that a minor disturbance can easily flare up to gigantic proportions. Those who impartially survey the situation note the ominous gloom that is present in most of the nation's major cities. And bringing fear into the hearts of many officials is the knowledge that the conditions that were present when previous riots occurred are still there. In many cases, these conditions have worsened. As *Life* magazine of March 8, 1968, observed: "No one has yet succeeded in reversing the drift toward decay of an entire ghetto."

The despair of many officials was echoed by United Press International writer Louis Cassels. As reported in the *News* of Framingham, Massachusetts, on August 9, 1967, he stated:

> "The black uprising in America's cities is far more extensive and far more serious than most white people believe.
>
> "It is NOT a passing phenomenon, stirred by 'outside agitators.'
>
> "It is NOT a mere outburst of hooliganism by a 'small minority of lawless people.'
>
> "It is NOT a new phase of the civil rights movement—although it may disrupt indefinitely that attempt to gain equality for Negroes by nonviolent means. . . .
>
> "After visiting riot areas in Detroit, Newark, Rochester, Toledo, Harlem and other cities and talking to hundreds of Negroes, public officials, social scientists and law enforcement officers, I am convinced that we were all hasty in the earlier 1960s in describing as a revolution the Negro's struggle for equal rights before the law. This is the revolution. That was just a preliminary."

What Will You Do?

No doubt you share the concern of others about the possibility of renewed violence. But what will you do to protect yourself?

After learning of the stockpiling of arms by many individuals it may be a normal reaction to conclude that the only thing to do is to join in acquiring weapons.

Yet, interestingly, many do not share this viewpoint. Particularly is this so of those who have respect for God and his laws. Christians who really believe the Bible view things differently because they realize that all the conditions now striking fear into men's hearts were foretold in God's Word. The Bible clearly shows that the present difficulties are sure evidence that we are living in the "last days" of this system of things. (2 Tim. 3:1-5) The Bible also shows that in these critical times people who turn to Jehovah God would not be doing what the crowds are doing. They would, instead, be listening to the counsel in God's Word. They would be applying that counsel in their lives, appreciating that their greatest security and happiness come in living by Bible principles.

Benefits of Applying Bible Principles

By applying Bible principles regarding conduct in difficult situations, the Christian knows that he will be working toward his best interests. He will also be pleasing God, which is even more important.

Notice how living by Bible principles can help a person in times of stress. For instance, the Bible principle at Proverbs 26:17 says: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his." A person who applies this principle does not let himself become involved in rioting, nor does he take to the streets out of curiosity. Instead, he retires to a place of safety whenever possible and waits until the disturbance subsides.

But too often persons ignore this sound Bible counsel and pay a heavy price as a result. For instance, when riots flared in New York city's Spanish Harlem last summer a forty-four-year-old mother of four children went to the window and looked

out to observe the riot on the streets below. As she looked, a bullet tore into her head. She was killed instantly.

Also, it is commonly thought that arming oneself means greater protection. But Christians are counseled to "seek peace and pursue it." Thus, as Bible prophecy shows, in these "last days" they "beat their swords into plowshares and their spears into pruning shears. . . . neither will they learn war any more." (1 Pet. 3:11; Isa. 2:2-4) By not arming himself in advance, the Christian will never be the one whose gun kills a member of his own household by accident. He will not be killed himself if another member of his family, in some disturbance, uses the weapon carelessly.

Consider the instance of a man in Indiana. While he was in his house a brick smashed through his window. He grabbed his shotgun, and when he saw a shadowy figure crouching in the bushes he fired one blast. Then he heard the cry, "Dad!" He had fatally shot his eighteen-year-old son by mistake! The son had gone out to empty the garbage and the vandal had vanished. Standing over his dying son, the father moaned: "I've shot my son. My God! I've shot my son."

In another instance, a four-year-old boy shot himself by accident while playing with a .22-caliber revolver belonging to his father. Then there was the youth who was showing his friends a pistol when it accidentally went off, sending a bullet through his head. He died immediately.

Also, when riots flare up, just how much protection would a revolver be against a mob that invades your home? How long could you last if you fired into an armed mob that surrounded you? True, some may say that "I'll get one of them before they get me," but that is not the Christian viewpoint. The Christian is not out for vengeance, but for the protection of himself and his loved ones within the bounds that God's laws and principles allow. Indeed, seeing a person without a weapon in his home, a mob may be less inclined to kill than they would if fired upon. In any event, the Christian does not take the law into his own hands. He allows law-enforcement officials to bear this responsibility. He does not want to incur bloodguilt before Jehovah God.

Of course, there is much injustice that needs correcting. There is much prejudice that needs to be wiped out. But the Bible-believing Christian is not torn apart by anxiety over all this. Why not? Because he knows that neither he nor any other human will be able to remedy man's ills. Only God can, and will. Yes, Jehovah will certainly provide the remedy for these distressing conditions, and very soon at that!

How will God do this? Bible prophecy shows that soon God will take a direct hand in man's affairs. He will bring to a sudden end all violence, violent persons and the injustices and prejudices that breed violence. At the battle of Armageddon, Jehovah God himself will bring an end to this entire wicked and violent system of things. Then he will replace it with his new system of things in which, as the Bible promises, "righteousness is to dwell." —2 Pet. 3:7-13.

Thus, while others prepare for violence, the Christian guided by the wisdom of Almighty God pursues peace. This superior wisdom gives him the best protection in these crisis-filled times. That is why Christians today can be calm and optimistic even though surrounded by a society that is plagued with violence and preparing for more.

Hawaii's City of Refuge

By "Awake!" correspondent in Hawaii

WHY should there ever have been need for a city of refuge in Hawaii, the haven to which so many thousands of northerners flee from the biting winds of winter? That is the question that may come to mind when one learns of the City of Refuge National Park, established in the year 1961. Located at Honaunau, on Hawaii's largest island, this park has now become a point of attraction to tourists and natives alike. But what is the significance of the name?

To get the explanation we have to turn back the clock to the fifteenth century C.E. Conditions on the Hawaiian Islands were not by any means peaceful. Kings and petty chieftains were continually at war with one another. The rank and file were helpless to rectify matters, for priests and chiefs exercised absolute authority over them. As in so much of human history, false religion was at the root of the mental and physical bondage under which the common people labored.

The "Kapu" System

The earliest settlers, Polynesians, brought with them the religious belief that their chiefs were descendants of the gods and inherited a superhuman power called *mana*. Under this pagan religious system there was a set of taboos called *kapu*, taboos that controlled almost every action of every person. Violations of any of the *kapu* regulations, whether intentional or accidental, were punishable by death.

What had to be guarded against, at all cost, was contamination of the *mana*. The danger of contamination had two aspects: the danger to the commoner of getting into the "radiation field" of the chief; and the danger of his commonness corrupting the spiritual power of the chief, since *mana* was believed to leak into anything the chief was near or touched. And contamination might evoke the anger of the gods—anger that might take the form of disasters such as lava flows, earthquakes and tidal waves.

Commoners had to squat and hide their heads when any object belonging to the chief passed nearby. If the chief himself was passing, they had to prostrate themselves. The footfall or even the shadow of a commoner could violate the sacred ground where the chief walked. The grounds surrounding a chief's residence were specially marked off by *kapu* sticks—a coconut draped in white tapa cloth atop each stick. Swift death

was the punishment of trespassers.

No wonder, when passing these sacred areas en route to the canoe landing, the native would choose the *makai* (seaside) in the morning so his shadow would fall away from the "holy" ground, and in the evening he would return by the *mauka* (mountain) side, so his shadow would fall toward the mountains. He well knew that offenders were offered as sacrifices to the angered gods, and that the corpses, having been dragged to the temple and offered to the idol, were laid face down and left to rot in the blazing sun!

Treatment of Women

Women occupied a menial place in those early times. They were forbidden to eat pork or coconut. Only the males could partake of such items, considered to be the special foods of the gods. The woman was not even allowed to touch those foods or prepare them for her husband. He did his own cooking to protect their purity. Thus mother and daughters ate separately from father and sons.

If the woman so much as ate a banana, she had committed the unforgivable sin, and must die. Infanticide was common, the victims being mainly females. If a chief fell ill, or a war was about to start, or a volcano was erupting, there was great demand for human sacrifices to propitiate the gods and court their favor. It may well be supposed that women and girls would be the chief sufferers. Potential warriors could not be spared.

One Redeeming Feature

Amid all the perplexities and fears engendered by the *kapu* system, there was one redeeming feature. When violators of *mana* sought to avoid a horrible death, or when warriors, aged people and infants fled before the victors in tribal warfare, there was hope for them. Missionary and author William Ellis describes this feature in this way: "One merciful provision, however, had existed from time immemorial, and that was sacred inclosures, places of refuge into which those who fled in time of war, or from any violent pursuer, might enter and be safe. To violate their sanctity was one of the greatest crimes of which a man could be guilty."

Indeed, it was one of the obligations of each *mana*-filled chief to show mercy and to improve to some extent the lot of his subjects. So, to achieve this, the chief would set aside a few acres of his own land as a refuge. Any fugitive, whether intentionally or unwittingly guilty of a crime, was immediately 'de-contaminated' and granted the protection of the gods if he could but reach the boundary of the refuge enclosure before he was slain.

One of those refuges was located on the Kona coast, where the slopes of the mighty Mauna Loa plunge down into the Pacific. A twenty-acre shelf of ancient lava forms the foundation of this refuge or *pu'uhonua*. It is rather square in shape, with the ocean fronting on two sides, and a wall, built at a later date, extending along the other two sides.

But the wall alone is a wonder! It averages ten feet in height, seventeen feet in width, with a total length of 1,000 feet. The masonry is unique, for the early Hawaiians laid their stones dry, without mortar. The flat face of each stone faces outward, and the other sides were neatly fitted to each other without the aid of metal tools. The largest stone on the face of the wall is six and a half feet high, more than five feet wide, and two feet thick. It weighs between four and six tons. Such huge blocks were maneuvered into place with wooden pry bars, rollers and skids.

Within the enclosure is the temple, called a *heiau*. Here and at other such

temples throughout the islands many human sacrifices have been offered, but not persons who fled to and reached the refuge. The gates were kept open perpetually, and any refugee was sure of admittance and protection. Regardless of his crime, real or supposed, there was no trial to establish innocence or guilt. All he had to do was go immediately before the grotesque idol, make a short address expressing thanks, and he was free to come and go as he wished, since he was now believed to be clean of all guilt.

War refugees could flee here, and since war in Hawaii had as its objective the extermination of the enemy, it was appropriate that there were such refuges available. In time of war white flags atop long spears were unfurled, one at each corner of the refuge enclosure, a short distance from the walls on the outside. These waved as beacons of hope to defeated warriors and their families. The victors could chase them and slay them right up to this point, but from there they dared not advance one step, on pain of forfeiting their own lives.

Thus, during all the years when the Catholic church's dread inquisition in Europe left hordes of refugees without protection or asylum, and while the Thirty Years' War raged, the cities of refuge at Honaunau and other places in Hawaii continued to function. Within some of the enclosures can be seen the tombs of kings and chiefs who continued, though dead, to be viewed with superstitious fear by the natives. Finally in 1810 King Kamehameha united the islands into one kingdom. His successor abolished the *kapu* system and destroyed practically all the temples. The refuges were no longer places of sanctuary.

Any Refuge Today?

Though rendered valueless in 1819, nothing had ever been written into law revoking the privilege of asylum in such places. So, in 1957, a convict who had escaped from a South Carolina penitentiary fled to Honaunau's refuge enclosure. It appears he had confessed to a Catholic priest, and was thereafter taken to see a lawyer. The lawyer and the priest provided him with food, auto transportation to Honolulu airport, and a plane ticket to Kona. There another priest met him and drove him the remaining twenty-five miles to the enclosure. Not long, however, did he stay amid those beautiful surroundings. The police sent him back to finish out his prison term.

ARTICLES IN THE NEXT ISSUE

- Unforgettable Moments of Pleasure.
- Lovers of Pleasures Rather than Lovers of God—a Warning Sign.
- India's Varied Burial Rites.
- You Can Teach Your Children to Read.

Other such places of refuge mentioned in history come to mind. For example, throughout Christendom church premises were at one time claimed to be asylums for refugees. And it is well known that her priests used to extend the privilege of sanctuary even to known criminals. As in Hawaii, no court hearing was provided, no effort to determine guilt or innocence. On the other hand, the refuge provision mentioned in the Bible was only for unintentional manslayers, and provision was made for a proper hearing to determine whether the refugee was worthy of the protection thus afforded.—Num. 35:11, 22-25.

Hawaii's City of Refuge National Park, however, is now a quiet, unspoiled place where visitors of all nations, as well as the native population, can enjoy a temporary refuge from the bustle and pressures of life in this twentieth century.

Forty-fifth Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row.

(1) Guerrero, M., Hart, E., Ramseyer, J., Sharman, M., Barker, P., Rittenhouse, V., Pyle, S., Petras, R., Birtles, P., Kopsies, S., Johnson, Y., Lucas, J., Lee, A. (2) Large, V., Hubbard, C., Latimer, L., Parr, C., Poling, B., Lee, J., Wax, J., Williams, K., Zwiep, M., Zwiep, M., McMillan, L., Carr, M., Yasovsky, S. (3) Kalwat, B., Sokollek, A., Schöche, B., Rodriguez, P., Robison, G., Johansson, L., Clear, R., Ritchie, L., Redman, L., Levine, C., Koltzau, D., Verbrugge, R. (4) Graf, R., Vetrovsky, L., Verbrugge, G., Shirton, L., Rodriguez, F., James, P., Renoldner, A., Ramseyer, H., Pröpstl, G., Hart, R., Powell, R., Froyd, L., Cochrane, M. (5) Reams, C., Jorgensen, A., Nelson, J., Kopsies, L., Lucas, J., Hiltbrand, F., Skarda, J., Yasovsky, W., Stanfield, J., Clark, I., Callaway, G., Barker, J., Karlsson, B. (6) Cone, G., Sotelo, A., Sharman, F., Powell, R., Petras, T., Nylund, J., Johnson, M., Neuhardt, J., McMillan, D., Little, D., Lewis, J., Lesky, P. (7) Cormican, H., Genrich, C., Fierke, H., Williams, D., Koch, B., Danielsson, R., Rittenhouse, W., Pröpstl, H., Hauck, O., Arthur, C., Alderman, R., Bohannan, A., Bretzke, F. (8) Parr, R., Pohl, H., Birtles, B., Latimer, T., Fynn, R., Ward, R., Kratt, I., Renoldner, J., Wax, S., Teichmann, R., Petrovic, P., Lea, E.

PROCLAIMERS OF PEACE TO THE NATIONS

WHEN Jesus Christ was on earth he sent out seventy disciples, instructing them to tell the people: "The kingdom of God has come near to you." (Luke 10: 1-9) After his resurrection from the dead, he instructed his apostles to expand their proclaiming of Christian truths to all nations by telling them: "Go therefore and make disciples of people of all the nations."—Matt. 28:19.

Several years later the apostle Paul and Barnabas were sent out at the direction of the holy spirit to proclaim the peaceful message of Christianity to people outside the Roman provinces where Jesus had preached. (Acts 13:2-4) Paul went as far as Rome and possibly to Spain doing this divinely commissioned work. The good news he preached about the Prince of Peace and the kingdom of God was for people of all kinds. It is no different today.

Now that we are approaching the end of the present system of political nations and the time for God's kingdom under the Prince of Peace to usher in a new era of peace, it is especially timely for proclaimers of that kingdom to be sent out to the nations of the world. Every year since 1943 the Watchtower Bible School of Gilead has been doing just that.

On March 10, 1968, the forty-fifth class of students trained by this school graduated. Its 101 graduates were sent out to proclaim the good news of God's kingdom to the people of thirty-four lands. During the week immediately following their graduation forty-nine of them were already winging their way by airplane to the various countries to which they were being sent.

Twenty-seven of the graduates were assigned to eight African countries, thirteen to four countries in the Far East, sixteen to seven countries in Europe and forty-five to fifteen countries in North, Central and South America. In all these countries they will proclaim the Christian hope for world peace, a peace that man's great Creator has promised to establish by means of his kingdom under the Prince of Peace, Jesus Christ.

From Many Countries

The students had been brought to Brooklyn, New York, where Gilead School is located, from eleven countries. All had been spending their full time in the Christian ministry as Jehovah's witnesses for at least the past two years. The number of years they have been active as Jehovah's witnesses averaged 8.9, and the average age of the students was 25.8, which means that some of them were not even born when Gilead School was begun in 1943. Twenty-five of the class were single men; thirty-four were single girls and the remainder were married couples. All of them are fully devoted to the service of their Creator.

On October 23, 1967, the students began school with an air of excitement in their new surroundings. Before many days had passed they were comfortably settled in the daily routine of the school, which had a very heavy study schedule for them.

They had come to the school with the attitude expressed by the prophet Isaiah, who said: "Here I am! Send me." (Isa. 6:8) As might be expected, they tingled with expectation on the evening of December 25, 1967, when the president of the Watchtower Society called them one by one to the platform before an audience of nearly 1,000 persons and gave to each his or her foreign assignment. That night many were late in falling to sleep as they thought about the country to which they

were going. From then on, all that each learned was with that country in mind.

The Curriculum

As can well be imagined, the curriculum of Gilead was designed to prepare the students for the Christian work they would be doing in their foreign assignments. They already had a good background for it because of being engaged in the Christian ministry full time before coming to Gilead.

The curriculum is divided into four quarters of five weeks each, which permits two classes a year. As with other classes, the forty-fifth class was divided into four groups of students, with two groups attending school in the morning and the other two in the afternoon. Half of the day was spent by the students at work assignments in the Watchtower Society's huge printing establishment.

In the course of the four quarters the students studied the entire Bible, all sixty-six books, taking most of it chapter by chapter and a large portion verse by verse. They prepared reports for verse-by-verse discussion in class, making use of the school's well-stocked Biblical library. They also had discussions and forum sessions on basic Bible doctrines, as well as a consideration of Bible history.

What was the effect of this immersion in Biblical topics for five months? It broadened their understanding of the Bible and reenforced their appreciation of its truths. By the time they graduated they were much better prepared to be proclaimers and teachers of God's Word of truth than when they came to Gilead. One student remarked that he now feels much more capable of using the Bible in his ministry. Another said that the school had greatly increased his appreciation for God's earthly organization.

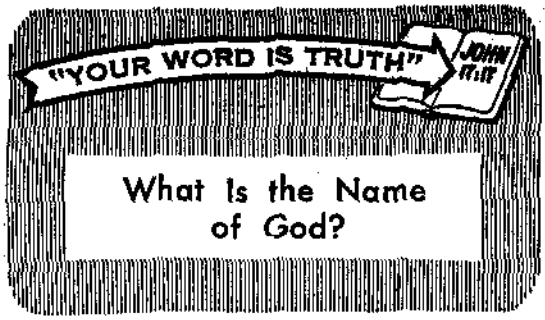
An intensive language course gave most of them a basic knowledge of the language spoken in the various countries to which they were assigned. Spanish, Portuguese, French and Chinese were taught. Every week eleven hours of classroom instruction were devoted to language study and nine additional hours to language homework.

At their graduation W. R. Wilkinson, one of the school instructors, compared their consumption of spiritual food at Gilead with the eating of material food. As a person at a table with others will serve himself and pass the food on to others, he said, so the graduates should do with the spiritual food they had taken in at Gilead. U. V. Glass, another instructor, urged them to keep strong their hope of attaining to the freedom of God's own sons.

Also dwelling upon the missionary work they were about to do, the school registrar, E. A. Dunlap, told them that they were administrators and stewards of Jehovah's undeserved kindness. As the apostle Paul kept his stewardship while among strange people, he said, they will want to do so too.

The approximately 2,000 persons present at their graduation watched with intense interest as they filed onto the stage and received from the president of the Watchtower Society, Nathan Knorr, an envelope that, in most cases, contained a diploma. As he gave it to each graduate, he announced where that person was going, and the audience responded with a congratulatory applause.

All the graduates of this forty-fifth class have now joined the growing number of alumni of Gilead School. They have carried away precious memories that will serve as a source of stimulation to them as they fulfill their role as proclaimers of peace to the nations.



THERE are those who claim that God has no need of a personal name. For example, the translators of the Revised Standard Version of the Bible declare that "the use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, was discontinued in Judaism before the Christian era and is entirely inappropriate for the universal faith of the Christian Church."—Preface to the *Revised Standard Version.*

[2] Is this view upheld in the sacred Scriptures? If you will turn in your Bible to John 17:26 you can read the decisive words of Christ Jesus himself: "I have made your name known to them [my followers] and will make it known." So, although Judaism had fearfully and superstitiously discontinued the use of God's name, Christ Jesus advocated its restoration. In fact, he taught his disciples to pray that God might sanctify his own great name by means of His righteous kingdom.—Matt. 6:9, 10.

[3] But what is that name that Jesus made known to his disciples? Please turn to Psalm 83:18 and note what the Bible has to say: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." And as to his name Jehovah, the Almighty God himself declares: "This is my name to time indefinite, and this is the memorial of me to generation after generation." (Ex. 3:15) It is not his purpose to allow that precious name to be pushed into a corner and forgotten.

[4] In the original Hebrew Scriptures the four-letter word that stands for the name JEHOVAH occurs literally thousands of times. However, this fact is hidden by the fact that the Jews substituted the expression "Adonai," meaning "Lord." Christendom's translators followed the same practice. This is why the Authorized Version of the Bible, of 1611 C.E., has only four instances where the name "Jehovah" occurs, standing by itself. (Ex. 6:3; Ps. 83:18; Isa. 12:2; 26:4) At all of its other occurrences the translators rendered "Jehovah" by the words "LORD" or "GOD" printed in capital letters.

[5] Late in the nineteenth century revisers of the English Bible adopted the view that it would be too much of a shock to the reading public to restore the name "Jehovah" in such a multitude of places in the Bible. Not so, however, the American revisers, who, in the *American Standard Version,* restored the name "Jehovah" thousands of times. Said they: "*[We] felt that it was due to the English* reader that he should be able to see in his Bible all the stress which the Most High has been pleased to lay upon his chosen characteristic name."—*Companion to the Revised Old Testament,* T. W. Chambers, pages 171, 182.

[6] Why, then, do the revisers who worked on the *Revised Standard Version* turn back the clock and go back to rendering the glorious name "Jehovah" by the anonymous expression "Lord"? Can it be that they are catering to the modern ecumenical trend, striving after an imaginary identity of Jesus' God with Allah and Buddha and other gods who are worshiped today?

[7] Certainly Jehovah's prophet Micah did not share the view that there are no other "gods" or mighty ones that seek to re-

place the true God, Jehovah, in the hearts and minds of human creatures. He admitted the existence of those would-be rivals, and then declared: "All the peoples, for their part, will walk each one in the name of its god; but we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever." (Mic. 4:5) That does not sound one bit like people of today who are ashamed of the name of the true God, does it?

[8] Even in the writings of Jesus' disciples and apostles the Divine Name should properly appear. This is so because in many instances the inspired Christian writers quoted passages from the Hebrew Scriptures where the four-letter word for "Jehovah" appeared. Thus at Acts 2:21, where the apostle Peter quotes from the prophecy of Joel, he sounds a warning that applies also in our critical times: "Everyone who calls on the name of Jehovah will be saved."—See Joel 2:32.

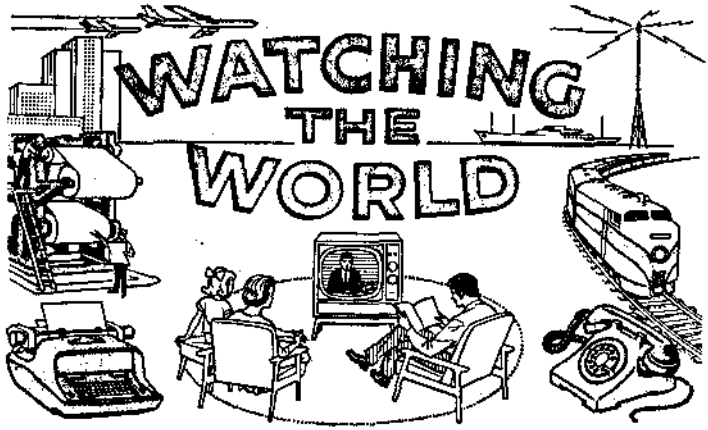
[9] Of course, this does not mean that people today who merely call out loud the name "Jehovah" will gain salvation. That name is no magic word. Those who call upon Jehovah must do so out of a clean heart, which means they must be in full harmony with God's requirements and purposes. (2 Tim. 2:22) There must be real faith in Jehovah's ability to triumph over all enemies. We should respond to the inspired psalmist's invitation: "Shout in triumph to God, all you people of the earth. Make melody to the glory of his name. Render his praise glorious. Say to God: 'How fear-inspiring your works are! Because of the abundance of your strength your enemies will come cringing to you. All people of the earth will bow down to you, and they will . . . make melody to your name.' "—Ps. 66:1-4.

[10] The Almighty God has declared that he will not look lightly upon any efforts to confuse and identify Him with false and worthless gods. Says he: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." (Isa. 42:8) How dangerous, then, the position of those who try to blot out the name of the true God from his own Book, the Holy Bible!

[11] When Jesus taught his followers to pray, using the words, "Let your name be sanctified," what name did he have in mind? (Matt. 6:9) When he declared that he had come "in the name of my Father," to what name was he referring? (John 5:43) When he prayed: "Father, glorify your name," did he have in mind some vague title such as "Lord" or some general designation such as "God"? (John 12:28) Surely it is evident that God's own beloved Son, Jesus Christ, set the right example and always magnified the name of his Father—JEHOVAH!

Can you answer these questions?
For answers, read the article above.

(1) What do some people think about God's need for a personal name? (2) What was Jesus' view of this matter, as indicated at John 17:26? (3) What is God's own chosen name as revealed at Psalm 83:18? (4) Though the original Hebrew Scriptures contained the four-letter word for "Jehovah" thousands of times, how was it usually rendered in the Authorized Version of the Bible? (5) Late in the nineteenth century, what contrasting views did the English Bible revisers and the American Bible revisers have? (6) In what unsatisfactory manner does the "Revised Standard Version" of 1952 render God's name? (7) As expressed at Micah 4:5, how does God's own prophet view the importance of God's personal name? (8) As indicated at Acts 2:21, why would it be proper that God's personal name appear in the writings of Jesus' disciples? (9) "Calling upon the name of Jehovah" requires the exercising of what faith, as expressed at Psalm 66:1-4? (10) What emphatic pronouncement does God himself make at Isaiah 42:8? (11) What right example, then, was given by God's own Son, Jesus Christ, as shown by his words recorded at Matthew 6:9, John 5:43, and John 12:28?



Morality in Malawi

◈ President Hastings Banda of Malawi poses before his small African nation and the world as a man of strong moral sensibilities, an elder of the Church of Scotland. Recently he was shocked when, on his way home from church, he saw an English girl in a miniskirt strolling the streets. Since Banda's wish is the Malawi Congress Party's command, it promptly decreed that any girl who affected "these diabolical fashions which show girls' thighs and these tight jeans which are moulded like skin to their bottoms" would be expelled from the country. But Banda's crackdown on miniskirts has been relatively mild when compared to his outrage expressed against Jehovah's Christian witnesses, who have been robbed and raped by the thousands. Their places of worship have been burned to the ground by Banda's young hoodlums; their homes and storage houses destroyed. A large number of their womenfolk have been stripped of their clothes and brutally beaten and some of the faithful have been killed—all because these Christians would not violate their religious consciences to please Banda. Such is the quality of Banda's morality. It cannot stand the sight of a miniskirt, but it can uphold the brutalizing and murder of Christians.

King Assassinated

◈ Dr. Martin Luther King, Jr., who preached nonviolence and racial brotherhood, was struck down by an assassin's bullet in Memphis, Tennessee, on April 4. The 39-year-old Nobel Prize-winning civil rights leader was to be at a rally two hours later in support of striking Memphis sanitation men. Following this, President Johnson went on television and called on every American to reject blind violence as a way of life. Some Negro militants responded with bitterness and anger. Sporadic violence erupted in various parts of the country.

Disorders Around the World

◈ The closing days of March and the opening days of April saw upheavals in many parts of the world. In Poland students pointedly ignored appeals by leaders to return to their classes immediately. Instead they staged a sit-in at Jagiellonian University. Police battled with thousands of student demonstrators in Warsaw. In Czechoslovakia there was a change in regime, with the younger generation enjoying the new climate of more freedom. Israelis crossed the Jordan border to raid "terrorist bases." The United Nations Security Council met in an emergency session. Hindus attacked Moslems in the industrial town of Tinsukia in retaliation for the slaughter by a Moslem of a cow, held sacred to Hindus. The monetary reform was at sea, with bankers endeavoring to resolve the crisis. Student disorders broke out (April 1) in Rio de Janeiro. Two hundred in Britain were held in an antiwar protest staged by thousands of youths at the United States Embassy. A Negro was killed in a Memphis civil rights march. National Guard troops were called to quiet revolting demonstrators. President Johnson surprised Americans by announcing he would not run for reelection. He also ordered a limited halt to the bombing of North Vietnam.

Faith in Saigon

◈ Two of Jehovah's witnesses who have been in Saigon, Vietnam, for eight years said that never have the bombs been as close or as loud as when the Communists staged their offensive early this year. The report from one of the missionaries states: 'None of Jehovah's witnesses have been hurt thus far, though some were quite shaken up. Those dive bombers come very close at times and we have had to be very careful when we leave the home. We have not ventured into any alleys, because this is where most of the Viet Cong hide out during the day. But please be assured we are happy here. Our Christian brothers here have been nothing short of precious gems. During the first days of the attack, they would take turns coming by to see us. And this was done at the risk of their lives. They wanted to see if we were all right or if we needed something, as the markets were closed down. A Vietnamese brother who formerly was a Communist demonstrated a faith that was something to, behold. Just last week he

was scheduled to deliver his first hour Bible lecture. When he left his house, the Communists were just a couple of blocks from his home burning down houses. But with full confidence in Jehovah, he went ahead and delivered his talk anyway. And he did a very fine job too. He still has his home. The Viet Cong did not advance that far.'

Destructive Hailstorm

◈ Giant hailstones, some weighing as much as two pounds, rained down on the villages along the Ganges River near Monghyr, India. The storm killed at least 20 persons, and 150 were injured. Also, hundreds of houses were damaged and tiled roofs smashed. Many cattle were killed. It was the severest hailstorm in living memory, according to reports reaching Monghyr on March 23.

"Prayers for Bankers"

◈ Since London's financial condition was none too healthy, a church in the city's financial district invited bankers in for a special day of prayers. A notice posted in front of the church said: "Prayers for bankers." The Anglican clergyman in charge stated: "It would be a good thing if the minds of those concerned in financial affairs are directed at this time toward the Almighty." Only two bankers showed up.

Dogs Play Sick

◈ According to Dr. Lin Yong, a veterinarian in Taiwan for the past twenty years, dogs sometimes pretend to be sick as a means to get their master's attention. Dr. Yong said some dogs refuse to eat for as long as a week or even shed tears when they think they are neglected.

Millions Cannot Read

◈ It may seem incredible that in this twentieth century two-fifths of the world's population can neither read nor write. The charge was made by former senior British Colonial Office official, Sir Charles Jeffries. He stated that, instead of winning the fight against illiteracy, the world has been losing. The number of illiterate persons had swollen by 200,000,000 between 1961 and 1966, Sir Charles claims.

'Keep Britain British'

◈ Some British passport holders in early March found the doors of Britain closed to them even though they are British subjects. The British Parliament adopted a bill that restricted immigration of Asians from East Africa. The bill assertedly was aimed at those of Indian or Pakistani origin living in the East African state of Kenya. They have been fleeing Kenya since that nation's policy has become 'Africa for the Africans,' only to run into the slogan: 'Keep Britain British.' Their number was estimated at anywhere from 100,000 to 200,000. Even though the bill was denounced as a "shameful" betrayal of British citizens, it was passed, it was said, to prevent a further rise of race prejudice.

"Careless of Everything"

◈ The Young Anglican Fellowship national convention recently held in Brisbane, Australia, revealed a bad church record. An intensive investigation was urged to find out why Anglicans had the worst church attendance record of the nation. It was revealed that 43 percent of Anglicans had not been in church for at least a year. Aptly worded was the statement made by the chairman of the convention, Bishop Donald Shearman, who commented: "There's no doubt about the dear old C of E (Church of England)—it stands for 'Careless of Everything.'"

Catholic Reform

◈ Hans Kung, 39-year-old Swiss-born leading Roman Catholic theologian, said earlier this year that "the College of Cardinals is not representative of the whole church." Kung has long advocated increased freedom and decentralization of authority within the Roman Catholic Church. On one occasion this Roman Catholic priest was bold enough to liken Roman Catholicism to communism. "Are not the resemblances between the Communist and Catholic systems striking?" he asked. "Are not both absolutist, centralist, totalitarian, in short, enemies of human freedom?" This leading Catholic theologian knows the answers to those questions.

Ghettos of Religion

◈ Ministers in Moorhead, Minnesota, and Fargo, North Dakota, made some revealing comments about the atmosphere in today's churches. One said that a man goes to church Sunday morning, enjoys the fellowship of his congregation and all leave, warmed by the feeling they are all saved—but once outside, he will inwardly curse a member of the church who blocked his parking space. A Catholic priest said that many of the people who attend church are not Christians, but they are churchgoers. They have a religion as they have a job, belong to a social club or a bowling team. They do not know what the gospel really is anymore. And another minister stated that people do not want the church to change. People want God to bless them as they are. If Jesus Christ came back to Fargo-Moorhead, *The Forum* reported the minister as saying, and began his ministry here, we would "crucify" him in less time than it took in Palestine, because we've got mass communications today.

Godless Sunday School

◈ When God was "taken out" of the public school system in America by a Supreme Court decision, a great cry was raised in protest. Now, some Canadians have gone even farther. They have "removed" God from Sunday school. Since Sunday is a most convenient day of the week, members of the Humanist Fellowship of Montreal conduct classes on Sunday for their children. The classes attempt to explain causes for world happenings in human terms. This is offered as a rational alternative to organized religion.

Episcopal Bishop Installed

◈ In the name of ecumenism many strange things have happened within the Roman Catholic Church in recent years. On February 10 the Episcopal coadjutor bishop of Pittsburgh, Pennsylvania, was installed at St. Paul's Roman Catholic Cathedral. The gesture was viewed as "a memorable and historic fact in church cooperation."

Nun Tells Why

◈ A Roman Catholic nun, Marian Peter, says she aided Communist guerrillas in Guatemala because she refused to "become a hypocrite hiding behind the easy facade of a woman dedicated to God." The 38-year-old nun was one of seven American Roman Catholic missionaries called back from Guatemala because they helped Communists fighting the American-supported government.

From "Bingo" to "Amen"

◈ A published United Press International dispatch says that the priest of St. Michaels in Salisbury, England, did not mind parishioners playing bingo at the church. But he hated to hear them shout: 'Bingo!' Prizes now go only to winners who shout Amen!' or, 'Hallelujah!' The priest stated that he thoroughly enjoys calling out the numbers, especially so now when the audience give the new shouts. Do the new shouts make the gambling practice in church any less abominable?

World's Best Seller

◈ Figures released by the United Bible Societies in 1967 reveal that at least one complete book of the Bible has now been published in 1,326 languages and dialects around the world, an increase of 46 over last year's count of 1,280. The report shows 242 languages in which the entire Bible has been published, 307 languages that have a whole "Testament," and 777 languages with at least one complete book of the Scriptures.

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Awake!

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PAGE 11

You Can Teach Your Children to Read

PAGE 20

MAY 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Unforgettable Moments of PLEASURE

PLEASURE is a state of inner enjoyment. It is exaltation of spirit, gladness or delight. Awe and a sense of wonderment are often a part of memorable pleasure.

Not all people find pleasure in the same way or to the same extent. A humanitarian finds pleasure in the service of his fellowman. An observant person with an eye for beauty finds pleasure in the marvelous colors, designs and variety in creation. A Christian finds pleasure in the worship of God. To some, the pleasure from these things is deep and satisfying; with others, the enjoyment is soon forgotten. But learning to see things in relation to God and cultivating genuine interest in one's fellowman give a person insight and help him to make his moments of pleasure ones that are truly unforgettable.

Amid a Busy World

The whole subject of pleasure has become somewhat complicated by such things as the radio and television, the phonograph and the movies, which cause people to be the audience and rarely the participants. There was a time, and not too many years ago, when people found their own amusements in the home. People sang together, danced and played musical instruments by their fireside and indulged themselves in the pleasure of accomplishment. Or they practiced some craft that took their thoughts from the daily routine as well as giving them the pleasure of achievement. Most of those pleasures are still with us, but among many people in these hurried days they have not been thought of for so long that their appeal has almost been forgotten.

We today are often vaguely aware that uncorrupted pleasure awaits us somewhere, if we will only open our hearts to make room for it. But do we? One autumn a young couple planted some flower bulbs, but when spring came the husband was so busy at his place of business that he had no time to notice that the bulbs had sprouted and beautiful flowers were in bloom. Then one day he passed a beggar who had a sign that read: "It is spring and I am blind."

"Early the next morning," his wife said, "my husband arose and walked into the garden where the flowers were blooming profusely. He picked a crocus and

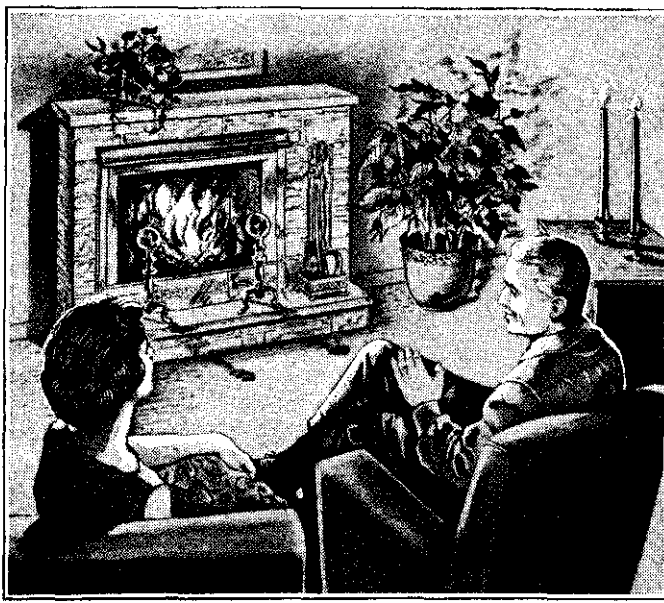
looked into its small purple chalice. As he drank in its beauty he resolved that business, that thief, would never deprive him of such unforgettable moments of pleasure again." It took a blind man to remind him of the pleasure of spring.

A family, during the electric power failure of November 9, 1965, in the northeastern part of the United States, discovered the pleasure of living in a more relaxed way. They found candles and lighted them. They made a fire and cooked hot dogs on a stick. There was no distraction, no radio, no television. The children read by candlelight. After they went to bed, the parents lingered by the fire, reluctant to give up this unexpectedly lovely evening. "Do you suppose it could be like this more often?" asked the father wishfully. It was a moment of unforgettable pleasure.

Pleasure in Simple Things

Much that brings pleasure is found in little things. Babies as a rule laugh at the iridescent bubbles bursting in their bath. Children get excited at the sight of butterflies. They find exhilaration in learning to read, to whistle, to ride a bicycle and to swim. And there is pleasure in looking back on the days when you did those things and feeling the thrill over again.

An old man revisited a swimming hole of his boyhood days. Moved by the memory of days long past, he took off his clothes and plunged in. The joy that he had when a boy returned to him. He felt young again and shouted for joy.



Many adults breathe deeply and express delight at the subtle scent of honeysuckle or the fragrance of newly mown hay. Generally people brighten up at the song of a bird or they may delight in stroking a kitten. These are experiences that are pleasurable, and they are simple things.

There is a tendency to forget that pleasurable beauty sur-

rounds us. Unless effort is made to enjoy it, one will soon allow petty distraction to blur the vision. Just as a family quarrel can spoil a beautiful day, so long hours of television watching that features broken families, crime and violence can disrupt one's inner peace.

A middle-aged couple threatened with failure of their marriage thought that a vacation together away from the rush of modern city life would do them good. They rented a cabin miles away from any signs of civilization. As the owner advertised: "This place is miles from nowhere. No main road for miles around. You will sleep like a log. No traffic noises. As for convenience, you've got a broom." The couple sat on the cabin porch in the evening, under sweet-blooming roses, and talked. "We hadn't talked like this in years," the wife said. By day they picked berries, sat in patches of sun, or held buttercups under each other's chin. When time came for them to leave, they did not want to go. They had found happiness in being together. This vacation became an unforgettable moment in the life of this couple, and it was the simplicity of it that made it beautiful.

Pleasure in Doing for Others

The most delicate and sensible of all pleasures are to be found in promoting the pleasure of others. Jesus Christ is quoted as having said: "There is more happiness in giving than there is in receiving." (Acts 20:35) A young mother was reminded of this when she walked through a supermarket. The smell of newly baked bread brought back treasured memories and fired her imagination. She knew that almost every conceivable kind of bread could be bought at the market or at a nearby bakery, and for less than she could make it. Yet, an unforgettable memory moved her to bake her own bread that day for the pleasure that it would bring to her family. Vividly she recalled the days when she was a child and her mother baked bread. The smell of freshly baked bread and the joy of eating it with homemade butter were pleasures never to be forgotten. The sight and sound of her own family enjoying that pleasure enabled her to relive her own happy experience, but somehow the pleasure was even finer this time because she was the one who was giving.

Robert Kahn in his book *Lessons for Life* asks: "When life is spent and all added up, what are the memories that warm our hearts? The happy laughter of a child as we swung him high; the joys of an after-dinner hour when we put aside the dishwashing for a bit and just sat and talked." Simple things, but they bring pleasure because we are taking an interest in others.

Misconceptions of Pleasure

Especially children of today's affluent Western world who enjoy an abundance of almost everything think of pleasure in elaborate terms, such as the expensive dinner, the trip abroad, the big automobile. They imagine pleasure to be a thing that can be bought with money if the price is right. While youth pushes ahead in hot pursuit of "canned" pleasure, the genuine article escapes his notice. Pleasure to him is a bird if you can catch it. On the other hand, pleasure can be a bird free in its natural setting, reflecting its brilliant colors and song. One's appreciation and standard of values determine whether one will find pleasure, and in what.

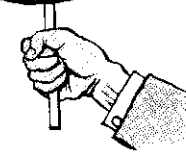
The English author Rudyard Kipling once wrote: "Teach us to delight in simple things." And in this fast-paced world, one might add: "And help us to simplify our lives to make room for them." Both

youths and adults deceive themselves with countless pursuits that should bring pleasure but do not. The new home, the new furniture, the brand-new automobile, the fur coat, the diamond ring, the things that should be done and seen. They say: "I'm going to be happy if it kills me." They think they can force pleasure upon themselves, for they have come to believe that pleasure is a product that can be purchased, packaged and delivered.

But genuine pleasure cannot be forced. It comes without much effort if we have the right outlook on life. It is ours if we draw close to God. And the pleasures that we find will be most unforgettable if we seek them, not only for ourselves, but to share them with others.

Lovers of Pleasures Rather than Lovers of God

A WARNING SIGN



THERE is nothing wrong with pleasure, when chosen wisely and enjoyed in moderation. Neither the feeling of pleasure nor the impulse to seek it is necessarily sinful, for the moderate desire for pleasure and its fulfillment can and do add to one's happiness. However, just as a man who takes pleasure in nothing is morbid, unhealthy, so too the one who desires and seeks only pleasure is unbalanced, mentally sick.

Someone has to decide which pleasures are good and which bad, as well as the extent to which one can safely seek and indulge in pleasure-giving activities. And what better One could there be than mankind's Creator? To the Christian, then, God's will determines what pleasures may be rightly enjoyed and to what extent. The written Word of God guides him in such sensitive areas of his day-to-day life.

The Bible reveals that the highest and most satisfying pleasure man can enjoy is communion with his Creator. (Ps. 111:2; 112:1; John 17:21) To some this may sound strange, but, nevertheless, it is true. This unique pleasure, however, does not exclude other legitimate pleasures. In fact, other pleasures are greatly enhanced thereby. The pleasures of investigating true science, beauty in art, yes, and even the moderate bodily pleasures of eating and drinking, are all proper and consistent with Christian living when governed by

a sense of closeness to the true God, Jehovah.—Col. 3:23.

Extreme asceticism, that is, a severe mistreatment of the body, a deliberate denying to oneself the normal comforts and blessings of life, is not in keeping with Christian principles. Self-imposed isolation and extreme self-denials practiced by some religious devotees do not reflect the genuine, loving, sharing spirit of Christ and his followers.—Col. 2:16-23; 1 Tim. 4:3-5.

Pleasures that are out of harmony with the Bible's principles degrade. They enslave the personality and overpower the will of the person indulging in them, and lead to frustrations and many hurtful experiences. To guard against this form of slavery the Scriptures recommend keeping the fleshly body in strict subjection in relation to lawless pleasures.—1 Cor. 9:27; Phil. 4:11-13.

Foretelling this very era in which we live, the Bible warned that men would be "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Referring to the conditions that fulfill that prophecy in our time, historian Arnold Toynbee points to this stress on "pleasure-loving" as 'a red light of warning for the Western way of life.' "The last days" of this system of things are truly upon us.

Lessons of the Past

Past history should teach us many things. However, present conditions offer ample proof that mankind in general has learned little from the past. Reminding us that what happened to God's ancient people, the Israelites, was recorded as a warning for us, the apostle Paul wrote: "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; just as it is written: 'The people sat down to eat and drink, and they got up to have a good time.' Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand of them in one day. Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents." (1 Cor. 10:6-9) Finally, that nation was given up to destruction by her enemies because of putting lustful pleasures ahead of right worship of its God.

Imperial Rome should also be a lesson to us. Built up into a huge pleasure-seeking empire, it promoted every kind of lewd, disgraceful and unnatural pleasure. Its gladiatorial combats degenerated into wild massacres. Its huge arena, seating some 385,000, was at times lit up by human torches. Girls were thrown to wild animals or dragged around naked by maddened bulls. Fans threw themselves on the funeral pyres of favorite charioteers. The populace cried for bigger and bloodier shows. The empire fell apart. Could anything less have been expected in view of the lessons of history and the warnings of God's Word?

Distressing Modern Trends

If history has failed as a teacher, it has failed especially in this one area, to instruct men that immoral pleasures, war, crime and violence do not pay. Much of the behavior in this modern world would lead one to conclude that lustful pleasures and selfish, narrow aims are the pursuits of the majority. Daniel P. Mannix, author of *Those About to Die,* shows that the very practices that led to Rome's downfall are the leading pleasures of today. 'Any modern sports promoter,' he says, 'who cared to put on a series of shows duplicating the Roman games would easily be

able to fill the house. Ancient sports in one form or another are all popular.' The modern television arena seats not merely 385,000, but millions of people of all ages, and the performances of crime, immorality, violence, destruction and death are flashed right into the living room twenty-four hours a day, every day of the year. Old Rome's pleasure spree fades into insignificance.

The ancient Romans eagerly pursued gory and violent pleasures, but so do modern-day masses who sit in front of their TV sets

In her hour of shameless corruption Rome had no reverence for religion, even her own multiplicity of gods. What pleasure seeker today holds true religion in high esteem? The godlessness of this world has left it confused, in a fumbling search for direction and a new moral standard. This loss of a sense of values, this confusion, has come about, according to columnist Walter Lippmann, because man 'has lost faith in the traditional concept of God. Lacking any star to guide him, he goes off first in one direction and then in another, like a ship drifting at sea without rudder or compass.'

Without faith in God there is no way to understand the real purpose in life. As in Rome's day the tendency today is to become preoccupied with self. Headier stimulations and excitements are sought. Simple pleasures no longer satisfy. Men turn to drugs, ever more potent, but even these do not satisfy. Frustrations, depressions, berserk tendencies and suicides follow along in the dismal procession.

Warped Attitudes

The pleasure pursuit has brought about a change in attitudes tellingly revealed in current vocabulary. The apostle Paul described the attitude of some in his day as: "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32) This was the view in Corinth, celebrated as "the most beautiful and most depraved city of antiquity." Today, too, we hear such expressions in common use, by youth particularly, as "live for today," "grab your happiness," 'the hereafter may be nothing at all.'

This same irresponsibleness is reflected in the lyrics of the New York World's Fair theme song: "Walk away from every care. This is your fun time. You are entitled to it." How can anyone get away from every care? Yet that is what multitudes are now striving to do. They have convinced themselves that the world owes them a living, and that to earn their way by hard work is outdated. This is their "fun time," and if their dreams of plenty fail to materialize, then there are protests and demonstrations. They see nothing strange about demanding the maximum benefit for the minimum of effort.

Preoccupation with Play

The desire to be entertained is an outstanding feature of the pleasure pursuit. Money spent on spectator sports events has climbed to a peak of $1,500,000,000 and on participant sports to $8,500,000,-

000. The total expenditure in 1960 for sporting equipment alone exceeded $2,000,000,000, and the figure is now far beyond that. Is there any doubt about where the heart of this generation is? As Jesus Christ so accurately appraised matters: "Where your treasure is, there your heart will be also."—Matt. 6:21.

A West German industrial research institute recently found that the nation's fourteen- to twenty-four-year-olds spend some $5,000,000,000 annually, more than a third of that amount on luxury goods. Thrift is an old-fashioned joke among many young Rhinelanders. Buying beauty, style and speed is not considered extravagance. Dressed in chic clothes and carrying transistor radios, they promenade in couples or groups, and ride light motorcycles, which seem to satisfy their love of noise.

In France, youths generally want more money for clothes, apartments, luxuries, cars—all the things that represent *"le standing."* The story is much the same among the 100,000,000 youths, between the ages of fifteen and twenty-five, from Madrid to Moscow.

Sexual Degradation

Great appeal is made today to the sex instinct, much of it sheer pornography. When Sweden's Justice Minister Herman Kling was asked whether he thought pornography should be kept out of the hands of the young, he replied: "With the freedom existing between boys and girls in Sweden, they have no need for pornography. They look upon sex as a natural thing." Many popular magazines are uninhibitedly devoted to the so-called joys of love and sex. The more popular movies are the ones wherein nudity and immoral conduct appear repeatedly. The popularity of this type of entertainment reveals the general appetite for illicit pleasure.

Is there any defense for the modern swing to immorality? The Bible says, No. In fact, the Bible's divine Author refuses his guidance and protection to a generation that refuses to acknowledge him as God. Wrote the apostle Paul: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless." (Rom. 1:26-31) All these detestable practices are prevalent today because people have forsaken God.

The Meaning of Pleasure-seeking

Even those studying trends among modern youths have had to agree with the apostle's conclusion. They say that youth is reacting to the sustained assault on beliefs that have kept people relatively sane for centuries. These beliefs have to do with the existence of God and his purpose for man and the earth. Men like Darwin, Freud and others attacked those beliefs through their theory of evolution. The clergy came around to accepting that theory and went a step farther—pro-

claimed that "God is dead." The result? Vast numbers of today's youth are faithless and adrift without direction.

Since evolutionists and their clergy supporters have rejected the Bible, the present generation is left in doubt about what is really moral and what immoral. The traditional churches have lost the respect of youth. Young people have lost patience in the long wait for the political and religious institutions to do something about bringing in a more just system of things among men. Their faith in God's ability is dead. They want their pleasures now! their blessings now! their kingdom now! And, what is worse, they threaten violence to achieve their wants.

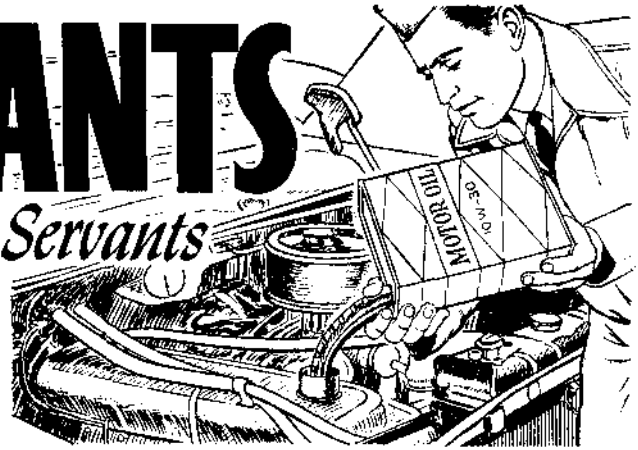
As the saner elements among men brace themselves to meet this era of increasing lawlessness, immorality and violence, what can they do to ensure the safety of themselves and their loved ones? Is there some strong anchor of hope to which they can hold? There surely is. What is it? It is the expectation to which the Bible's promises can lead them, the expectation that, though this whole system of things among men is nearing its end, there is hope for those who "turn away" from the pleasure-mad multitude and demonstrate themselves to be lovers of God rather than lovers of illegitimate pleasures.

The apostle Paul, while foretelling today's wild and immoderate quest for filthy and immoral pleasures, warned those who at this time find themselves out of harmony with such godlessness to turn away from the evildoers. But that 'turning away' calls for a return to the sane, accurate thinking that is based on God's written Word, for the apostle goes on to admonish: "Continue in the things that you learned and were persuaded to believe . . . All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:1-5, 14-17) The Bible's accurate message can fortify against the disastrous course of those who are "lovers of pleasures rather than lovers of God."

Further, those who grasp the urgency and seriousness of the world situation today will recognize that the present intensified pursuit of pleasure is one of the sure signs that we are living in the foretold "critical times hard to deal with," that we have indeed reached "the last days" of this wicked system of things. It is just as vital to your life to identify yourself with those who give proof of their love for God as it was for those people in Noah's day to identify themselves with God's chosen ark builder.

Make no mistake! Jesus Christ spoke with full authority from his heavenly Father when he declared that in the "last days" it would be again "as it occurred in the days of Noah." (Luke 17:26) Lovers of God and of legitimate pleasures in moderation will receive divine protection and preservation. Lovers of pleasures rather than lovers of God will be engulfed in the greatest trouble of all time. They will be swept into oblivion because of refusing to take note of the multiplying signs of oncoming disaster. Turn away, then, from the blinded devotees of pleasure. Turn positively to God's Word with the same confidence that was so well expressed by the psalmist: "You will cause me to know the path of life. Rejoicing to satisfaction is with your face [or presence]; there is pleasantness at your right hand [of favor] forever."—Ps. 16:11; Acts 2:28.

LUBRICANTS
—Man's Efficient Servants



HAVE you ever thought of how much you depend upon the efficient services of lubricants? Without them your automobile would not run, the big generators supplying your home with electricity would grind to a halt, trains and airplanes would not move, and, in fact, every moving mechanical device would cease to function. What a problem this mechanical age would have if it suddenly were deprived of all lubricants!

Lubricants are not limited in form and therefore can serve you in many ways. There are liquid lubricants, gaseous lubricants, solid lubricants and semisolid lubricants. In their various forms they keep man and his machines moving by reducing friction.

Friction is the resistance to motion experienced by two bodies in contact with each other. It accounts for the difficulty you have in pulling a heavy log across the ground or pushing a carton of books across a floor. Friction is what makes your hands warm when you rub them together and it makes the steel wheels of a locomotive grip the rails of a railroad track. In fact, you depend upon friction just to walk from one place to another, for it prevents your feet from slipping.

What it is that causes friction can be understood when a smooth metal surface is examined under very powerful magnification. Irregular hills and valleys of varying heights and depths are seen. The highest peaks are called surface asperities. When another piece of smooth metal is slid over this surface, its peaks strike the others, which resist the motion, and since only the highest ones in the two pieces touch, the pressure and temperature become high at those tiny spots. This causes microscopic welds that break away as the metal pieces are moved back and forth. Such constant welding and breaking causes severe wear of the surfaces, a noticeable result of friction. To lessen it, something must be used to separate the two surfaces, and that is the valuable service performed by lubricants.

Protective Lubrication

A lubricant can put an almost frictionless film between two moving metal surfaces. It separates the microscopic peaks in them so they do not strike one another. As a result the pieces can be moved with far less energy and cause less heat and wear. That is why a good supply of oil is vital for the smooth operation of your automobile.

What little friction there is when a lubricant separates moving surfaces is due mainly to the shearing stress placed upon the lubricant itself as the portions clinging to the surfaces are moved at different

speeds or in opposite directions. But even under the best conditions there is some occasional metal-to-metal contact that causes microscopic surface damage. These two sources of friction generate very little heat. Substantial heat, however, can result from the stresses placed upon the metal itself. Much of such heat is carried away by the lubricant. Thus the oil in an automobile engine, for example, not only reduces friction but also acts as a cooling agent.

The crankshaft of your automobile is held in place by several bearings. A small space is permitted between a journal on the crankshaft and a bearing so that the shaft will turn freely. When the engine is not operating, the weight of the shaft may squeeze much of the oil out of the bearing, and so the metal of the journal and that of the bearing come in contact at the point where the shaft rests. Such bearings frequently lack sufficient oil when starting from rest, with slight wear being caused for a few seconds until an oil film of sufficient thickness is formed. As each journal floats clear the crankshaft can rotate with very little friction.

Because a rotating journal can act like a pump as it draws oil in one side and sends it out the other there must be a continuous supply of fresh oil for your automobile engine. You should therefore keep the supply of oil at the recommended level. Maintaining any moving part of a machine with sufficient oil or other lubricant is the first principle of lubrication.

What You Should Know About Viscosity

Whether you will use in your car an oil that is heavy and flows slowly or one that flows more freely at the same temperature is a decision that can directly affect the manner in which it operates. The resistance of an oil to flow is called viscosity.

The viscosity of an oil has a direct relationship to its ability to support loads. If its viscosity is very low at the operating temperature of a bearing it may be too thin for maintaining a lubricant film thick enough for preventing friction and wear. A heavy load on a bearing requires an oil with a high viscosity so as to support the heavy journal and to prevent metal-to-metal contact. A light oil would be squeezed out.

Although an engine may start easier in cold temperatures with an oil of low viscosity, the oil may become too thin when the engine is heated up and the car is running at highway speeds. Heat lowers oil viscosity, and with a light lubricating oil it causes viscosity to drop rapidly. Engine parts could, therefore, become overheated from friction, with the possibility of seizure, their being unable to make any further movement.

Automobile owners have a choice of oils that are designed for use in the cold temperatures of winter. These make starting easier because they have been adjusted to flow freely at zero degrees Fahrenheit. During the hot months of summer, engines require a different oil, one that is designed to have a suitable viscosity at 210 degrees Fahrenheit. A winter oil would become too thin at that temperature.

To help motorists select the oil they need for different driving conditions oil companies classify motor oils according to their viscosity at zero degrees and 210 degrees Fahrenheit. Those for winter use are classified with the numbers SAE 5W, 10W, or 20W. Those with heavier viscosity for summer use are classified as SAE 20, 30, 40 and 50. The initials stand for Society of Automotive Engineers, who issued this number classification. Oils with a wider temperature range than these and which permit use the year around are known as multigrade oils.

A multigrade oil that is designed to flow freely at zero degrees Fahrenheit and is able to maintain a satisfactory film strength at 120 degrees Fahrenheit is designated with two viscosity numbers, such as SAE 10W-30, to indicate its viscosity at zero degrees and at 120 degrees. Its viscosity has been strengthened with synthetic materials known as polymers. They minimize the extent to which the oil thins out at higher temperatures. While it is possible to use multigrade oils the year around in some localities, a few of them tend to deteriorate after a relatively short period of engine use.

The type of service for which an oil is suitable is indicated by the letters ML, MM and MS, the "M" standing for automobile engines and the other letters for light, medium and severe service. Diesel engines are meant when the first letter is "D." Low compression engines that have no special lubrication requirements and that are given light service can use a motor oil that is classified as ML. Those engines receiving medium service, which means they are operated under moderate to severe conditions, can use MM oil. This oil contains oxidation and corrosion inhibitors. The oils classified as MS are for severe service such as short runs in cold weather and constant city driving that involves trips of five miles or less each time the engine is started. They contain detergent additives as well as chemicals for inhibiting oxidation of the oil and corrosion of metal parts.

Corrosive acids resulting from oxidation of the oil and from combustion as well as other oxidation products such as sludge and varnishlike deposits can become a serious problem when an automobile is operated for only short distances in cold weather. Long drives at highway speeds can be regarded as light service because they make it possible for an engine to function at its best and to keep itself clean.

Variety of Lubricants

There are many types of liquid lubricants used on the many machines man has designed. The most widely used ones are the mineral oils that are obtained by distilling petroleum. There are also various vegetable and animal oils, some of which have been used as lubricants for thousands of years. Ancient chariots appear to have used mutton or beef tallow on their axles. Early steam engines in industrial plants used lard oil or castor oil on their bearings, and large open bearings were lubricated with beef or mutton tallow.

Today castor oil is used in high-speed engines such as in race cars and jet aircraft because it keeps its viscosity over extreme ranges of temperature. It is also useful in temporarily overcoming the problem of an overheated bearing. A few drops of castor oil often solves it by quickly reestablishing an insulating film of lubrication between the journal and bearing. Rupture of the oil film is often the cause of such overheating.

Blown rapeseed oil and fish oil are frequently used on the bearings of marine engines that are sprayed with water when they are hot. Mineral oil in such bearings could gradually be dispelled by the water. Some of the other animal and vegetable oils that have been used as lubricants are sperm oil, whale oil, neat's-foot oil, olive oil, palm oil and peanut oil. Because fatty oils cling to metals they are often mixed with mineral oils used for supporting heavy loads so as to increase film strength. They help cutting oils, for example, to withstand the great pressures exerted by the edge of a cutting tool on a lathe.

For especially difficult conditions such as in some parts of the gas turbine of a race car or jet plane oils are not satis-

factory, but synthetic lubricants are. These are man-made lubricants that are based upon such chemicals as the sebacate, azelate or adipate diesters. They are able to hold up well under the extremely high temperatures, high speed and heavy loading of these engines. Another chemical used for making synthetic lubricants is silicone. A silicone lubricant can resist oxidation at moderate temperatures and does not attack rubber, plastics or paints.

Greases

In some parts of a machine it is not possible to maintain a steady supply of oil or to prevent oil from flowing away, such as in the wheel bearings of your car. Under such circumstances there are various greases that can be used. Most greases are mineral oils that have been thickened with metallic soaps. When at rest they act as a solid that seals out dirt and water, but when in contact with moving surfaces they act as a liquid lubricant.

The metallic soaps for greases are made by reacting the hydroxides of calcium, sodium, aluminum, barium and lithium with various fats or fatty acids. These various metals produce greases with physical properties that are suitable for various uses.

There are many mechanisms today, especially in the fields of nuclear power, aviation and rocketry, in which greases and oils are unable to serve as lubricants. In their place have appeared a number of solid lubricants that permanently maintain their solid state when between moving surfaces. Graphite and molybdenum disulfide are widely used as friction-reducing coatings. Other solid lubricants are silver sulfate, tungsten disulfide, boron nitride, borax, mica and vermiculite. Molybdenum disulfide is virtually unaffected by high temperatures.

Air is also being used as a lubricant under certain conditions. It serves well where there are light loads, high speeds, high temperatures and special environments. The bearings of gyroscopes used in some inertial navigation systems are lubricated with a cushion of pressurized air. So also are the bearings for dental drills that run at 400,000 revolutions per minute.

Frequency of Lubrication

How often a moving part in a machine should be lubricated will vary with circumstances and machine design. A watch, for example, needs lubrication with fine instrument oil, such as one containing neat's-foot or porpoise oil, no oftener than once a year. Locks need a silicone or dry graphite lubricant once a year. Sewing machines need regular lubrication, and manufacturers usually supply lubricating instructions as well as the correct oil, one that will not become gummy when left for long periods. A squeaking mechanism is usually a certain indication that a lubricant is needed.

For many years it was customary practice for automobile drivers to change their engine oil every 1,000 miles, but for the past few years longer intervals between changes have been recommended by automobile manufacturers. General Motors, for example, recommends that the oil be changed every 6,000 miles or every two months, depending upon which is reached first. This, however, does not apply under severe driving conditions such as when a car averages five miles or less almost

NEXT ISSUE!

Medical Experiments and Your Health

every time it is started, especially in cold weather. A car that is used for this type of driving requires oil changes about every 1,000 miles because of oil contamination from the by-products of combustion.

Expensive super oils contain almost twice as many additives as many other oils and are helpful for cars being used under severe conditions or which have the positive crankcase ventilation system that is designed to fight smog. The strong acids formed in this system require the extra neutralizing power of these oils. Cars without the smog device or that are operated under moderate conditions can usually get along nicely on less expensive oils.

Even if a person has an exceptionally fine oil filter, it may not be advisable to run a car much beyond the recommended mileage or time period because the chemical additives in the oil become depleted. The oil then deteriorates rapidly. Although the oil base stock does not seem to wear out and the filter may succeed in removing many of the contaminants, the oil will not be able to give the engine the protection it did when the additives were still active. You can buy concentrate additives and put them in the oil, but it is difficult to determine which formulations are needed for the kind of oil stock you have.

Changing the oil filter at regular intervals is just as important as changing the oil, because when it becomes clogged with dirt and other contaminants, it can no longer function as it was intended. So important is the keeping of this filter and the oil clean that some persons recommend that both be changed immediately after driving through extremely dusty conditions. Therefore, how often you change your oil and oil filter depends upon your driving conditions.

Some cars require greasing only once a year or every 30,000 miles, but this is to be done with a special grease. If conventional chassis grease is used, greasing is recommended about every 6,000 miles. Parts that may have grease sealed in, such as a steering mechanism, might be regarded by some persons as never requiring fresh grease, but this is not necessarily so. If the car steers with difficulty, it requires grease regardless of what might be claimed about permanent greasing. Greases cannot indefinitely withstand mechanical shearing by moving parts.

In the many machines man has made there are fine lubricating systems that keep operating smoothly for many years, but these systems compare poorly with those in human and animal bodies. Commenting on this, the *Encyclopædia Britannica* observed: "In nature the framework of animals comprises many joints which are so perfect mechanically and so well lubricated with a liquid lubricant that they operate for an entire lifetime with an effectiveness that has never been approached in man-made mechanisms." Thus the Creator wisely provided for your wonderfully made body to be served by lubricants.

Whether you live in an area where your daily living involves the use of many mechanical devices or you live where few are used, lubricants are needed, and they serve you efficiently.

Mail in the United States

◆ 72,000,000,000 pieces of mail are generated in the United States annually; that is half as much mail as the rest of the entire world combined. How much of that mail do you receive? If you count magazines and advertisements, in addition to personal letters, the total may be more than you thought.

India's VARIED BURIAL RITES

By "Awake!" correspondent in India

INDIA is a land into which many tribes of men have poured, some by armed invasion, others by peaceful penetration. Each one brought along its own peculiar religious beliefs, variations of the religious system originating in ancient Babylon on the plain of Shinar in Mesopotamia. During the centuries some of those tribes had lived in remote and isolated areas, separated one from another, and had developed their own unique rituals of religion; and in the burial customs still observable in India we can note the vestiges of ancient tribal peculiarities.

In actual practice, in India, the word "burial" is but a loose term to describe the disposition of the dead. Often the body is not even put beneath the ground. Elaborate ceremony is common, much of it based upon the belief that the dead are really alive and able to influence the lives of survivors for good or for evil. Fear of the supposed power exercised by "dead men" is a major consideration.

Caste Influence in Hindu Funerals

Even within the preponderant Hindu section of the population strange variations are encountered. The old caste system gave rise to many of these. Consider, for example, the funeral of the Brahmins, the highest of the castes. Their dead are usually cremated atop a pyre, which may be formed by a pit filled with dry wood, or by a pile constructed wholly aboveground. Over the layers of fagots are poured pitch and even butter. The body is bathed, perhaps anointed with butter, dressed in new garments and laid on the pyre. More pitch and butter are then poured on, and the oldest son, if present, applies the fire to the parent's face while keeping his glance averted. Others light the pyre at other points, and soon the conflagration is well under way.

Among the Nambuti Brahmins the oldest son carries an earthen pot of water around the pyre. A priest follows, breaks the pot, transfers the water to another pot, and, after throwing the water on the fire, smashes the second vessel. This is supposed to symbolize that the body has been bathed in the "holy" water of the river Ganges and that Agni, the fire-god, witnessed the act. Mourners bring their own towels and bathe and purify themselves immediately after the ceremony. So, where feasible, the pyre is located close to a river.

The ashes of the dead may be placed in an urn and later scattered in a sacred river. Others bury the pot of ashes, while still others wash in milk such bones as may survive the fire, placing these in a funeral urn for burial. Some tribal groups deny the right of cremation to children under six who have not had their ears pierced. Instead, they are simply buried.

There are other unusual Hindu rites. One forest tribe of Bihar tie a rupee or

copper coin to the corpse so that the "soul" does not enter "the next world" penniless. On the tenth day after death the soul is supposedly recalled. At a meeting of two roads rice is offered to a cock; if it eats the rice, this is taken as a sign that the soul has returned, and it is now asked to sit on a broomstick to be carried to its final resting-place—a corner of the house where it joins the other deceased members of the family.

The Lingayat Bunyas are buried whole, in an upright sitting position, with the phallic symbol of the Hindu god Siva held in the right hand. In another contemplative community, the Sanyasis, the dead are buried only after the skull has been broken in order to be sure that there will be immediate transit to "eternal bliss."

Appeasing Dead "Souls"

Despite the Hindu belief in transmigration of souls, there is the practice of appeasing dead relatives and honoring them by means of food and drink offerings. Among the Kols, for example, vessels of water are provided in which the dead may bathe themselves. The Khonds in Gumsur not only leave meals for the dead at the site of the funeral pyre, but also offer rice and fowl on the twelfth day, beseeching the "soul" not to harm its relatives. The Syrian sect of Christendom in Kerala has adopted a variation of the Hindu practice of feasting with relatives and offering some of the choice morsels to the spirit of the deceased. They have prayers in church for the deceased, followed by a big feast at the home.

The Kol tribe of Chota Nagpur collect the bones of the corpse after cremation and carry them in a bamboo tray in procession to all the favorite haunts of the deceased. In Sambalpur the members of the tribe place a ball of powdered rice under a tree with a lamp nearby. The first insect to settle on the rice is believed to be the soul of the deceased, and is carried home and honored.

A rather macabre rite is practiced by the Khairwar tribe of Bilaspur district. Children cut a piece of flesh from the finger of a deceased mother and swallow it. Since the mother carried the burden of the child inside her for nine months, the child will now carry part of the mother within him, thus guaranteeing that he will not be haunted by the dead parent.

In certain places in South India the corpse of one who died on an "unlucky day" is not carried out through the door of the house, but through a hole made in the wall. Then such a house is abandoned for from three to six months.

What a great difference it would make for many of those people if they but knew and exercised faith in these authoritative words of the Holy Bible: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all, . . . they have no portion any more to time indefinite in anything that has to be done under the sun"!—Eccl. 9:5, 6.

Islam's Rites for the Dead

The Moslems constitute the second-largest community in India. Though they have lived for so long in close proximity to the Hindus, their rites differ radically. Mohammedans, for example, do not cremate, but bury their dead. Over the remains the survivors will raise memorials, each one according to his means. Some of these, such as the Taj Mahal at Agra, are of a magnificence that even outdoes the splendor of public buildings. It is said that this particular mausoleum took 20,000 workmen fifteen years to complete.

When death occurs, there are certain matters immediately cared for by devout

Mohammedans. The eyes and mouth of the corpse are carefully closed, to prevent the soul's seeing or tasting anything disagreeable. The toes are tied together with cloth and the head is turned toward Mecca, the "holy city" of Islam. During the funeral procession from mosque to cemetery friends and relatives take turns carrying the bier. And, to the surprise of the Westerner observing such a funeral for the first time, the mourners purposely cover their heads out of respect for the dead.

When the deceased has been lowered into the grave a professional Muslim will sit there and gravely instruct the "soul" on how to answer the crucial questions that will be put to him by Minikar and Nakir, the two angels who conduct judgment of the dead, according to Islamic belief. The "soul" is instructed to confess that "God is my ruler, Islam is my religion, Mohammed is my prophet, the Koran is my guide and Muslims are my brothers." By his answers the angelic judges are said to determine whether he will abide, until resurrection, in peace or in torment.

Mohammedans are taught that Solomon and Christ Jesus were two great prophets of Allah, but strangely they pay little attention to the inspired expressions of these prophets regarding the state of the dead. For example, Solomon declared that "there is no work nor devising nor knowledge nor wisdom in Sheol [the common grave of dead mankind], the place to which you are going." (Eccl. 9:10) He said nothing about the dead going to any place of torment. And Christ Jesus spoke of one person, already dead for two or three days, as being in a deep, dreamless sleep, which, ordinarily, would not be interrupted until the resurrection "on the last day."—John 11:11, 14, 24.

Rites of the Parsees

The Parsees, it is said, came to India from Iran more than a thousand years ago, bringing with them the teachings of Zoroaster. According to their religious view, fire, water and earth are sacred, and may not be polluted by disposition of the dead in them. An unsolvable problem? Not at all. They expose the corpses in an open tower, called the Tower of Silence, where they are swiftly disposed of by waiting vultures. An average corpse, by this method, is reduced to mere bones in a matter of only twenty minutes.

Other unusual rites are performed by the Parsees. The body is quite likely to be bathed in the urine of bulls, said to be for purposes of purification. At one point in the proceedings a dog may be given a distant view of the corpse, this in the belief that the look of the dog will discourage evil spirits from leaving the body to harass the living. It is also believed that if there were still some life in the body the dog would howl in terror. Mourners walking behind the bier on the way to the Tower of Silence walk in groups, joined together by each grasping a handkerchief or piece of cloth. This is supposed to offer protection, since one person alone is thought to be too easy a target for attack by evil spirits leaving the body.

These followers of Zoroaster claim to stand for good works, good thoughts and good deeds. Hence they explain with pride that their system of disposing of the dead does not waste valuable land on the decaying flesh and bones of the dead. Besides, they will say, it is truly charitable to donate the useless flesh to feed hungry birds. Also, the funeral service is inexpensive, since no grave plot, no coffin, no memorial stones, and no expensive wood pyre are required. Then, too, they will add, the poor and the rich at death are all rightly reduced to the same level.

The Parsees believe that the "soul" of the dead hovers in the vicinity of the corpse for three days before proceeding to "another world," and so, on the fourth day after death, special prayers for the departing soul are offered and sandalwood is burned on the fire altar. They, too, are concerned about the harmful influence of the dead on the living, even while claiming to be practical and prompt about disposal of their dead. How much happier they could be if they would but accept the assurance of the inspired Bible writer that the dead can no longer even think about the living: "His [the dead man's] spirit goes out, he goes back to his ground; in that day his thoughts do perish." (Ps. 146:4) And another inspired Bible writer plainly says: "The soul that is sinning—it itself will die."—Ezek. 18:4.

Christendom's Burial Rites

There are, of course, in India many converts to the religion of one or other of Christendom's many sects. What about their funeral customs? Do they really stand in contrast to those of Hinduism, Islam and Parseeism? Just think of that briefly. If it is a Catholic funeral, prior to burial a light is kept burning by the bier, a cross is placed in the hands of the deceased, and the remains are sprinkled occasionally with "holy water." Then, there is the custom of watching the dead, not so much because of giving comfort to the survivors as in the belief that the soul is still hovering around and needs the prayers of the living.

The Greek Orthodox ritual, too, has its own peculiarities, which include binding a paper crown around the head of the deceased, laying an open Gospel on the breast, and bidding a symbolical farewell to the deceased by means of a kiss. Lugubrious music and cold, formal prayers punctuate the services of both the East and the West. Contradictorily, too, even the Protestant sects of Christendom hold at one and the same time the idea that the dead are really more alive than ever and the wish that the deceased ones might rest in peace.

So the burial rites of Christendom's sects in India have much in common with those of the non-Christian religions. Clergymen lead the survivors to believe that the dead are not really dead, but are alive in the invisible world. And this is precisely the kind of reasoning back of all the burial rites of Hinduism, Mohammedanism and Zoroastrianism. On the other hand, the Bible's view of the condition of the dead is clearly indicated by the inspired words of Peter and Paul, the apostles of Christ Jesus, relative to faithful King David of Israel: "Actually David did not ascend to the heavens." Rather, he "served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption."—Acts 2:34; 13:36.

No genuine comfort for survivors is to be found in all these formalistic burial procedures, most of them founded upon the first lie recorded in history, namely, "You positively will not die." (Gen. 3:4) The real comfort comes from the assurance of the Bible that "the hour is coming in which all those in the memorial tombs will hear [Christ Jesus'] voice and come out."—John 5:28, 29.

MOST POPULOUS CREATURE

Of all the insects in the world the industrious ant is by far the most numerous.

YOU CAN *Teach Your Children* TO Read

AS A loving parent you want *to do all you can* to prepare your children for adult life. If they are truly going to progress, they need to be able to read, and to do it well. This may call for personal help on your part. How well do your children read? Have you ever sat down with them and encouraged them to read to you from a book, such as the Bible? You might be surprised at what you find. If they are not able to read fluently and with good comprehension, the time to learn about it is now.

Perhaps you live in a country where there is a public educational system that provides reading instruction for school-age children, and you may be satisfied with *the results* of that instruction. In the United States, however, there are many parents who are not satisfied. The magazine *U.S. News & World Report* for June 12, 1967, made the following comment: "There is disturbing evidence that millions of youngsters are being graduated from high school with only the barest reading ability. That evidence is bolstered by reports from many colleges that 25 percent or more of their students are gravely deficient in reading."

This magazine went on to quote from a spokesman for a national chain of department stores as saying: "We give a preemployment test in two parts, reading and arithmetic. The reading part is very simple. We test them on word recognition. It's a multiple-choice test. They select words which mean the same thing, then words which have opposite meanings. Four out of five applicants can't pass the test—and we don't generally give the test to anyone who doesn't have at least a high school diploma." Arthur S. Trace, Jr., an associate professor of English, wrote that about "a third of our high school students can't read well and that between eight and eleven million of our citizens are functional illiterates."

Not wanting their children to grow up without being able to read well, many parents try to teach their children the art of reading at home. Some begin before their children start school. Others have felt it necessary when they discovered that their children were not reading satisfactorily after being in school several years. If you want to teach your children to read, you can do it, but you will need to be patient and willing to take the time necessary to do it.

Letter Recognition

Although children as young as one year old can be taught to recognize a few words that have been written in large letters and pronounced loudly, actual ability to

read cannot begin until a child is able to utter the speech sounds of a language.

The speech sounds of most languages are represented by written letters and so have written alphabets. Some Oriental languages, however, use symbols to represent spoken words, requiring memorization of thousands of symbols. In English all that need to be memorized are twenty-six letters and the approximately forty-four sounds they represent, as well as a few words that are exceptions to the general rules. About 85 percent of English words respond to the sounds represented by their letters.

Once the sounds of the letters are learned a child can read written words he has never before seen. If they are in his speaking vocabulary, he will know what they mean. If not, he can ask his parents for their meaning, and when he has learned to use a dictionary, later on he can look them up. With this knowledge he has the means for constantly increasing his reading vocabulary and for improving his reading ability.

First Steps Toward Art of Reading

Now suppose you have a child that you want to teach how to read. Where would you begin? The logical place would be with the letters of the alphabet. On a strip of paper print the letters in their proper sequence, showing the capital letters as well as the lowercase letters. Take a few at a time. When he learns to recognize these, move on to a few more, until the entire alphabet has been learned.

Make a game of it by having the child find from among alphabet blocks the letters you name. You can also have him look at a printed page and point out the letters you ask him to find. Reverse the procedure by having him name the letters to which you point.

Now add to the strip of printed letters the capital and lowercase letters as they appear in handwriting. While teaching him to recognize the letters in this form, have him practice writing them. The art of writing is so closely associated with reading that it should be taught at the same time. Frequent reviews will help to fix the names of the letters in the child's mind. It is only a matter of practice for recognition of the letters to become automatic. But in order to read he must learn the sounds they represent.

Teaching the Sounds

Once your child has learned the sounds represented by the letters of the alphabet, he will be able to read all the words in his speaking vocabulary and all those he understands when someone speaks to him. This represents quite a number of words. A child that is only six years old may have several thousand words in his understanding vocabulary, and this grows with the age of the child. As he gradually acquires ability to give the letters their proper sounds, his reading ability can grow rapidly.

With twenty-six letters in the English alphabet, where are you going to begin teaching the sounds of the letters? It is best to start with the five vowels—a, e, i, o and u. Since each vowel represents more than one sound, you are likely to confuse the child if you try to teach him all the sounds right away. Instead, begin with only the short sounds of the vowels, but do not try to isolate them. Such isolated sounds are not heard when English is spoken. Choose words that use them, and pronounce each word for the child as he looks at it, having him repeat it.

Make this interesting for him by accompanying the words with pictures of what they represent. The word "ant," un-

der a picture of the insect, can be used to illustrate the short sounding "a." For the short sounding "e" use the word "egg." The word "ink" can be used to illustrate the short sounding "i," and a playful otter would be fine for the short sounding "o." For the short sounding "u" an umbrella could be used. Having pictures for each word helps him to recognize the word and to get used to the sound of the first letter of each.

With his having learned the short sound of the five vowels, you can move on to teaching him the consonants. Most of them have only one sound. Using the same method as with the vowels, choose simple words that can be illustrated and that have vowels with the short sounds. As he makes progress with these words you can introduce the other vowel sounds one by one, using short words to illustrate them. The same procedure can be followed with the few consonants that have more than one sound.

Sounding the Syllables

What greatly helps a child to read words, even those he has never before seen, is his learning how to break them up into syllables. So select words that contain more than one syllable, such as kingdom, culture, manifest, and so forth.

Help him to see how such words can be pronounced by covering all but the first syllable. When he says that syllable properly, uncover the next one and so on until the entire word is uncovered. Patiently pronounce the word according to the syllable arrangement. With loving patience you will be able to help him learn this very important step to reading well.

Furthermore, by sitting close to him, sharing the same book, giving him words of encouragement and helping him figure out words by their syllables, you strengthen the bond between yourself and the child. He is made to feel that you are truly interested in him.

With experience and practice he will soon learn how to break words into syllables automatically and swiftly. Even efficient adult readers use an automatic inner pronunciation by syllables, although they give no evidence of it by lip or tongue movement.

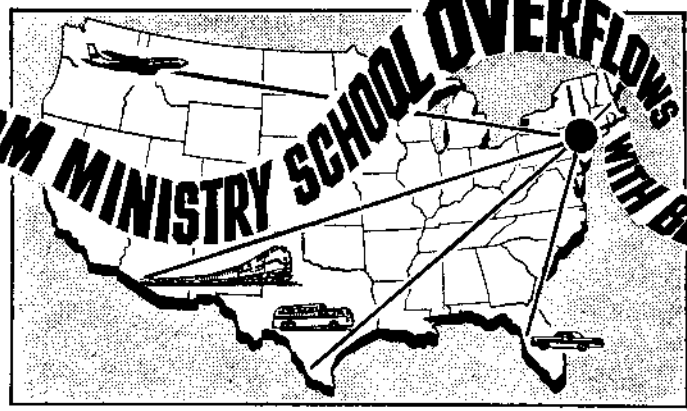
The child's reading vocabulary will grow rapidly when he becomes able to figure out the pronunciation of words by breaking them down into syllables. The more reading he does the more words he will learn and the more familiar they will become to him.

There are some irregular words containing silent letters that do not lend themselves to being figured out phonetically, such as the words *bought, receipt* and *laugh.* These he will have to learn to recognize. Other words that may have only one or two silent letters can be pronounced phonetically by learning to ignore the silent letters, as in the words *debt, sword, gnat* and *knife.* With practice he will learn to read these words correctly.

You can intensify the child's desire to read if you set a good example for him by reading good books and magazines yourself. If he never sees you reading and finding enjoyment in it, he will likely conclude that the ability to read is not important and he will not make much effort to acquire it.

Warm approval of his efforts and commendation for his successes are very important to his progress. Avoid losing your patience and giving him the impression that you think he is stupid. If you do, he is likely to stop trying. With these suggestions in mind, you will find that you can indeed teach your children to read, and to read well.

KINGDOM MINISTRY SCHOOL OVERFLOWS WITH BENEFITS



AT THE world headquarters of Jehovah's witnesses, located in Brooklyn, New York, a special school provides two-week refresher courses for Christian overseers and their assistants serving in the congregations throughout the United States. It is called the Kingdom Ministry School. Room and board and the study course itself are furnished free to the students. The curriculum emphasizes accurate Bible knowledge and the application of Bible principles in one's life.

The students, who come from all walks of life and from a great variety of locations, are delighted at the opportunity to live for a short time with the large Bethel family, the 897 members of the staff of the Watchtower Society. It takes real faith, however, for many of them to attend the school. Many are not so sure that their secular job will still be available upon their return. Others have a long, expensive trip to come to New York. In fact, one recent class of fifty students reported that collectively their total mileage to get to Brooklyn and then back home would be 222,026.

Some of the students have already been many years in the active service of Kingdom preaching, and demonstrate the maturity and stability that come with the years. One recent class could say that its fifty members had spent, to date, 912 years in doing God's will as dedicated ministers—44 percent of their collective life! So it is not surprising that the Bethel family members are happy to have some brief association with the students as class follows class every two weeks.

Of course, the Witness headquarters is a place that hums with activity, and there is not too much time for getting acquainted with the visiting students. To meet this need, however, there is the fine provision whereby some of the students offer comments on the Bible text for the day at breakfast time, and then two of them tell outstanding experiences each weekday at the dinner table. So, with the aid of closed-circuit television the whole Bethel family is able to see and hear something from each student. Needless to say, dinnertime is looked forward to with real expectation.

With Faith Strengthened

One student from Michigan told of the problem he faced when accepting the invitation to come to school: Five children, 35 dairy cows and 25 dairy heifers to care for seven days a week. What was to be done? Sell the herd? No; the children

wanted to keep them and promised to care for everything. Just then the oldest son took on a new job that permitted him to spend more time helping around home. And the oldest daughter was suddenly put back on part-time work. To top it off, the members of the local congregation offered their help with the herd mornings and evenings. With deepened appreciation of Jehovah's direction, the dairyman came to the Kingdom Ministry School.

Then there was the post-office employee who had to ask for time off in December, the most difficult time of the year. First, he had to explain why to his supervisor. The two-week leave was granted. Then the head of the accounting division canceled the leave on the ground that "being off in December was unheard of." Again explanations had to be offered, and again leave was granted. Then, just before the time for departure, came a subpoena to appear as a witness in connection with a robbery. But the result was that, in addition to the supervisor and the head of the accounting division, the director of finance, the assistant postmaster and the local U.S. attorney all learned that the purpose of the leave of absence was to attend a school for ministers.

How They Got Started

Some of the ministers told how they first became interested in serious Bible study. One from Alabama told that one of Jehovah's witnesses happened to call at a home where he was visiting and asked the householder if he knew God's name. The subsequent discussion brought out another surprising point from the Bible —not all righteous persons will go to heaven. His interest thoroughly aroused, he gladly accepted the offer of the Witness to come and help him study his Bible. Soon, however, he began to realize what a change he would have to make in his way of life—a change he felt he could not make. He would try to back out tactfully. He tried every method he could think of to discourage the weekly visits of the Witness, even to turning off the heat in cold weather and asking many irrelevant questions. The Witness continued the study, showing great patience. So much so that the student could now say to the Bethel family: "I can now appreciate the need of showing patience with those who show enough interest to get started in a Bible study."

Another student recalled how, when he was home on shore leave, his sister gave him a copy of the Watch Tower Society's book *"Let God Be True."* Back aboard ship he got to reading it night and day. At the end of the book he noted the addresses of the Society's branch offices in many lands. In Turkey he could not make contact since there was no street address, but in Greece he managed to visit the Witnesses in Athens three times, and was convinced that he had found the truth about God's will and purposes. When his ship returned to the United States, he had but one thing in mind—to find the Witnesses. He spied a piece of paper on the street that looked like one that had been tucked inside the *"Let God Be True"* book. It advertised a public lecture, and, sure enough, it was by one of Jehovah's witnesses. He was just in time, and that was the first of many meetings he attended even before he was discharged from the Navy and dedicated his life to Jehovah God. How thankful he was that the publications of the Society contain addresses and that handbill invitations are distributed generously!

A student from Arizona recounted his experience. Right after his marriage he was sent out to the Philippines, and during his absence his wife became a dedi-

cated witness of Jehovah. One day a package came from his wife. The first thing he thought of was food. He opened it up, and it was food all right—food for the mind. The package contained two of the Watch Tower publications. He was quite disappointed, for he never did care to read. After a time his wife again wrote and asked why he had said nothing about the package. He promised he would read the books. And to prove to her that he was reading them he gave her the answers to the questions that appeared at the bottom of each page. When he was home again, his wife one evening asked if he would like to come along with her to the Kingdom Hall. He went along, and that meeting convinced him that there is true Christianity. He was grateful to his wife, who had helped him become conscious of his spiritual need.

Using Every Opportunity

Most of the students have family responsibilities that must be discharged faithfully, and that means secular work and contact with all kinds of people. A student from Florida explained that his job takes him many miles from home and brings him into touch with supermarket managers. Being away from home so much made him conscious of the value of giving a Kingdom witness at every opportunity. For example, when invited to attend the Kingdom Ministry School he had to explain to many of these men that he was going to use his vacation to advance his knowledge of the Bible. Many of them were quite surprised to learn that he was a minister, and asked him many questions. At one store both the store manager and the markets manager wanted to know more about the Bible. They had stopped attending church because the Bible was not being explained there. It was an easy matter to arrange for local Witnesses to call and conduct Bible studies with these men.

The overseer of a congregation in New Mexico told about the happifying results from casually witnessing to fellow employees. "During one of their frequent sales the store I worked for hired a young man to help me with deliveries to a town fifty miles away. As we drove each day across the desert I questioned him about his beliefs. On learning he was Catholic I asked him to explain his understanding of some of the doctrines. Since he could not do this, I went on to tell him what the Bible said about various subjects such as the cross, the "Trinity," worship of images, and so on. He listened, asked questions, but would not commit himself.

"He was laid off after about twelve of these trips, and I lost contact with him. Two weeks later he came to the store and invited me to come over and explain to his wife and two sisters the things I had been telling him. A study was started right away, and marvelous progress was made. That young man is now an active witness, and his wife and two sisters have even spent two or three weeks at a time in the house-to-house preaching of the Kingdom message."

A student from Tennessee told how he overcomes some of the efforts of householders to brush off the house-to-house minister. At one call he made, the woman told him he was wasting his time because her household believed in the teachings of a certain evangelist. He asked if he might speak to her husband. When the man appeared at the door this Witness inquired if the evangelist whom he followed came in the name of Jehovah. The man said, "No, he does not." Then three scriptures were offered for his attention, one of which was John 5:43. The man's attitude changed completely and a first Bible study was conducted with him that very day.

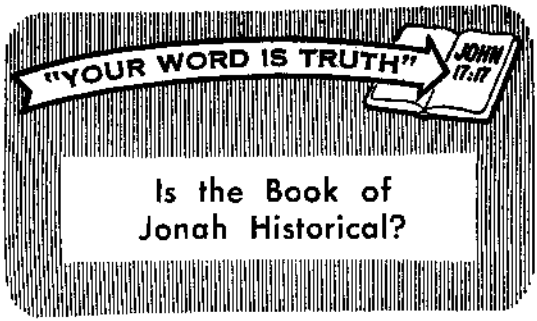
Appreciation

The appreciation of these students who have come to attend the Kingdom Ministry School bubbles over with expressions such as these: "We are grateful for the sort of instruction we have received; not just facts and figures, but Biblical principles that will be a sure guide, not only for ourselves, but also for the members of the congregations we serve." "You Bethelites [members of the headquarters staff] and Gileadites [those currently attending the Watchtower Bible School of Gilead for missionary training], we have been watching you! And we like what we see. Your faithful performance of your varied duties and the maintaining of your productive schedule has amazed and inspired us."

"How marvelous the instructions received daily by those Jehovah has given as 'gifts in men' [appointed overseers in the congregations]! How upbuilding the daily association with the Bethel family and the Gilead students! What a privilege to hear the daily discussion of the Bible text for each day by so many mature and devoted spiritual brothers!" "The quality of the school's instruction reflects the undeserved kindness of Jehovah. It has given us a view of the Christian organization and its governing body that has elevated our whole pattern of thinking." "We appreciate the personal interest our King, Christ Jesus, has shown in us through the earthly organization he is pleased to use for the spread of the thrilling message of the Kingdom in these days."

But this warmth of appreciation will go much farther than words. This is assured by some of these expressed intentions of several recent classes: "We have been equipped to give better quality oversight to our congregations. We are resolved to apply ourselves diligently in using this training to Jehovah's glory." "We hope now to become better teachers, applying not only the information gained here, but also the teaching techniques so ably demonstrated here." "Realizing the investment in time, money and careful planning that has been put into this program . . . it is our firm resolve to apply this investment wisely, and with the help of Jehovah's spirit return a rich spiritual increase in Kingdom blessings for our respective congregations." "Just as we learned in school that a good talk has a few skyscrapers standing out as highlights, so to us the Kingdom Ministry School stands as the tallest skyscraper to date in our ministerial career."

Yes, God's blessing is so evidently upon this special school for the advanced training of responsible men in the congregations! They can observe the vast amount of work done at headquarters in the production of the literature and the direction of Witnesses all around the world. They are drawn closer to the multitude of fellow Witnesses who serve here. You can imagine, too, the great joy experienced by the members of the Bethel family to have this brief association with fellow ministers from faraway places. It affords them a wonderful opportunity to understand better the needs of the preachers of the Kingdom in all parts of the United States, not to speak of those in other parts of the world. And it is truly inspiring to hear many of those students say what is in their hearts, namely, that they are determined to improve the quality of their services in the congregations and to aid all to have an increasing share in preaching the good news in obedience to the urgent command of Christ Jesus.—Mark 13:10.



EVER so many modern clergymen dispute that the book of Jonah is historical. Thus Bishop Scarlett in *The Interpreter's Bible,* Volume 6, page 875, states regarding the book of Jonah: "It is quite apparent that the book is not history, and obviously it was never intended to be read as history." Such assertions are typical of those who attack the authenticity of the Bible record, but, as we shall see, that is all that they are—assertions.

In the first place, let it be noted that Jesus Christ, the wisest man and the greatest Teacher that ever lived, regarded the book of Jonah as historical, for he repeatedly referred to the account of Jonah to make a point. Jesus asked his hearers to believe on the basis of one miracle that had actually taken place that another would take place: yes, he was going to be raised from the dead after three days just as Jonah on the third day came forth from the big fish. Likewise to stress the guilt of the people of his day, Jesus reminded them of the repentant Ninevites to whom Jonah preached, and here was something greater than Jonah and they were not repenting. Clearly these points would have carried no weight had Jonah not been a historical character.—Matt. 12:39-41; 16:4.

The fact is that every argument presented against the book of Jonah's being historical can be refuted. True, many kinds of whales could not swallow a man, but the Bible does not say that it was a whale that swallowed Jonah. It simply states, "Jehovah appointed a great fish to swallow Jonah." But we are told that "whale sharks have jaws wide enough to swallow a man" and are "often more than 50 feet long,"[1] (Jonah 1:17) And the sperm whale is fully capable of swallowing a man whole.[2] It is indeed of interest that Joppa, from where Jonah boarded the ship, was a headquarters for whalers.[3] And as for Jonah's being preserved alive in the belly of a fish, since Jehovah preserved alive three Hebrews in a fiery furnace, could he not also preserve alive one Hebrew within a large fish?—Dan. 3:21-27.

Among the arguments used to show that the book of Jonah is an allegory rather than actual history is its lack of certain details. But it is only lacking in such details as Jonah, who was not a secular historian, did not think important, such as the name of the king of Nineveh and the exact spot where Jonah was spewed on dry land. But he does mention details that seemed important to him, such as that it was a decked vessel and that he went to sleep in the innermost part of the ship.—Jonah 1:3-5.

Then, again, it is argued that the book is not historical because profane or secular history contains no record of Nineveh's repenting at the instance of a Hebrew prophet's preaching. But we are not to expect pagan historians to record such an event, especially since it was humiliating to them and they were without faith in God. As Haley's *Bible Handbook* observes: "It is not to be expected. For ancient kings recorded only their exploits, never their humiliations. There are, however, traces that a certain king who ruled in Jonah's day, did institute reforms similar to those of a certain king of Egypt."

Those finding fault with the record of Jonah also cavil because the record shows God's sending a storm upon apparently innocent men because of Jonah. But did not Jehovah let Israel under Joshua suffer defeat at Ai so as to ferret out guilty Achan who had taken spoils in the destruction of the city of Jericho? Most assuredly. (Josh. 7:1-26) Critics also complain because the lot at once fell upon Jonah and the sea became calm as soon as Jonah was thrown into it. But does not logic require that these things follow, since God sent the storm for the very purpose of getting Jonah to go to his missionary assignment?—Jonah 1:7-15.

Objection has also been raised as to whether a true prophet of Jehovah God would run away from his assignment. But are not prophets imperfect, just as the rest of us? Were not both Moses and Jeremiah extremely reluctant to accept their missions? And did not Urijah, a prophet of Jehovah in the time of Jeremiah, flee to Egypt, thus also running away from his assignment?—Ex. 4:10-17; Jer. 1:4-8; 26:20-23.

Critics who insist that the book of Jonah is not historical simply will not believe that Jehovah God at any time in the past performed any miracles. They betray their mental attitude by saying, as one of them does, "Do such things happen in a world like ours?" Of course not, today! But they did happen in times past. Today we do not see creation taking place upon this planet, but it certainly did take place at one time. Likewise there was a time when Jehovah God inspired men to write down his Word. Just because inspired Bible books are not being written today does not argue against the inspiration of the Bible. (2 Pet. 1:20, 21) The fact is that visible creation is filled with wonders that baffle scientists, all of which might be termed miracles.

Nor to be overlooked is the fact that Jonah is also mentioned at 2 Kings 14:25 as one of God's true prophets, and that it is the same Jonah is clear from the fact that he is described as the son of Amittai, even as he is at Jonah 1:1. As has well been observed: "It is in fact inconceivable that . . . the Jewish authorities could have received such a book into their canon without the most conclusive evidence as to its genuineness and authenticity."[4]

Giving further powerful reply to those who would make the book of Jonah merely allegorical, John Kitto's *Cyclopedia of Biblical Literature* states: "The history of Jonah is certainly striking and extraordinary. Its characteristic prodigy does not resemble the other miraculous phenomena recorded in the Scriptures, yet we must believe in its literal occurrence, as the Bible affords us no indication as to its being myths, allegory or parable. . . . It requires less faith to credit this simple excerpt from Jonah's biography, than to believe the numerous hypotheses that have been invented to deprive it of its supernatural character, the great majority of them being clumsy and far-fetched."

Yes, let modern clergymen taunt that "the author of this magnificent document would turn over in his grave at the thought of such literalism"; the fact remains that the Bible book of Jonah is historical. Jonah is mentioned as a true flesh-and-blood prophet elsewhere in the Hebrew Scriptures, and the greatest prophet that ever lived, Jesus Christ, the Son of God, certainly viewed the book of Jonah as historical.—Matt. 12:40.

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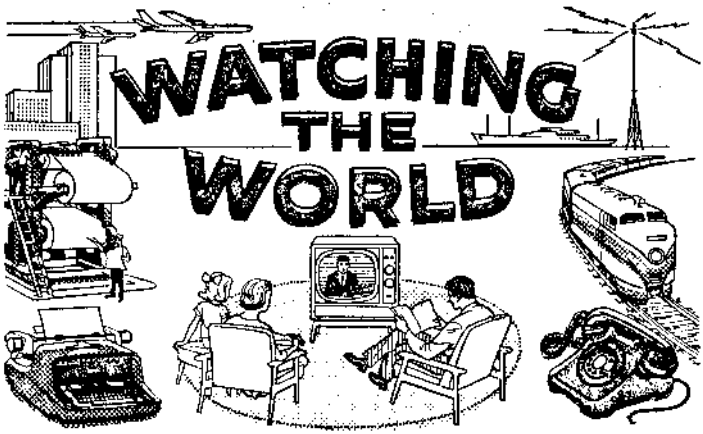

Disrespect for Authority

◈ On April 12 Dr. Grayson Kirk, president of Columbia University, said that "in many ways our society is in a more perilous condition than at any time since the convulsive conflict between the states a century ago." He went on to say that disrespect for law and authority has reached such a level of acceptance that "its natural concomitant, resort to violence, has almost achieved respectability." "Our young people, in disturbing numbers, appear to reject all forms of authority, from whatever source derived," he said, "and they have taken refuge in a turbulent and inchoate nihilism whose sole objectives are destructive. I know of no time in our history when the gap between the generations has been wider or more potentially dangerous." Dr. Kirk envisaged "no simple or easy solution" to avoid "the danger of large-scale disorder."

Typhoon Jean Strikes

◈ Typhoon Jean swept across the Mariana Islands in the western Pacific on April 12 after flattening most of Saipan. Winds of 175 miles an hour leveled hundreds of buildings and badly wrecked the headquarters of the United States Trust Territory.

Catholics Crucified

◈ On April 12 hundreds of Roman Catholic Filipinos flogged themselves and crucified at least two persons to imitate the last sufferings of Jesus Christ. Those fastened to large wooden crosses were left hanging until they lost consciousness and then were taken down. Others flogged themselves in processions behind masked men dragging crosses. This they did despite prohibitions by the Roman Catholic Church and the government.

Church Tax Proposal

◈ The eleven-member Metro executive committee backed the recommendation of the Ontario Committee on Taxation—the Smith Committee—that churches be taxed 35 percent of municipal taxes, instead of being exempted from taxation as they are now. Estimates are that Metropolitan United Church, on Queen Street in Toronto, Canada, would have to pay a yearly tax of $187,000. The latter part of March a spokesman for the United Church of Canada said that "the downtown churches would be hit the hardest, of course, but even in smaller communities taxes would be on the average about $6,000 or $7,000 a year and many parishes just couldn't afford it. And to make it worse, they'd all close down in one fell swoop." That does not seem to disturb the politicians or the people who appear to view the churches as a passing tradition.

Illegal Abortions

◈ According to Dr. E. C. Woods, professor of obstetrics and gynecology, about 25 million criminal abortions are carried out throughout the world each year, with a death rate of one in 20. In the United States one survey found that one in five of all pregnancies were terminated criminally. In some countries every second pregnancy is terminated criminally. Dr. Woods said it cost the British government about $6 million a year as part of the national health service to repair damage done to patients during illegal abortions.

Flight from Farms

◈ A growing exodus from the countryside to the cities is taking place in Japan, and this is causing deep concern among Japanese economists and fiscal officials, as the hope of national self-sufficiency in food production rapidly recedes yearly. Both the young men and the farmers' daughters are leaving the farms for Japan's throbbing, brightly lighted cities. According to the latest figures, the number of Japanese tilling the soil has dropped to fewer than 10 million, or just under 20 percent of the national labor force and less than 10 percent of the total population. Twenty years ago, 47.3 percent of the population was employed in agriculture.

Alcohol and Accidents

◈ Alcohol is the major contributing factor in most accidental injuries and deaths among Indians in Canada, according to University of British Columbia researchers. Dr. Paul E. Termansen, assistant professor of psychiatry, said

that alcohol is the major contributing cause in Indian car, boat and gun accidents. Attempted suicides and homicides are frequently related to drinking. Most acute mental illness in Indians is linked with high consumption of alcohol. Many child deaths due to negligent supervision, accidents and fires are also a result of excessive drinking. Dr. Termansen also said that the majority of Indians use alcohol as a method of dealing with emotional problems. But alcohol is no substitute for God's kingdom, which, not only the Indians, but all men need.

Embezzlers of Church Money

◈ A former pastor of Wahle, Germany, embezzled $11,700 of his church's money. The clergyman explained to the court that he bought $4,250 worth of literature, also spent $1,625 on such things as an automobile, television, dishwasher and washing machine. And he admitted that he squandered some $5,750 in a Hannover nightclub. The 44-year-old clergyman was finally turned over to a psychiatrist for a mental examination.

In another part of Germany a 65-year-old Catholic clergyman was charged with using $85,000 of the church finances for personal matters. He reportedly held back $35,000 from contributions. The temptation of materialism proved to be too much for these clergymen.

Healing Sound Waves

◈ The marvels of the human body can be seen in its healing mechanism and the way it responds to treatment. London researchers have discovered a way of getting wounds to heal in two-thirds of the normal time by bombarding them with ultra-high-frequency "silent" sound waves. The scientists used the new treatment to treat cuts in the ears of rabbits. The cuts took only 34 to 46 days to heal, compared to the usual 50 to 70 days. The doctors believe the sound waves accelerate the movement of cells toward the injury.

An Apostle's Skull

◈ Almost all the newspapers in Cyprus carried items about the "skull" of the apostle Andrew, a disciple of Jesus Christ. Originally the Roman Catholic Church gave the skull to Patras Greece Diocese and from there it was transferred to Cyprus. It was transported on the warship "Lion" of the Royal Greek Navy on October 7, 1967. Literally thousands of people turned out to receive the skull, among whom was Archbishop Makarios and many government, military and municipal officials and high-ranking priests. A procession of cars carried the skull to the Apostle Andrew's Monastery, where it was stationed for general worship. Thousands filed in to see and kiss the skull. Now it is passed along from one big church to another and crowds come to pay homage to it. The purpose of all of this is to help increase the revenue of the Cyprus church. Is it really Andrew's skull? This is not at all likely, because no one really knows when or where Andrew died.

Clergyman on "New Morality"

◈ A convention of 1,000 teachers at the University of British Columbia heard Anglican clergyman James McKibbon state that the "new morality," involving increased sexual promiscuity, homosexuality and the spread of drugs, is here to stay whether society likes it or not. He said all the pontification of the church and pleadings of the older generation are just whistling in the wind. "We can't go back to those nice, small rural towns in Ontario, as nice as those towns were," McKibbon said. "We've moved into an urban world and something has happened to us morally." A vast and increasing number of people are starting to question the old values. "They no longer feel part of a group, part of a family, part of a nation, part of a church or part of a class. They in their loneliness have to wrestle out their own morality and it can't be the old one."

Mariology Blamed

◈ Mrs. Laura Sabia, chairman of the Committee for the Equality of Women, asserted that Christendom's religions are largely responsible for the passive attitude of women. "I criticize my own Catholic Church for the disastrous consequences of its Marian symbolism—Mary as the model for all women, the image of passivity and docility," Mrs. Sabia said. "Mariology has been promoted by a celibate clergy and has led to the rejection of women as persons." "I become violent," she said, "when I think of the celibate bishops and cardinals shuttling back and forth to Rome, discussing birth control and abortion, with no married women there to give their point of view openly."

Church Involvement

◈ In recent years churches in Christendom have become more vocal on secular issues. Parishioners have begun to react to their ministers' active roles in such things as Civil Rights and the Vietnam war. A poll taken by the Gallup organization shows a sharp increase over the past decade in the percentage of people who think churches should "keep out of political questions and not express views on day-to-day social and political questions." Fifty-three percent of some 1,500 persons interviewed said churches should avoid all political and social involvement, while 43 percent felt they should speak out. The rest had no opinion to express. First-century Christians, of course, took no part in the

political affairs of the world. They practiced strict neutrality, as do Jehovah's witnesses of today.

Politician Priest

◈ An Anglican clergyman in Melbourne, Australia, has been elected unopposed to a suburban city council as an Australian Labour Party member. The clergyman is the priest of a combined Anglican, Methodist and Presbyterian church, and his parish covers virtually the same area as his electorate. He is reported as saying that he felt that he had to become politically committed, and has been concerned with peace-war issues, race relations and housing problems.

Mailman Mileage

◈ A published Associated Press dispatch stated that mailman Guido Pianta kept a record of the miles he walked and the weight of the mail he carried. On reaching retirement at 64, this mailman from north of Venice, Italy, said he had covered 328,000 miles and delivered 35.2 million pounds of mail.

A Priest on Marriage

◈ "It is ridiculous to assume that because one is married he cannot be a priest," stated Robert Garcia, Roman Catholic priest who married a divorcée. There "are many priests" who are married, he said. Garcia, referring to the traditional church, declared: "The institutional church, or organized religion, is hopelessly outdated." It actually is "inhuman and unchristian in many respects," he stated.

Pigsty Replaces Church

◈ A published Associated Press dispatch stated that a group of men east of Moscow knocked down an old vacant Russian church to make way for a new pigsty. A Soviet newspaper criticized the move, stating that now-vacant churches should be preserved as historical monuments and tourist attractions. The local farmers, however, thought the area would prove more useful as a pigsty.

World's Births and Deaths

◈ On an average, 324,000 new babies are born into the world every day. During that same day, 10,000 persons, on an average, will have starved to death or died from malnutrition. In addition, 123,000 persons will die from other reasons, leaving a net gain of about 191,000 each day in the world. Barring any major catastrophe, the Population Reference Bureau predicted that the world's total population would double to 7,000,000,000 before the year 2000. But a catastrophe foretold in the Bible may well prevent that, because we live in the "last days."

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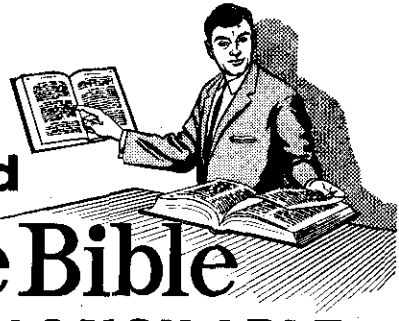

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Awake!

MEDICAL EXPERIMENTS and Your Health

JUNE 8, 1968

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Your Health— THE RESPONSIBILITY OF MORE THAN ONE

WHAT a blessing good health is! There is so much that can be accomplished, so much that can be achieved, so much that can be enjoyed when one is blessed with good health. However, sad to say, all too often good health is taken for granted until it has been lost or seriously endangered. Then it is but natural to hasten to the doctor for help.

But the matter of your health is not just the responsibility of your family doctor; it is your responsibility too. While heredity has a bearing on your health, even more so does environment, or how you conduct yourself. If you keep on violating the principles of good sense repeatedly and then go to your doctor for some pills, are you not asking for trouble sooner or later?

Besides, by doing so you may well be laying yourself open to be used as an object of medical experimentation, of which the press has had much to say. The manufacture of drugs is a commercial business, not an altruistic calling, and manufacturers are continually deluging the medical profession with new products. By your urging the doctor to give you a pill for fast relief, when what you need is sleep or more moderate habits, you may well become a party to medical experimentation.

After years of dependence upon pills you may next become the subject of surgical experimentation, which subject has arisen because of the recent heart transplants. According to *Science News*, March 9, 1968, the Board of Medicine of the National Academy of Sciences stated that even in the most extreme cases, when no other remedy is available, the procedure of heart transplants "must be viewed clearly for what it is, a scientific exploration of the unknown."

All of which underscores the responsibility the physician and the surgeon have by reason of their unique position of trust. People come to them in need of help and so are ready to put their trust in them. But these men are subject to the failings of mankind even as are others. What will they do? Will they put the interests of their patients first, or will they risk the patient's well-being for the sake of personal advantage, either in knowledge or of money?

What will govern their decisions? Should it not be the "golden rule"? Surely! We cannot improve on the maxim:

"Just as you want men to do to you, do the same way to them." By heeding that rule, neither the patient nor the doctor is likely to have cause for complaint. But, unfortunately, as is true of mankind in general, so too in these professions, not all are always governed by that rule, even as the following article shows.—Luke 6:31.

Misuse of Humans for MEDICAL EXPERIMENTS

A BROOKLYN lawyer of international reputation was greatly disturbed. He had a philanthropic bent of mind and heart, as can be seen by his being one of the founders of the Jewish Chronic Disease Hospital of Brooklyn and for some thirty years one of its active directors. What had so greatly disturbed him? The resignation of three young doctors from this hospital. They had resigned rather than take part in certain cancer experiments that were to be made upon twenty-two aged and largely helpless invalids.

This director appealed to fellow members on the hospital board, but they turned a deaf ear. It was necessary for him to carry his fight against stiff opposition all the way up to the Supreme Court of the State of New York for him to get the right to investigate the matter. Upon his gaining this victory others interested themselves in the case, including the Medical Grievance Committee of the New York State Board of Education, which deals with questions of professional standards such as those of doctors and lawyers. What did it find?

In brief, it found that one of the foremost leaders of cancer research in the United States, a doctor associated with a number of the country's most respected medical institutions, had arranged for live cancer cells to be implanted in twenty-two aged chronic invalids without their knowing what it was all about.

Previous research with prison volunteers had established that a healthy organism generally rejects these live cancer cells quite quickly; also that the bodies of cancer patients reject them much more slowly. Now Dr. Southam wanted to satisfy his curiosity as to whether the cancer patients rejected live cancer cells much more slowly than others because they had cancer or because their bodies had been weakened by cancer. So through a friend he arranged to make human guinea pigs of these twenty-two old folks, nineteen of

whom were debilitated from causes other than cancer. They were not told that what was being injected in them were live cancer cells. Some were deaf, or so far advanced in debility, or so suffering from nervous afflictions and senility that they could not possibly have understood what it was all about if they had been told the truth. It was also all done in a great hurry. A few months later one of these died from cancer of the bladder.

Did the hospital director have good reason to be disturbed at what had taken place? He most certainly did, as can be seen by the statements of the officers investigating the case. Said one of the members of the three-man Medical Grievance Committee: "I am extremely concerned with the fact that these chronic, debilitated, sick patients were hurriedly and unexpectedly confronted with a verbal description of a technical procedure which, even to a normal, educated, intelligent, and healthy person, would have been inadequate and untruthful. This is fraud and deceit. I also believe that the omission from the hospital charts that these patients were injected with live cancer cells constitutes fraud and deceit. I further believe that the rights of these patients and their families were violated by the respondents . . . who resorted to trickery, false statements and deliberate deception."[1]

The chairman of the committee stated: "Every human being has an inalienable right to determine what shall be done with his body. This without regard as to whether he be confined to a penal institution, or free, or whether he be healthy or debilitated or confined to an institution or a hospital." If the patient is physically or mentally unable to do this, his "nearest of kin must be accorded the right to make this decision."[1]

The chairman of the New York State Board of Regents' Discipline Committee handling the matter, Dr. J. W. McGovern, ruled: "A patient has the right to know he is being asked to volunteer and to refuse to participate in an experiment for any reason, intelligent or otherwise, well-informed or prejudiced. A physician has no right to withhold from a prospective volunteer any fact which he knows may influence the decision. It's the volunteer's decision to make and the physician may not take it away from him by the manner in which he asks the question or explains or fails to explain the circumstances."[1]

Seek to Justify Selves

How did these medical experimenters seek to justify themselves? By claiming that to tell these patients that they were being given live cancer cells would have needlessly alarmed them. Also, they contended that previous experiments with healthy subjects, as well as cancerous ones, had shown that the body rejects such cancer cells. The doctors further claimed that there was no likelihood of harm from these injections, although one of the patients did die later of cancer. However, since it could have been that the patient who died had cancer without its being known before he was injected with live cancer cells, the Grievance Committee made no issue of it.

Since the medical experimenters minimized the risk, Dr. Southam was asked whether he and his colleagues had ever injected live cancer cells into themselves. He replied that they had not because "there are relatively few skilled cancer researchers and it would be stupid to take even a little risk."[2]

That there is, indeed, risk is testified by authorities on cancer research. One of these has said: "The known hazards of such experiments include growth of nod-

ules and tumors and may result in metastasis [spreading growths] of cancer if the patient does not reject the cells."[2]

'Almost Universal'

Dr. Southam and his colleagues could also have tried to justify themselves by stating that what they did was not entirely unusual. In this they would have been correct, for others in medical research are doing the same thing. Concerning this unethical experimentation on humans, Dr. Henry K. Beecher of the Harvard School of Medicine wrote: "What seem to be breaches of ethical conduct in experimentation are by no means rare, but are almost, one fears, universal." (By this he meant, as he himself later explained, that such experiments are taking place in all the various kinds of medical research, surgical, medicinal and psychiatric.) "Ethical errors are increasing, not only in numbers, but in variety, for example, in the recently added problems arising in transplantation of organs."[3]

Previously Dr. Beecher told of fifty cases appearing in the medical press in which such breaches of medical ethics had been made over a period of years. He gave the details of only twenty-two of them because of the limits of space, it being at that a lengthy article. Among these were one in which twenty-five young soldiers needlessly acquired rheumatic fever and another in which twenty-three patients unnecessarily died of typhoid fever.[4]

How dangerous such experimentation can be is seen from the experiment made with twelve premature infants. Six of them were placed under high oxygen and six under low oxygen. All the infants placed under high oxygen became permanently blind. Was this necessary? Absolutely not, for "a series of reports from medical centers appearing in widely distributed medical journals called attention to the apparent association between high oxygen exposure and the subsequent development of irreversible blindness in premature infants. The evidence was statistical but sufficient to cause those who made the observation to suggest that this kind of treatment should be avoided."[5] Then was it necessary to blind six persons for life to verify this evidence? Where is the fellow feeling? Where is the empathy?

Speaking out against unethical experimentation in England is Dr. Pappworth. In his book *Human Guinea Pigs* (1967) he tells of the many experiments made on humans, to their great harm, often, as in the foregoing, simply to confirm what was already known. He cites instance after instance of experiments, without knowledge or consent, on infants and children, pregnant women, mental defectives, prison inmates, patients awaiting operations and on the old and dying.

The Attitude of the Profession

The New York State Board of Regents, in dealing with the cancer experiment case, stated that "some physicians believe . . . the patient's consent is an empty formality. With this we cannot agree." But this attitude is so widespread that one lawyer in the case asked: "If the whole profession is doing it, how can it be called 'unprofessional conduct'?"[6] And according to Dr. Pappworth, "the vast majority of the medical profession are either genuinely ignorant of the immensity and complexity of the problem or wish to purposely ignore the whole matter by sweeping it under the carpet." He also tells that Nazi doctors on trial at Nuremberg tried to justify their shocking experiments on Jews and others by citing examples of unethical American experiments. This, however, availed them nothing.

That the attitude of some in the medical profession is to ignore these abuses

can also be seen by a directive issued by the United States Surgeon General Dr. William H. Steward, February 1967. He found it necessary to order that "all institutions receiving grants from Public Health Service for clinical research must set up" panels to see to it that researchers do not conduct improper experiments.[7] Many of these experiments subject the patient to "a risk-posing procedure that cannot conceivably benefit him."[8] It is rare that doctors involved in such experiments are tried and found guilty. When they are, the penalties are often light. Thus Dr. Southam and his colleague were simply put on probation, for one year, for 'fraud, trickery and deceit.'

Disconcerting to many is what happens to those who dare speak out against such abuse. For daring to do so in connection with the experiments made at the hospital that he helped found and of which he was one of the directors, lawyer William A. Hyman was rewarded with loss of his position as one of its directors!

Scientific Knowledge or Compassion?

One of America's leading psychiatrists once stated that the kind of a man a psychiatrist was was more important than what he had stored up in his head. No question about it, for the average patient compassion on the part of his physician is as desirable as scientific knowledge. "What he is affects the patient more than what he does."[9] The Nuremberg Court decreed death sentences for seven Nazi physicians and prison sentences for nine others who had experimented upon humans. Included among these doctors were "outstanding men of science, distinguished for their scientific ability in Germany and abroad, . . . exemplifying in their training and practice alike, the highest traditions of German medicine."[10]

The result of these trials was the Nuremberg Code, consisting of ten rules. First and most important was the rule that only those who were volunteers in the fullest sense of the word, and who were fully informed, could be used for human experiments. Secondly, that only such experiments as held promise of benefits not obtainable in any other way were to be performed on humans. Thirdly, it ruled that all experimentation on humans must first be preceded by experiments on animals. (Hitler had banned animal experimentation but had no objection to the shocking experiments that Nazi doctors performed on the Jews and other concentration-camp inmates.) Among other rules was the one that all unnecessary suffering was to be avoided.

Discussing this subject in the *Journal of the American Medical Association,* Dr. H. K. Beecher wrote: "It is clear that many published studies should never have been undertaken in the first place. . . . A particular pernicious myth is the one that depends upon the view that the end justifies the means. A study is ethical or not at its inception. It does not become ethical merely because it turned up valuable data. Sometimes such a view is rationalized by the investigator as having produced the most good for the most people. That is blatant statism. Whoever gave the investigator the godlike right of choosing martyrs?" He concluded by observing that the patient's "great safeguard in experimentation as in therapy is the presence of the skillful, informed, intelligent, honest, responsible, compassionate physician. And one hopes and believes these are in the majority."[11]

In regard to medical ethics Dr. Irvine H. Page, Director, Research Division, Cleveland, Ohio, Clinic, and editor of *Modern Medicine,* had an interesting observation to make. Among oth-

er things, he stated that medical ethics "depend importantly upon the starting point, whether it is religious, existentialist or materialist . . . If there is an expert on medical ethics, we need him badly, but I suspect he is nonexistent."[12] But he is not nonexistent. Jesus Christ, who was raised from the dead, even as testified by many eyewitnesses, is the expert on all ethics, medical, legal, political, economic, social and domestic. He summed up ethics in what is generally called the "golden rule": "Just as you want men to do to you, do the same way to them."—Luke 6:31.

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Be My Guest for a Day at Gilead.

So You're Going to Move!

The Golden Rule

This is not just a layman's view. Dr. Beecher said that what was needed was "a firm application of the Golden Rule."[3] And Professor of Medicine at the Oxford Medical School, London, Sir George Pickney stated: "The experimenter has one golden rule to guide him as to whether the experiment is justifiable. Is he prepared to submit to the procedure? If he is, and the experiment is actually carried out on himself, then it probably is justifiable. If he is not, then the experiment should not be done."[13]

This suggestion is not at all as radical as some might think. There was professor of surgery, Dr. Werner Forssmann, of Duesseldorf, Germany, who was presented with the Noble Prize for Medicine in 1956, for the method of heart catheterization that he had discovered or invented in 1929. Against the strenuous objections of his superiors, he used his catheter method of heart diagnosis first upon himself; it requiring the feeding of a long tube from the elbow into the heart.[14]

Similarly the physiologist wife of Dr. Fritz Fuchs, of New York, learned from experiments that alcohol given to animals intravenously shuts off the hormone that causes the labor contractions that result in birth. So when she found herself having premature labor contractions during her fourth pregnancy, she used this method on herself. She thus became the first human on which this was tried. It worked and now is recognized standard procedure in a number of hospitals, although the method has yet to win general acceptance.[15]

Of course, this does not mean that just because a doctor is willing to experiment on himself such experiment should be performed on someone else.

No question about it, important as scientific knowledge is, human compassion is even more important. Application of scientific knowledge without human compassion calls to mind the poet's words: "Grace abused brings forth the foulest deeds; just as the richest soil, the most luxuriant weeds." Bible principles are not only just, but they are wise and loving. Those who live by them are not only happy but also spread happiness to others!

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What Kind of Doctor Treats You?

WHAT kind of doctor do you like to think that your doctor is? One who is greedy for selfish gain? One who is more interested in research than in people? Hardly! Rather, you would like to think that your doctor is a man of principle, who believes in doing to others as he would have them do to him; one who gets satisfaction out of helping people; in short, a doctor who is compassionate.

Compassion has been defined as "a feeling for the sufferings of others" together "with the urgent desire to aid." Surely it should be a basic requisite of all who would alleviate the sufferings of humanity, be they general practitioners, surgeons, specialists, chiropractors or psychiatrists.

The greatest Teacher and Healer ever to walk the earth, Jesus Christ, the Son of God, was truly compassionate. Concerning him the Bible says that "when he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." (Matt. 9:36, *RS*) On another occasion, on seeing friends and relatives mourning the death of Lazarus, Jesus was so touched that he himself "gave way to tears." No question about it, he had empathy; he was able to enter into the spirit and feeling of people around him. He was compassionate, keenly desirous of helping them. What he himself preached, he practiced. "All things, therefore, that you want men to do to you, you also must likewise do to them." —John 11:35; Matt. 7:12.

Is He Greedy for Selfish Gain?

Probably the greater part of those in the healing professions manifest to an extent the fine qualities of doing to others as they would have others do to them and of showing compassion. However, even as some who were supposed to look after the people's welfare in the first century were greedy for selfish gain, so today. (Luke 16:14) There is, of course, nothing wrong with earning a comfortable living while bringing relief to ailing humans. But it is something else for anyone to exploit the suffering

and misery of others for the sake of selfish gain, as when an unnecessary operation is recommended or performed, or a very simple operation is presented as having been a very complex and serious one. Doctors who do these things might rationalize their course by noting that ever so many people today are motivated by greed for selfish gain, and in a way this may largely be true. But is it doing to others as one would have them do to one? Far from being compassionate, is it not betraying a patient's trust?

That such men are not as rare as one could wish is apparent from the fact that repeatedly men in the medical profession itself feel the need to speak out against such abuses. For example, there are the books *The Interns* (1965), *Deplorable Doctors* (1965) and *The Healers* (1967). In the latter book the author, a gynecologist of long standing in United States medical circles, gives many instances of the greed of some of the men in the medical profession.

The latter two books are to be found in the library of the New York Academy of Medicine, which is careful of the kind of books it supplies to its members. And what is even more disturbing about these books is the fact that their authors feared to identify themselves. The books were written either under admitted anonymity, such as by "Dr. Anonymous," or under a pseudonym, that is, a fictitious or pen name. Regarding the revelations contained in the book *The Healers,* it was reported that "many doctors would like to speak out against bad practices but none felt able to do so without fatally compromising his career with the medical establishment."

No question about it, in the healing profession, whether orthodox or unorthodox, there are those whose chief concern is, not helping people get well, but selfish gain.

Is He Too Much Fascinated by Research?

Also lacking in empathy and compassion, though undoubtedly less censurable than the foregoing, are those doctors with whom their practice is more a matter of the mind than of the heart. These are the healers who are overly fascinated by the scientific search for knowledge. For them this quest seems to be an end, rather than a means to the end of bringing relief to suffering humanity. These men become more fascinated by theories and experiments than by the prospects of doing good. It might be said that these men belong more in the scientific laboratory than in a hospital or doctor's office or at a patient's bedside.

Concerning this tendency among some modern doctors, the British physician Pappworth says in his book, *Human Guinea Pigs:* "The degree to which antihumanism dominates modern medicine can be judged by the significant fact that in most medical reports of patients having been submitted to experimentation, the patients themselves are collectively described as 'the material.'"

No doubt adding to the fascination of research for some is its rewards. Thus Dr. H. K. Beecher urged that experiments that violated patients' rights be denied publication in medical journals. Why? To discourage overeager young researchers out to make a quick name for themselves. "Every young man knows that he will never be promoted to . . . a professorship in a major medical school unless he has proved himself as an investigator."—New York *Times Magazine,* July 2, 1967.

A typical case of this appeared in the press as recently as March 20, 1968. Mr. Richard Doyle, a special agent for the New York State Investigation Commission reported: "I found that there were five [research] projects at Coney Island Hospital that did not have the necessary

approval of the Commissioner of Hospitals. They all involved patients." He also found that "a chief of service at Coney Island spent 100 percent of his time on research, according to grant applications filed by the physicians. Another physician spent 80 percent of his time on research. Both physicians are required by their city contracts to supervise their departments."—New York *Times*.

The Compassionate Physician

How different from the foregoing is the doctor who is compassionate! He does not let the desire for selfish gain interfere with his ministering to his patients. He does not view his patients as objects for experimentation. Instead, he has empathy, he is able to put himself in the place of his patients and to think and feel as they do. He therefore gives to his patients the impression that he truly does care, and he *does* care. He will take the time needed to get an adequate case history, will take time to listen to his patient's complaints, will do his best to explain to his patient how he sees the problem and what he recommends and why. He will see his patient as a whole and not merely view him as a case of this illness or that. He is not reluctant to make a house call if need be, knowing it may well help him to understand his patient better. In times past this type of doctor was far more often to be seen than now.

That there is a tendency for some young physicians to veer away from this role of being a compassionate friend is recognized by the "old-timers" in the profession. Both in private and in the medical press they speak out against it. Thus *Medical Economics*, said by some to be the medical journal having the highest circulation, in its issue of November 1966, carried an article entitled "Can We Teach New Doctors Compassion?" Then later it stressed the point again with a reproving title, a statement made by a patient who had lost her husband: "The Doctor Just Didn't Seem to Care!" Among the points made by the veteran practitioner were: "Compassion, I like to think, has helped many of my patients in their bouts with sickness." Often a sick patient needs emotional companionship.

This type of doctor is ready to cooperate with the Christian witnesses of Jehovah in their scruples against taking blood transfusions because of the Scriptural injunction: "Keep yourselves free from . . . blood." (Acts 15:29) Concerning this problem, *Inside Baylor Medicine*, No. 2, 1968, had, among other things, the following to say: "The challenge of religion versus medicine has been well met, and much has been gained. Doctors have learned that they may be called upon to modify their management of a patient's illness when there are factors more important to the patient than his own health or even his life. The patient's ideals and honor must be respected. Sometimes, as in the case of surgery for Jehovah's Witnesses, the modified procedures developed can be of wide benefit to other patients."

The great Teacher who commanded that we do to others as we would have them do to us, also wisely observed: "There is more happiness in giving than there is in receiving." All doctors who show empathy and compassion, as did the open-heart surgeons at the Baylor University School of Medicine, can hope, in one way or another, to realize the truth of that principle.—Acts 20:35.

Experimenting with Transplants NOT NEW

TRANSPLANTS are not new. For about a hundred years now surgeons have been experimenting with them. Not even heart transplants are new. What is new is experimenting with transplants of hearts from one human to another.

A now-growing number of patients have received "new" hearts. On December 3, 1967, at the Groote Schuur (the name means "Big Barn") Hospital in Cape Town, South Africa, two surgical teams performed the first experimental human heart transplant. They took the heart of dying Miss Denise Darvall, who had been fatally injured in an auto accident, and transplanted it into heart patient Louis Washkansky, a grocer fifty-five years old. First reports were optimistic, but Washkansky died after eighteen days.

On December 6 Dr. Adrian Kantrowitz at the Maimonides Hospital, Brooklyn, New York, replaced the fatally defective heart of a two-and-a-half-week-old baby boy with the heart of a three-day-old baby boy who had been born with a fatal brain defect. "All vital signs appeared favorable. But inexplicably, 6 and ¼ hours after closure, the transplanted heart ceased to beat."[1]

On January 2, 1968, Dr. C. Barnard, in South Africa, performed his second heart transplant. He gave a fifty-eight-year-old retired dentist, Dr. Philip Blaiberg, the heart of a "colored" (racially mixed) man, Clive Haupt, who was dying of a brain hemorrhage. Blaiberg was dismissed from the Groote Schuur Hospital two and a half months after the operation and at latest reports is writing a book about his experience.

On January 7 Dr. N. E. Shumway at Stamford, California, transplanted the heart of Mrs. V. White, who died of a massive brain hemorrhage, into Mike Kasperak, aged fifty-four, who was seriously ill with a very faulty heart. He survived two weeks and then died of a series of complications.

On January 16 Dr. Kantrowitz performed his second heart transplant, a nine-hour operation, taking the heart of Miss Helen Kouch and transplanting it into Louis Block, a heart patient. "The donated heart was too small to handle Block's circulation and Block died hours after surgery."[2]

The sixth heart-transplant operation took place in Bombay, India, on February 16, 1968, when Dr. P. K. Sen and his forty-five-man surgical team took the heart of a nineteen-year-old woman who was scarcely alive after a fall and transplanted it into a farmer suffering from a fatal heart malady. Dr. Sen said "the op-

eration was technically successful, but death came three hours later from a lung infection."[3]

On April 28 at the Hospital de la Pitie, Paris, a team of surgeons performed the seventh heart-transplant operation. They took the heart of accident victim, 23-year-old Michael Gyppaz and transplanted it into retired 66-year-old Clovis Roblain. He died 51 hours later, not having regained consciousness.

Since then, reports of more of these operations have continued to be made.

Fires Imagination of Public—But

The first heart transplant (from human to human),* performed by Dr. C. Barnard, was hailed in the press as "The Heart: Miracle in Cape Town." It was further described as "opening a new era in medicine." Doctor and patient alike, it was said, "have been catapulted irrevocably into a new transplant age by the Cape Town operation."[4]

On the basis of his apparently successful operations, Dr. C. Barnard became an international celebrity overnight. He visited the United States and its president and appeared on TV. Later he took a tour in Europe. Two colleagues accompanied him, and he took along a Cape Town fashion photographer to make pictures for his coming autobiography. During his interview with Pope Paul VI, Dr. Barnard expressed concern about the moral aspects of heart transplants. The pope, however, assured him, saying: "I bless your achievement, and I invite you to proceed along the same road, as you have until now."[5]

Sensational as this news seemed to be, it was by no means met with equal enthusiasm by leaders in the medical profession. For one thing, many were highly critical of the publicity connected with it. Thus Dr. P. M. Spear, Director of Medicine of a leading New York City medical institution, complained:

> "It is indeed unfortunate that my surgical colleagues in South Africa, Stanford and Brooklyn have succumbed to the blandishments of publicity. Neither the interests of medicine nor of the public are served. . . . Such premature reports of medical research can only serve to raise false hopes in thousands of victims of intractable heart disease. It would be closer to the highest scientific traditions of the medical profession to . . . refrain from making grandstand plays to the public until there is more solid accomplishment upon which action can be based."[6]

Even stronger criticism was voiced by many, especially heart surgeons, on the basis that heart-transplant operations at this time were altogether premature. Thus Dr. J. Ankeney, surgeon at the Western Reserve University School of Medicine in Cleveland, stated: "Tremendous interest has been built up in something that hasn't been proven. . . . I think there are many physicians in the country that are disturbed by what's going on."[7] Dr. C. P. Bailey, one of America's foremost open-heart surgeons, stated that heart-transplant operations were at least a decade premature. And one of Canada's leading heart surgeons, Dr. Jacob Horowitz, said: "I don't think it is moral to experiment on humans . . . I don't think they will last. . . . There are just too many tissues that can reject the heart. Transplants have never really been successful on animals. Why should doctors try the same thing on humans?"[8]

In a similar vein are the observations of Dr. G. E. Burch, president elect of an American association of heart surgeons: "I would not select any patient for a cardiac transplant, because once you take his own heart out, you know he's going to die."[9] And said Dr. Werner Forssmann,

* In 1964 Dr. J. D. Hardy took the heart of a chimpanzee and transplanted it into a very sick man. The operation was "technically successful" but the patient died after two hours.

one of Germany's leading heart surgeons and a Nobel Prize winner, regarding heart transplants: "Unethical. Medically unsound. Criminal."[7] Many voices have also been raised against heart transplants in Great Britain, and the medical profession in Russia has so far refused to have anything to do with human heart transplanting.

Experimenting with Transplants

Why have so many voices been raised, not only objecting to the undue publicity, but also stressing that heart transplants are premature? Because the problem is not primarily technical but biological. What does that mean? In brief, it is easier by far to transplant a heart than it is to keep the patient alive for any length of time after the "technically successful" operation.

Thirty-eight years ago a leading Canadian heart surgeon, Dr. J. Markowitz, performed a successful heart transplant from one dog to another. The dog that received the heart transplant remained alive for six days. In the past three years Dr. Barnard performed this operation on fifty dogs, so as to perfect his technique. Yes, "long before they operated, the surgeons who have performed heart transplants knew that the actual surgery, though tedious and difficult, would be the easy part."[8]

Then why wait so long? Why did not Dr. J. Markowitz at once proceed to transplant hearts from one human to another? Because of what has been termed the "double-edged threat of rejection and infection." As another leading United States heart surgeon put it: "Until we overcome the fantastic problem of immunity, we'll have a tremendous mortality rate from transplants. So, until we improve the state of the art, I say the risk is too great."[9] And while Dr. C. Barnard gave a lecture at the meeting of the American College of Cardiology insisting that his operations were not premature, the fact remained that all the dogs on which he performed heart transplants died within a year.

What is this "fantastic problem of immunity," this 'double-edged threat of rejection-infection'? Simply this, that the Creator endowed the body with various powers to protect itself from invasion by foreign bodies. Among these are the phagocytes, white corpuscles in the blood that devour harmful bacteria. Another is the formation of antibodies by which the body rejects all foreign tissues, known as the principle of immunology. The forces of immunology or rejection can be weakened by means of certain drugs, but it appears to be impossible to weaken the forces of rejection without also weakening the body's defense system against invading bacteria. It appears that Dr. C. Barnard has had a measure of success in balancing these opposing forces, as is apparent by his second patient's being alive after several months.

This problem has been plaguing surgeons ever since they began, in the latter part of the nineteenth century, to graft skin from other persons onto patients who had been badly burned. It was found that while the patient's own skin or that of an identical twin "took," if the skin came from some other person the body sooner or later rejected it. By the time of World War I these facts had been firmly established, but it was first thirty years later that it was learned *why* the body rejects foreign tissue, because of the principle of immunity, a defensive process.

With skin grafts this has not been too great a problem for two reasons. The body usually tolerates these longer than other grafts. And then, too, their need is generally only temporary, until the body again grows its own skin. Also in a slightly more

favorable position than other kinds of transplants are those of the cornea, the outer shell of the eye, as it were. It is reported that about 3,000 of such corneal transplants are performed each year in the United States alone. These are taken from deceased persons and must be removed within three hours after death and utilized within tweny-four hours. It is said that the measure of success they have enjoyed has been largely due to the fact that the cornea has no blood vessels—or the pupil could not have unobstructed vision through it. The oxygen and nutrition the cornea needs are absorbed from adjoining tissues or membranes.

Even though thousands of corneal transplants may be performed each year, the results still leave much to be desired, even as can be seen from the following sobering report: "Poor Ratio of Success in Eye Transplants. Much excitement surrounds the successful transplant of an eye cornea and the restoration of human vision. But the sequel is seldom told. Forty percent of corneal transplants do not remain transparent and thus are eventually unsuccessful." Regarding this factor the report quoted Dr. David Patton, associate professor of ophthalmology at Johns Hopkins University School of Medicine, as saying: "The relative few dramatic successes with graft and protheses [artificial grafts] overshadow the deficiencies in grafting techniques and the dearth of knowledge as to how foreign tissues and substances can be made to form a compatible union with the cells of the patient's eyes."[10]

Among other kinds of transplants surgeons have been experimenting with are those of the organs of the body. There have been several transplants of lungs; in one the patient lived for eighteen days, in another, for seven days. There have also been transplants of the spleen and of certain of the glands. As of this writing three baby girls, two years old or less, have transplanted livers, one as long as nine months.

Far more frequent have been kidney transplants. Throughout the world a total of 1,200 of these have been performed, and it is estimated that between 600 and 700 of these are still alive. But here again there is a sobering side to the story. According to a late report, the kidney transplant "procedure remains experimental, with less than a 50-50 chance of functioning more than a year if a related donor is used." Actually 43 percent of kidneys taken from close blood relatives are functioning after one year, but only 19 percent of kidneys taken from unrelated persons and only 10 percent of kidneys taken from persons having just died. (Miss Denise Darvall furnished not only a heart for Louis Washkansky but also a kidney for a ten-year-old boy.)

Because of the high risks involved one of the leading kidney transplanters in the United States, Hume, for the past three years has refused to transplant any kidneys from unrelated donors. And *Science News,* July 15, 1967, told that the nurses at Aarhus Hospital, the only one in the Netherlands where kidney transplants are made, have refused to give any further assistance in kidney-transplant operations. Among the reasons the nurses gave was that "they feared transplant operations involved interference with bodies before they could be considered dead according to internationally accepted criteria."

Transplant Complications

In view of the foregoing transplant record it is not at all difficult to understand why so many heart surgeons, in particular, have expressed serious doubts regarding heart transplants. The main problem, that of the body's tendency to reject for-

eign bodies, has not been solved. It simply is not possible, under the present state of knowledge, to weaken the body's immunological defenses without making it extremely susceptible to infection. Dr. Barnard's first patient died after eighteen days from double pneumonia. The British *Medical News* (January 5, 1968) quoted him as saying that his patient died because the drugs given him to combat rejection so weakened him that he was unable to fight off the pneumonia.

Among other complications that result from organ transplants is what is known as "transplant lung." It appears that the drugs used to combat the body's efforts to reject a foreign kidney may cause the body to try to reject its own lungs. Because of this it is necessary to watch patients very carefully so as to detect this condition as soon as possible and then remedy it by cutting down on the amount of drugs given, "because many of these patients develop secondary infections and die."[11]

Still another transplantation hazard just recently noted in the effect of immunosuppressive drugs, as they are called, is their tendency to play havoc with the bones. Thus one report told that of twenty-seven patients that had received kidney transplants "ten developed debilitating changes in the hip, shoulder or knee . . . Nine patients were left limping. The transplant has prolonged these patients' lives, but they are no longer able to hold jobs. This complication suggests the need to re-evaluate postoperative management."[11]

Are There Alternatives?

Even if heart transplants were biologically successful and morally and religiously acceptable to all persons, which they are not, their conditions make them available for but a tiny fraction of the world's millions of heart sufferers. The problems of heart transplanting have been well stated by the *British Medical Journal*, January 13, 1968:

> "The recipient must have a mortal affliction, in order to be a candidate for transplantation and the donor must be dead before the organ is removed. The conditions impose considerable difficulties of organization of the surgeons. It is necessary to perfuse and remove the organ to be transplanted within minutes of death to prevent the organ from deteriorating while the recipient is being operated on. This requires a large team of skilled surgeons, expensive equipment, and the presence of a suitable recipient, at a time which cannot be predetermined when a donor becomes available. The complications that follow organ transplantation and immunosuppressive therapy are numerous and often grievous."

It would seem, therefore, that more attention should be given to alternatives that may be less glamorous but are more practical and widely applicable. There are such, and it is indeed unfortunate that the sensational heart transplants have resulted in drawing attention away from them. For example, for some thirty years now Dr. C. S. Beck, a Cleveland surgeon, has mended hearts suffering from deficient blood supply simply by opening the heart sac and scratching the surface of the heart, which in self-defense builds up an increased blood supply.

Another technique has been developed by Dr. A Vineberg, a Montreal surgeon. He frees certain minor arteries of the chest and implants them in the heart muscle. This type of operation, with variations, is among the most common types of corrective heart surgery being performed in the United States and Canada. Each year some 2,000 of such operations are being done on adults.

Then, again, another team of doctors had been able, with use of recently improved X-ray techniques, to cut out the

damaged part of heart arteries and to replace them with parts of veins taken from the patient's own thigh. Of fifty-one performed so far, forty-nine have proved successful, supplying the heart with needed blood. Of course, one reason for these being so successful is their being autografts. The grafts coming from the patient's own body, there is no problem of rejection or infection and so no need to use dangerous immunosuppressive drugs.

And let it be noted that all such alternatives, and others that might be mentioned, have a still more powerful reason to be preferred to heart transplants. And what may that be? They do not raise the ethical, moral and religious problems that heart transplantation does, not to say anything of the abuses that it makes possible. Just what these are will be considered in the next article.

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Heart Transplants Pose Staggering Problems

IT IS difficult to portray accurately all the moral and legal implications of heart transplants. For example, there is the question of who is qualified to perform the operation. Thus one press dispatch told that, "fearing a mass rush to the operating table by unqualified surgeons who want to join the heart transplant club, the American College of Cardiology urged today that doctors take a go-slow attitude toward the procedure."[1]

This "College," which consists of America's foremost heart surgeons, announced that it would be setting guidelines as to who is qualified to transplant hearts. Skill no doubt had something to do with the measure of success that Dr. C. Barnard had. He not only received much training in the United States in transplanting hearts but also, in South Africa, made fifty transplants on dogs in the past three years. However, let it be noted that fortuitous circumstance also entered into the matter, for example, the fact that Clive Haupt's blood and tissue matched Philip Blaiberg's.

Then there is also the question: Who is to benefit from the available heart? Will it be the most urgent heart case, or the one of greatest value to the community, or the one with the most dependents, or the one with the most money? On this

matter Dr. A. Senning, professor of surgery, University Hospital, Zurich, and an outstanding heart surgeon, stated: "We are afraid of doing a transplantation. Where would you stop once you started? There are so many people with damaged hearts. To whom would you give the one available heart? To someone who would pay a million dollars?"[2]

There is also the human element to consider. On this aspect of the matter the remarks of one of America's leading open-heart surgeons, Dr. E. M. DeBakey, are apropos: "The surgeon must scrupulously guard against taking inadvertent advantage, for purely experimental purposes, of the eagerness of a desperately ill patient to consent to almost any procedure suggested. The surgeon must be certain that the proposed transplantation"[2] has possibilities of success and for improving the patient's condition and chances for life. This sets up an exceedingly high standard. Who would be charged with the responsibility of seeing to it that doctors meet it?

Dr. C. Barnard, it is reported, claims that 'the authority to decide legal and ethical implications in cardiac transplants rests with the medical profession alone.' But not so! In the Jewish Chronic Disease Hospital case, although three doctors resigned in protest, it was a lawyer who forced the issue, with the result that two highly reputed doctors were found guilty of 'fraud and deceit.' By the very nature of their profession some surgeons are likely to become limited in their view of the issues.

If this were not so it would be impossible to explain the facts that came to light at the Nuremberg Medical Trials. Among those sentenced to death for their experiments on humans—none of which resulted in any benefit to medicine—was Dr. Karl Gebhardt, a professor of medicine, head physician of the Hohenlychen Sanitorium and president of the German Red Cross. Though some of these experiments were reported in the medical press, the profession by and large remained silent, even as it greeted with silence the book that catalogued them: *Doctors of Infamy* (1949), a revised edition appearing in 1962 under the name *The Death Doctors*. However, the World Health Organization highly praised the authors of these books, Dr. Mitscherlich and F. Mielke, for bringing these facts to the attention of the German medical profession.

When Does Death Take Place?

But perhaps the most staggering question or problem facing the heart-transplant surgeon is, When does death take place? Yes, just what is death, medically speaking? According to one dictionary, death is "the total and permanent cessation of all the vital functions of an animal or plant." But it has been averred that there is no legal definition of death. Thus Dr. N. Bricker, a pioneer in kidney transplants, observed: "An acceptable, legal, medical and moral definition of death is needed."[3] Yes, just when does the dying patient, the potential donor, become a corpse whose organs can be used? These are among the most disturbing questions that the spate of modern heart transplants has raised.

Up until now doctors had their greatest tension when trying to decide whether a person should be kept alive artificially or allowed to die peacefully. It was also held that a doctor should do all in his power to restore the heartbeat to the patient, as by artificial respiration, by heart massage, or by other methods. All this was well and good, the only question involved being the life of the dying man. But with heart transplants this question has become highly charged with tension, for now the life of one patient is pitted

against the life of another! A truly terrible predicament for the doctor to face!

In fact, this is one of the reasons why Russian doctors have not yet proceeded with heart transplants. As an American doctor who recently worked with them reported: "When is the patient dead? When should heart or kidney be removed from a patient? These two questions are as unsettling in the U.S.S.R. as they are elsewhere. The Soviet scientists I worked with were reluctant to accept the proposals put forth in other parts of the world for using 'death of brain' as the moment of death rather than 'death of heart.' They are troubled by their experience with the famous physicist Dr. Lev Landau, whom they succeeded in rescuing from 'clinical death.'* A doctor working to save a life until all hope is gone now passes well beyond the point in time at which organs are salvageable for transplantation. He experiences severe tensions when he decides to abandon his efforts. The Soviets believe that these tensions will become nearly unbearable if, as he fights to save a patient's life, he must consider surrendering early enough to salvage a transplantable heart."[4] Yes, deciding how long he should try to save a dying man is enough of a burden for the doctor without having the added responsibility of making a choice between two lives!

The "Dead" Brought to Life Again

How great the danger is of deciding too soon that a person is dead and proceeding to remove his heart can be seen from the following further examples.

The New York *Times*, March 12, 1968, stated that heart surgery restored a marine officer who had been hit in the heart, face and legs and who "died real fast. His heart stopped. So did his breathing." Clinically he was dead, but still he was brought to life again.

Thus also a recent London medical report showed that, of 102 patients who were unconscious for more than a month because of brain injuries, 62 survived. Of these, 19 returned to their former jobs and 29 others returned home to lead useful lives.[5] Along the same line, Professor W. Forssmann, German heart specialist, told of an American corporal who, on July 16, 1967, was the victim of a mine explosion. After doctors tried in vain for forty-five minutes to revive him through heart massage and artificial respiration, they sent him to the morgue. A few hours later, as he was to be embalmed, it was noted that he had a weak pulse, although the electrocardiogram showed no heartbeat. After three weeks of deep unconsciousness, this apparently dead man fully regained his mental faculties.[6]

No question about it, heart transplantation poses staggering problems. As one British woman expressed it: "How can I ever be certain that doctors would do everything to save my life if I had a nasty accident, or a terrible disease, that they would not be influenced by what I could contribute to another person?" Apparently some doctors would have all patients entering hospitals sign statements that, in the event of death, surgeons would have the right to take any organs they chose for transplanting them into another patient![7]

No wonder that some of the more humane, more compassionate specialists are greatly concerned lest a doctor "pull the

* *Life*, December 7, 1962, under the heading "After 'Death' the Nobel Prize," told how Russian scientist Lev Landau had "died" four times. A severe accident left him unconscious, barely breathing; his skull being fractured, his cerebrum was hemorrhaging. A number of ribs were cracked, his right lung was ruptured and bleeding, his pelvic bones were broken. His heart, lungs, kidney and central nervous system had all but halted. Specialists from various parts of the world were summoned. Two months after the accident Landau opened his eyes for the first time. While he never regained the full use of his powers, he was able to give guidance to students and colleagues. After six years he died on April 2, 1968.

plug" on a dying patient in order to get a needed organ. To this end they urge that the transplanting surgeon not be the one attending the dying potential donor. Thus the *British Medical Journal,* in discussing such problems as "when to resuscitate a patient and when to stop resuscitation once it has been started," stated: "These problems are especially acute when the patient is a potential donor of a vital organ . . . There is much to be said for the entire care of the potential donor being in the hands of doctors other than the transplant team until death has been finally diagnosed."[2]

In the same vein Dr. DeBakey said: "The surgeon must be certain, beyond any conceivable doubts, that nothing further can be done to save the donor's life. This judgment should be made independently, by physicians who are not members of the transplant team. . . . The legal, moral and theological aspects of this problem are formidable."[2] Yet is not the likelihood of a dying patient's having a doctor solely concerned with his well-being diminished at a hospital where every member of the staff is infected with the heart-transplantation fever, as apparently was the case at the Groote Schuur Hospital?

In the first heart-transplant case it was the transplant surgeons who ministered to the dying heart donor. Just what took place appears to be dubious. According to *Science News,* Dr. Barnard proceeded to remove Miss Darvall's heart when the last brain wave was seen on the encephalograph.[8] However, according to *Time* magazine, he waited until the heart stopped beating.[9] But when a reporter for *Newsweek* inquired as to whether Miss Darvall was taken off the resuscitation machine before her heart stopped beating, he was told: "That is an impertinent question," and so did not get a direct answer.[7] But it was a most pertinent question to everyone who may someday become a heart-transplant donor due to the assent of close relatives.

Dr. Barnard testified: "A doctor has one duty and one duty only, and that is to treat his patient until he has no means left. If we feel a heart transplant is a method for helping a patient, we must do it." But what if that 'feeling' is not based on accurate knowledge? What if helping one patient means taking the life of another? There is much discussion as to the condition of Clive Haupt, whose heart was given to Dr. P. Blaiberg. According to Boris Petrovsky, Soviet health minister, "not everything is clear in the Cape Town experiment. Many things show that a beating heart was removed for the transplant."[10] It might be said that such is implied in that we are told that the doctors "said that when they determined he could not survive, the decision was made to attempt the transplant."

Have not patients time and again been restored to life after their hearts stopped beating? Dr. Lev Landau's heart stopped four times. And as for using 'death of brain' to determine death, patients have been restored to life after not having shown any brain activity for two hours! Particularly bothersome is the question: "If a body is all but dead, technically alive only because an artificial respiration maintains heartbeat, is it homicide to take out the heart or kidney before pulling the plug?"[11] In one case in England a man who was declared dead after an accident was put on a resuscitation machine just long enough to take out his kidney and then left to die the second time.

Nor is that all. The potential of making heart transplants could be exploited by selfish, ruthless men to a shocking degree. The possibilities for abuse are so vicious that they might be likened to the unforeseen consequences of the discovery of

atomic power. Thus Dr. Forssmann envisions criminals sentenced to death being kept alive until their organs are needed for transplant; then they would be executed by heart-transplant surgeons. Concentration camps would be filled with undesirables who live only until their hearts or kidneys are needed for transplant operations. He is deeply concerned lest "the doctor would finally be degraded to a hangman, a Lucifer, a fallen angel." According to Dr. Mitscherlich, that is the very use doctors were put to during the Nazi regime. They were employed to get rid of undesirables by injections of various things, such as gasoline or tubercule bacilli; in particular, were physicians on submarines used to get rid of troublemakers in this way.

The Legal Aspects

It is interesting to examine the question of the legal aspects of heart transplants. Doctors are concerned that there be new legislation to protect them from possible lawsuits because of performing heart transplants. In some lands it is unlawful to operate on any person except for that person's well-being. This would bar even kidney donors, as the taking of a kidney from a donor is not operating on him for his own benefit, but for that of another person.[12]

Then, again, conceivably one relative may have given consent but others may not have, and these might file a claim against the surgeon. In many states of the United States the wife as the closest of kin would have to give permission.[13] Thus because the Ochsner Clinic and Ochsner Foundation Hospital had performed an autopsy on a body contrary to the expressed wishes of the deceased and without permission of the widow, the Louisiana Circuit Court of Appeals awarded the widow $1,500 damages.[14]

While doctors are concerned about protecting themselves against such lawsuits, their patients are concerned lest they be murdered. Murder is the deliberate taking of the life of another; the fact that death is imminent is beside the point. The law does not distinguish between five minutes, five hours or five years yet to live. As one surgeon expressed it: "For the person who takes a vital organ too soon, society has a word—and that word is murder."[15]

Making a strong case for heart transplants as being murder is attorney H. M. Porter. Writing in the legal newspaper, the Los Angeles *Daily Journal,* February 2, 1968, he tells of being assured by a leading cardiologist that no surgeon would undertake the operation unless the person whose heart was to be used was still alive at the beginning of the operation. The heart must come from a living donor. The donor must be killed to take the heart; the taking of the heart must kill him.

Since it is deliberate killing, he argues, it must be termed murder. Murder can be defended on the basis of self-defense, but in the case of the heart transplant, not the donor, but the surgeon is the aggressor. Then, again, the defense for the murder might be consent, but the law does not recognize the right of consent in the case of murder, as in suicide pacts.

The Scriptural Aspect

Not to be overlooked are the religious, the Scriptural issues involved. There are those, such as the Christian witnesses of Jehovah, who consider *all* transplants between humans as cannibalism; and is not the utilizing of the flesh of another human for one's own life cannibalistic? Nor are they by any means alone in this view. Thus *Newsweek,* December 18, 1968, stated: "An artificial heart that could be mass produced would alleviate the shortage of

hearts and—the need to cannibalize bodies." And Dr. Donald F. Scott, consultant cardiologist at the London Hospital, condemned heart transplanting as "almost amounting to cannibalism . . . It is not a procedure within our bounds as doctors."[16]

The same point was made in an extensive review of the heart-transplant problems by two of the editors of the Miami *News*, January 22, 1968. The article, several pages in length, opened with the questions: "Medical miracle or cannibalism? New hope for man or a step to ultimate destruction? God's will or anathema?"

Truly by their heart transplants surgeons are posing moral, legal and religious problems of the greatest magnitude. And when one considers how few of all heart sufferers can hope to be helped by heart transplants, it is obvious that heart transplantation is not the solution. What each individual can do about his own heart will be considered in the succeeding article.

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PROFESSIONAL RESPONSIBILITY

At a meeting of the American Psychological Association the following statement was adopted: "The psychologist's ultimate allegiance is to society, and his professional behavior should demonstrate an awareness of his social responsibilities. The welfare of the profession and of the individual psychologist are clearly subordinate to the welfare of the public."—*Bulletin of the Atomic Scientists.*

MOSES AND MAN'S LIFE-SPAN

THE prophet Moses about 3,500 years ago wrote regarding man's life-span: "In themselves the days of our years are seventy years; and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things; for it must quickly pass by, and away we fly."—Ps. 90:10.

A Paris journal, commenting on heart transplants, stated that as a result of this development living a hundred years will soon become commonplace. But neither heart transplants nor anything else that man may be able to do is likely to make the words of Moses untrue. Commenting on modern man's life-span, Dr. Leonard Hayflick, professor at the Stanford University School of Medicine, stated: "The common impression that modern medicine has lengthened the human life-span is not supported by either vital statistics or biological evidence. To be sure the 20th-century advances in control of infectious diseases and of certain causes of death have improved the longevity of the human population as a whole. These accomplishments in medicine and public health, however, have merely extended the *average* life expectancy by allowing more people to reach the upper limit which for the general run of mankind still seems to be the Biblical four-score years. . . . Even if major causes of death in old age—heart disease, stroke and cancer—were eliminated, the average life expectancy would not be lengthened by much more than 10 years. It would then be about 80 years instead of the expectancy of about 70 years that now prevails in advanced countries."—*Scientific American*, March 1968.

USING Good Sense in Caring for YOUR HEALTH

USING good sense in regard to our health does not seem to come naturally. It is something that must be worked at. That is why it is far from common. As Dr. D. A. Clark once observed: "We all know that poor diet, neglect of teeth, unwise recreation . . . adversely affect health. But with all this knowledge, how many individuals accept the responsibility of improving these conditions for themselves?"[1]

For example, lung cancer and heart trouble are far more frequent among heavy smokers than among others. No doubt this is in part due to the fact that smoking tobacco makes the heart work harder and at the same time cuts down the amount of oxygen that the individual cells get. As a result the Society of Thoracic (Chest) Surgeons could state: "The overwhelming evidence of a relationship between smoking and disease is most apparent to thoracic surgeons."[2] Yet in spite of this "overwhelming evidence," in 1967 adult Americans smoked 4,280 cigarettes on an average.[3]

Pinpointing the problem, Dr. L. R. Lee, United States Assistant Secretary of the Department of Health, Education and Welfare, stated: "Our thrust is to find those things that prevent the conditions necessitating transplants. We cannot accept the attitude that everyone should be left to smoke—and then given a new heart at sixty-five."[4] In a somewhat similar vein the American College of Cardiology stated that prevention, not repair or replacement, is the ultimate way of coping with heart attacks.[5] Simply stopping smoking would help ever so many more persons than can ever expect to be helped by a heart transplant.

Exercise, Rest and Sleep

Another basic cause of poor health and heart disease in particular is insufficient physical exercise. Thus Dr. R. Winter tells that fifteen to thirty minutes of exercise daily, the kind that results in 'huffing and puffing,' can keep a man alive. Of 300 men who had heart attacks, 49 percent of those exercising the least, or the least active, died, whereas only 2 percent of those exercising the most died during the same period of time.[6]

Medical World News, March 15, 1968, on its cover shows fifteen businessmen attired in running togs trotting, and in a five-page article tells of the benefits many are getting from exercise. Among other things, it tells that "medical attitudes toward exercise for heart patients are changing," "participants are enthusi-

astic," and "something is keeping these men alive."

Not that one needs to "go overboard" as regards exercise. Moderate exercise is especially recommended for overweight potential or actual heart cases. It is well for all persons to keep in mind the apostle Paul's observation that "bodily training is beneficial for a little." (1 Tim. 4:8) Up to a certain point exertion is good for the heart, so walk more, use the elevator or auto less.

On the other hand, good sense demands that we get sufficient rest and sleep. Wisely the Creator decreed one day's rest in seven for the ancient nation of Israel. In particular do the central nervous system and the heart need both rest and sleep, and so not without good reason do we find favorable mention made in the Holy Bible of sleep. It indicates that faith in God and a good conscience are conducive to good sleep, and that sleep has restorative value. But here again, self-control is involved. One must learn to control one's ambitions and one's love of pleasure, two of the things most likely to interfere with getting sufficient sleep.—Ps. 4:8; 127:2; Prov. 3:24; Jer. 31:26; John 11:12.

Right Kind of Food—Physical and Mental

Good sense in caring for your health requires moderation, self-control in the matter of what and how much you eat. Unfortunately the trend of modern civilization is to get away from wholesome eating habits. Thus the New York *Times* of February 27, 1968, reported that the eating habits of many in the United States are changing for the worse. Many are eating less and less protective foods such as fruits and vegetables and are eating more bakery goods, drinking less milk but drinking more carbonated waters, with their artificial colors and flavors.

The failure of many people to use good sense in their eating habits was highlighted by one writer as follows: "The body runs on food and oxygen much as an auto runs on gasoline and oxygen. But right there the comparison ends. If it is not to stall or sputter, the auto must be fed exactly what it needs when it needs it. The body's fuel system, on the other hand, is subject to the whimsical tastes and cravings of its proprietor. It can handle extra food when it is already full and can do without when it is empty. And it must tolerate doses of gin, smoke and red-hot chili. . . . It does this heroic job remarkably well. . . . The amazingly tough stomach . . . actually can handle almost anything within reason."[7]

True, the body may tolerate abuses for a time, but sooner or later we will pay the price in poor health or disease. Observed Dr. F. Hoffman, a cancer authority: "I am fully convinced that profound dietary influences in cancer are to be looked upon as a causative factor." And said Dr. Prinzmetal in his book *Heart Attack:* "One of the most important factors —if not the most important—in the incidence of coronary [heart] disease is the diet. It is palpably clear that we, as a rule, eat too much. Primitive people usually don't. They can't afford to stuff themselves. . . . They don't get coronaries." Among other widely known authorities who stress the importance of moderation in diet for the sake of one's health, and in particular as to cutting down on the use of animal fats, are heart specialist Dr. P. D. White and Dr. I. H. Page, editor of *Modern Medicine.*

Counsels a leading United States nutritionist, Dr. H. G. Bieler: "Moderation should ever be the golden rule in the diet, especially for the heart patient. He should remember that a meal of many courses and heavy food throws a sudden load on

the heart, which then is obliged to pump an extra supply of blood to digest it. Sweet desserts and fat foods, including fatty meats and gravies, should give way to vegetable soup, lean meats, vegetables, salads and fruits."[8]

More and more recognized as important in health and especially for the heart are certain vitamins. There is much evidence to show that vitamin E plays a vital role in health of the heart.[9] Also, niacin has been shown to be valuable in combating excess cholesterol in the blood vessels.[10] Then, again, widely read Dr. William Brady recommends very highly the vitamin B complex as one of the best of all heart tonics.[11]

There are also what are known as the psychosomatic factors. These are so called because of the interaction of the mind and the emotions, said to be the *psyche,* on the body, the *soma.* The inspired proverb commands that we should guard the heart above all else, "for out of it are the sources of life." (Prov. 4:23) This is true of both the figurative and the literal heart. Good sense therefore requires that we, on the one hand, avoid all such mental and emotional poison as envy, malice, self-pity, resentment, lewdness and rage. On the other hand, it requires that we heed the counsel of God's Word to have our minds and hearts dwell upon virtuous, praiseworthy and lovable things. These truly benefit us both spiritually and physically.—Gal. 5:19-23; Phil. 4:8.

What might be said to sum up the case for using good sense in order to enjoy good health are the words of Dr. James Mackenzie: "(1) Diseases are the result of long-developing processes which begin early in life and finally lead to saturation of the body with toxins. (2) Improper eating, living and thinking habits are the prime cause of this degeneration. (3) The same type of toxin when located in a joint causes arthritis; when localized in the liver, hepatitis; in the kidneys, nephritis; . . . in the brain, insanity."[8]

Doubtless heredity plays no small role in disease, and it most likely determines the vulnerable part in our bodies. But while we have no control over our genes, we can do much to minimize the hereditary factor by using good sense. We can avoid tobacco and other habit-forming drugs. We can see to it that we get enough exercise, rest and sleep. We can be moderate in eating and develop right mental habits. Using such good sense will help infinitely more persons than can ever be helped by medical experiments such as heart transplants.

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"Human Dignity and Moral Behavior"

"Dr. Bruce Bettelheim, a psychoanalyst at the University of Chicago, was interned with some 'Bible Students' under the Nazi regime in Germany. . . . He says, 'Jehovah's Witnesses . . . showed unusual heights of human dignity and moral behavior. But other persons, considered very well integrated by my psycho-analytic friends and myself were destroyed by the same camp experience.'"—*The Observer,* April 1, 1968.

GOD'S PROVISIONS *To Heal Mankind*

THE Bible assures us that God will heal mankind of all its ills, physical and mental, emotional and religious. This is made certain by the words found at Revelation 21:4: *"He [God] will wipe* out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."

What a comforting promise! What a bright prospect is held out for the human race! And yet, is not that what we should expect from the God whom the Bible tells us is loving, wise and almighty? Surely!

Sickness, suffering and death were not part of God's original purpose for humankind. His creation, upon completion, was "very good." Regarding God's work the prophet Moses wrote: "The Rock, perfect *is his activity, for all his ways are* justice. A God of faithfulness . . . is he." When he created the first human pair and placed them in the garden of Eden, they enjoyed perfect health of mind and body, and all their inclinations were toward doing good.—Gen. 1:31; Deut. 32:4.

What happened to bring about the sorry state in which their offspring, all humankind, finds itself today? Our first parents chose to disobey God and as a result, not only were they sentenced to death, but they also passed the unhappy state of sinfulness on to their children, even as we read: "Through one man sin entered into the world and death through sin, and thus death spread to all men *because they had* all sinned." Yes, Adam forfeited, not only his own right to life, but also the right to life of all his offspring; for how could his children inherit from him something he no longer had?—Rom. 5:12.

However, because Jehovah God is the personification of love, and for his own name's sake, he made provision that all humankind who had not sinned in the way Adam had might have an opportunity for life. How? By removing the disability placed upon them by Adam. To this end God sent his Son, Jesus Christ, to earth as a man. Having God, not an imperfect *human, as his father, Jesus had the right* to perfect human life. By voluntarily surrendering it in death he was able to provide the means to release the human race from the condemnation that it was under due to Adam's sin. And so John the Baptist announced Jesus as "the Lamb of God that takes away the sin of the world!" To *the same effect Jesus himself testified:* "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." —John 1:29; Matt. 20:28; Gal. 4:4.

The Great Physician

Jesus Christ came to earth not only to give his life as a ransom for many but also to "bear witness to the truth," even as he told Pontius Pilate. (John 18:37) While serving as God's spokesman he brought much comfort to his people; the truths he spoke were spiritually or religiously healing. What he did was no experiment; he knew what would work. At the same time Jesus also performed many miracles of physical healing by which he illustrated the blessings that would come to humankind by means of God's kingdom for which he taught his followers to pray: "Let your kingdom come." And so we read that "he went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people. . . . and they brought him all those faring badly, distressed with various diseases and torments, . . . and he cured them." What a physician he was!—Matt. 6:10; 4:23, 24.

More than that, he had the power to bring back the dead to life. On one occasion he raised from the dead a little girl; on another occasion, the only son of a widow and her only support; and he even raised from the dead his friend Lazarus, who had been dead and in the tomb for four days. Among other things, he foretold that "all those in the memorial tombs will hear his voice and come out."—John 5:28, 29; Matt. 9:23-26; Luke 7:11-17; John 11:1-44.

Since Jesus could perform all these miracles while upon earth as a man, how much more can he accomplish now that he has been given all authority in heaven and on the earth! (Matt. 28:18) Fulfillment of Bible prophecy indicates that it will not be much longer before Jesus Christ will assume his Messianic role as the great Physician of humankind. As such he will put an end to this corrupt, sin-laden, sick and dying old system of things and usher in a new heavens and a new earth wherein righteousness will dwell.—Matt. 24:1-51; 2 Pet. 3:13.

God's Present Healing Work

But mankind need not wait until that time before benefiting from God's provisions for healing. God is carrying on a spiritual healing program today. Mankind, for the most part, is sick spiritually, that is, religiously and morally, laden down with guilty consciences, bad habits, confused thinking as to what is right and what is wrong. Many people are sick at heart over the wickedness they see in Christendom. For this spiritual sickness Jehovah God is providing a healing by means of an understanding of his Word, his purposes and will for humankind. This understanding is being brought to the people in 197 lands and islands of the seas and in printed form in 169 languages. As a result literally hundreds of thousands of those once spiritually blind have had their eyes opened; those spiritually deaf have had their ears unstopped; those spiritually lame, crippled, have become strong in limb again, so that they can walk, run and even dance for joy.—Isa. 35:5, 6.

This spiritual healing even carries over into a measure of physical healing. How so? In that "godly devotion is beneficial for all things," for it "holds promise," not only of "the life . . . which is to come," but also "of the life now." (1 Tim. 4:8) For example, many and widespread are the ills afflicting mankind because of imbibing too much wine and other alcoholic beverages. In the subways of Paris appear government posters that urge people not to drink more than a liter of wine a day, which is more than a quart. Why

does the French government do this? Because its people are being harmed by drinking too much wine. Those who have been spiritually healed do not need such warnings, for they heed the Bible's counsel against overindulging in wine and other strong drink.—Prov. 23:20, 29, 30; Eph. 5:18.

Then, again, the Bible counsels Christians to cleanse themselves from all manner of uncleanness, to be free from enslaving weaknesses, to show neighbor love and to be good stewards of all God's blessings. On the basis of such counsel those spiritually healed today keep themselves free from tobacco and other drugs, and what a difference that makes in their health!—Mark 12:31; 2 Cor. 7:1; Gal. 5:1.

Further, according to the public press, there is today an epidemic of venereal diseases. What suffering these diseases cause, not to say anything of the consequences in old age and to one's offspring! Those spiritually healed are not plagued by such diseases, for they live by Bible principles governing sex relations. These strictly forbid sexual intercourse with anyone except one's own lawful wedded mate, and stigmatize all other relations as fornication, adultery, uncleanness, loose conduct. Moreover, the Bible warns that all those who practice such things not only are to receive God's judgment and are to be debarred from the Christian congregation, but will also be "receiving in themselves the full recompense, which was due for their error."—Rom. 1:27; 1 Cor. 6:18.

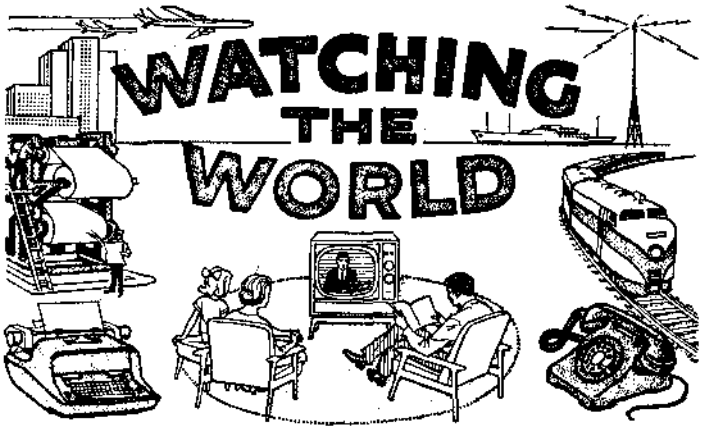
Psychosomatic Benefits

Those spiritually healed, on the other hand, benefit now in a physical way also by reason of the psychosomatic principle. They heed the counsel of Jesus: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear." "Never be anxious about the next day, for the next day will have its own anxieties." All this is not only good advice for their peace of mind but also good for their bodies, for anxiety can cause as well as aggravate many physical ills, even as physicians well know.—Matt. 6:25, 34.

Those spiritually healed also benefit, among other ways, by heeding what the Bible has to say about not getting angry or provoked. "Love . . . does not become provoked." "Let the sun not set with you in a provoked state." "He that is slow to anger is abundant in discernment." (1 Cor. 13:4, 5; Eph. 4:26; Prov. 14:29) This benefits them physically, for getting angry does the body harm, even as a physician long ago pointed out: "Under the active stage of anger . . . the heart now aroused beats quickly and forcibly and the blood, rushing impetuously to the head and surface, the brain becomes heated, the face flushed, . . . the skin hot, and literally it may be said we burn with anger."

On the other hand, those spiritually healed stand to benefit by reason of their cultivating the "fruitage of the spirit," such as love, joy, peace, longsuffering, kindness, mildness, faith, goodness and self-control, all of which are conducive to health. "A heart that is joyful does good as a curer." "Anxious care in the heart of a man is what will cause it to bow down, but the good word is what makes it rejoice." "A joyful heart has a good effect on the countenance."—Gal. 5:22, 23; Prov. 17:22; 12:25; 15:13.

Many and rich indeed are God's provisions for the healing of mankind. In the near future he will bring perfection of mind and body and everlasting life in happiness and peace. In the meantime he offers to all lovers of righteousness, not a program that experiments with their lives but real spiritual healing, which also brings with it physical benefits.



Blood Plasma Discouraged

◈ The risk of transferring hepatitis by blood transfusions has long been known. Now research has turned up new evidence that known precautionary measures are inadequate. Early in April a panel of the National Research Council urged that transfusions with pooled human plasma "be discouraged and even discontinued" because of the danger of hepatitis. Noting the conclusions from the Los Angeles study, the National Research Council panel said: "The medical profession is confronted with an impasse, and serious doubt is cast on the safety of all pooled human plasma preparations."

Why the Hurry?

◈ Among the many leading heart specialists who hold that heart transplants at this time are premature is Dr. Geo. E. Burch, incoming president of the American College of Cardiologists, that is, America's association of leading heart specialists. According to him, "Performing transplant operations at this time is like sending a man to the moon without any hope of bringing him back, just to beat the Russians."

Then why the haste? Dr. C. Barnard had a very personal reason for not waiting any longer to do heart transplants. He is required to take drugs daily because of his arthritis, which may one day still his hands. As he himself expressed it: "I think this may be a stimulus to go ahead because I realize I have a limited number of years to spend . . . So I've got to do what I want to now, because I don't know when I'll be completely stopped from doing surgery as a result of arthritis."

Heart-Transplant Cost

◈ The bill for the January 6 heart transplant of Mike Kasperak was $28,845, which includes $7,200 for 288 pints of blood. Dr. Norman Shumway and the other physicians involved in the operation are salaried members of Stanford Medical Center and do not receive medical fees directly. Kasperak's health-insurance plan paid his bill.

Experimenting with Pancreas Transplants

◈ The pancreas is a small organ in the lower abdomen about the shape and size of a banana. In it are located the "Islands of Langerhans," tiny cells that produce the insulin the body needs to metabolize sugar. Failure on their part is held by many to be the major cause of diabetes. Recently four persons suffering from severe diabetes were given new pancreases taken from persons who had just died. Three of the patients subsequently died but one was living and apparently doing well at the end of a month. The operations were carried out by surgeons associated with the University of Minnesota Medical School.

Mexico Bans Heart Transplant

◈ According to the New York *Times*, March 27, 1968, on March 13 teams of specialists were ready to take the heart of a woman suffering from a fatal brain tumor and transplant it into a man considered certain to die from a damaged heart. However, the director of Mexico's Social Security Institute refused to give permission. He stated that, since the Mexican penal code did not specifically cover heart transplants, such operations should not be attempted until the legal aspects were clarified. At the end of two weeks the potential donor had died but the heart patient was still living.

Dr. Barnard Quotes the Devil

◈ "Did the Devil Chuckle?" With those words *The Cape Argus*, Cape Town, South Africa, told of the time when Dr. Barnard quoted the Bible. Thirteen young Londoners had volunteered to let their bodies be used for surgical transplants after their death. Hearing of this, Dr. Barnard commended them by means of a quotation taken from Job 2:4: "Skin for skin, yea, all that a man hath will he give for his life." (*AV*) But as *The Cape Argus* went on to point out, the trouble with using that scripture was that the words were uttered by Satan the Devil in speaking to the Lord God. Dr. Barnard's familiarity with the Bible leaves something to be desired.

Blacklisted Drugs

◈ Dr. James L. Goddard, commissioner of food and drugs in

the Department of Health, Education and Welfare, stated that it was his guess that "about 10 percent" of some 3,000 types of preparations might fall into the category of "ineffective." About four-fifths of these are prescription drugs and the remainder are preparations that can be sold without a doctor's order. The total number of drugstore items covered by the National Academy of Sciences "drug evaluation study" might be as great as 15,000 or 16,000. One-tenth of this number face blacklisting, Goddard explained.

Coughs Up Towel

◈ How could anyone cough up a towel? A 46-year-old farmer in Hageneau, France, claims he did. For days he complained about feeling a fullness in his stomach. X rays showed nothing. Then one day in the presence of neighbors the farmer coughed up a 17-inch towel. The farmer, Auguste Brenkle, claims the towel was left in his stomach during an operation at the local hospital.

Success or Failure?

◈ *Medical News* for April 19, 1968, stated that a prominent Sydney cardiac surgeon, H. Windsor, said recently that the heart-transplant patient Blaiberg should never have been operated on because he had "gained nothing from the transplant." At the present time, heart transplants cannot offer anyone an indefinite span of life. They are experimental, Dr. Windsor said. Dr. Windsor also stated that Dr. Blaiberg could have lived without the transplant. The recipient in a heart-transplant operation had to be given an extra life-span of years; if it was only another six months or a year, then, said Dr. Windsor, it was a failure.

The Pilot Did Not Know French

◈ In 1966 an Air India Boeing 707 airplane crashed into Mont Blanc. One hundred and seventeen persons died in that crash. An inquiry followed. The Indian pilot was given control-tower instructions in French so that he could correct his position in relation to the mountain, but the pilot did not understand French.

Cars Get Blessing

◈ Once a year all traffic is stopped in front of Rome's famed Colosseum for an annual blessing. On March 9 the ritual was performed once again. The battle of the streets briefly came to a complete halt. After listening to Msgr. Etorre Cuniel's exhortation to be patient and courteous, Roman Catholics crossed themselves and the poised vehicles roared away.

Cost of Vandalism

◈ There are 900 schools in the New York City school system. A large number of them are equipped with burglar alarms. Some have hardened glass, to help reduce breakage. The police regularly patrol school areas, especially on weekends, to discourage vandalism. But despite all preventive efforts by the school system and the police, last year the cost of vandalism to the city's schools was $1,950,000. The figure for 1966 was $1,500,000. The report did not cite the cost of such items as broken furniture or fixtures and defaced walls and desks because these could not always be ascribed to vandalism. However, the cost of such items would raise the total amount to about $5,000,000 a year.

Refused to Sign

◈ Msgr. J. Stanley Ormsby, pastor of Our Lady of the Rosary Church, said that the Buffalo, New York, diocese had asked him to sign a bank note committing his parish to a $120,000 debt on behalf of the diocese. Ormsby was especially upset because he had been asked to sign the note without prior consultation with his laity. The priest said his parish recently had paid off a $150,000 mortgage. He spoke of this tyranny as existing in the diocese for more than three years. He predicted, on April 13, that he would be removed from his pastorate for refusing to put his church in debt.

Miniskirt and Sex Crimes

◈ A published Associated Press dispatch reported that the Tokyo metropolitan police blame the miniskirt for a 100-percent increase in reported sex crimes in the first nine months of 1967 over the same period of 1966.

Coronary Disease

◈ The Medical Director of the National Heart Foundation in Melbourne, Australia, delivered a paper to a medical conference attacking the theory that high-pressure executive and managerial occupations have the highest mortality rate for coronary disease. Dr. Ralph Reader's research was based on a study of a total work force of 608,483 men in the 45 to 54 age-group, and it revealed that clerical workers had the highest death rate, at 349 per 100,000 work force; professional workers, 329; administrative, executive and managerial, 262; miners, quarrymen, etc., 220; farmers, 206. Dr. Reader said that the figures indicated that actually the risk of coronary disease decreased as the physical activity in one's occupation increased.

Priest Practices Magic

◈ At first the traveling priest found his tent empty when he preached his religious views. Then one day he thought of giving a magic show before the sermon. Curious people began to flood in to see this magic-practicing priest. He drew coins out of ladies' noses, drew pigeons out of golden cylinders, did unchaining tricks and even displayed a

"suspended person." This Roman Catholic clergyman from Cologne, Germany, found that the higher churchmen did not approve of what he was doing, but they found it difficult to argue with his success. So the priest blends his sermons with magic, and the people love to have it so.

New Heart Transplants

◈ A rash of heart transplants took place in different parts of the world early May. Joseph Rizor, a 40-year-old carpenter, on May 2, became the world's eighth heart-transplant patient. A team of surgeons at Palo Alto–Stanford Hospital performed the operation. However, on May 5 the patient died. On May 3, a 15-year-old girl's heart was transferred to 47-year-old Everett C. Thomas of Phoenix, Arizona. The operation took place in Houston, Texas. Also on that same day in London, Britain's first heart transplant was carried out at the National Heart Hospital. This operation was described as "completely uneventful and the patient's condition" was pronounced as "entirely satisfactory." On May 5 two teams of surgeons at St. Luke's Hospital in Houston, Texas, completed simultaneous heart- and kidney-transplant operations. The heart operation was the world's 11th heart transplant and the fourth in as many days.

Mental Illness Expensive

◈ One proof that the world is sick was given by the National Institute of Mental Health. It stated that, despite improved treatment services and facilities, mental illness cost Americans more than $20,000,000,000 during 1966.

Church House and Narcotics

◈ The Honolulu police vice division raided a Protestant church-sponsored coffeehouse recently, revealing this to be a center of narcotic activity. Eighteen young men and women were arrested in the raid. All but two of the known sellers of drugs were found by the police either at or near the coffeehouse and charged with either possession of drugs or selling them to undercover policemen. What did the church minister think of all of this? Condemning present laws on narcotics, Delwyn Rayson commented: "I put most of the blame on the law itself. It's too bad the law doesn't discriminate between marijuana and hard drugs. I don't think it's (marijuana) the evil the present law assumes it to be. We never did think we should cut out the kids we thought were doing it. They don't think they're doing anything evil." He said the church will continue to operate the coffeehouse.

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JULY 11-14: **Billings, Mont.**, 1603 St. Johns Ave., Billings, Mont. 59102. **Detroit, Mich.**, 17600 Chester, Detroit, Mich. 48224. **Pueblo, Col.**, 523 E. Pitkin, Pueblo, Col. 81005. **Rochester, N.Y.**, 274 Merchants Rd., Rochester, N.Y. 14609. **St. Petersburg, Fla.** (English and Spanish), 1695 42nd Ave. N., St. Petersburg, Fla. 33714. **San Angelo, Tex.**, 1502 N. Magdalen St., San Angelo, Tex. 76901. **Winston-Salem, N.C.**, 1455 Bethabara Rd., Winston-Salem, N.C. 27106.

JULY 18-21: **Fairbanks, Alaska**, 345 A St., Fairbanks, Alaska 99701. **Minot, N.D.**, 2 & 52 Bypass West, Minot, N.D. 58701. **Pawtucket, R.I.**, 825 Mineral Spring Ave., Pawtucket, R.I. 02860. **San Bernardino, Calif.** (English and Spanish) 7842 Grape St., Highland, Calif. 92346. **Wailuku, Maui, Hawaii**, Box 231, Kahului, Hawaii 96732. **Washington, D.C.** (English and Spanish) 2950 Arizona Ave. NW., Washington, D.C. 20016.

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AUGUST 8-11: **Ottawa, Ont.** (English, French, Italian), 405 Gladstone Ave., Ottawa 4, Ont. **Winnipeg, Man.**, 1338 Main St., Winnipeg 4, Man.

AUGUST 15-18: **Calgary, Alta.**, 804 12th Ave. SE., Calgary, Alta. **Harbour Grace, Newfoundland**, 239 Pennywell Rd., St. John's, Newfoundland.

BRITISH ISLES

JUNE 27-30: **Cardiff, Glamorgan, Wales**, Kingdom Hall, York Street, Canton, Cardiff, Glam., Wales.

JULY 11-14: **Sheffield, Yorkshire**, Kingdom Hall, 521 Pitsmoor Rd., Sheffield, S3 9AU, England.

JULY 18-21: **Belfast, Ireland**, Kingdom Hall, Magdala St., Belfast, BT7 1PU, Northern Ireland. **Bolton, Lancashire**, Kingdom Hall, 163 Crook St., Bolton, Lancs., England.

AUGUST 1-4: **Edinburgh, Scotland**, Kingdom Hall, 10 Pennywell Rd., Edinburgh 4, Scotland. **London (Twickenham)**, Rugby Union Football Ground, Whitton Rd., Twickenham, Middlesex, England.

BERMUDA

AUGUST 1-4: **Pembroke, Bermuda**, Box 72, Hamilton, Bermuda.

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Awake!

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Summer Is Year's Happy Time! PAGE 8

Wild Berries for the Family PAGE 12

Be My Guest for a Day at Gilead PAGE 16

JUNE 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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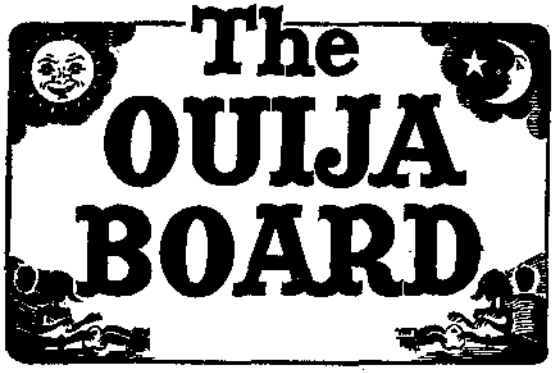


—Harmless Amusement OR Deadly Threat?

"HANG onto your ouija boards, folks, the occult arts are rising again," declared a New York newspaper in 1967.

"From the gloomy haunts of the Manhattan mystics to the raunchy halls of the West Coast cultists, a psychic wave is swelling. . . . Sales of ouija boards tripled during the past year," the same source added.

It is reported that for the first time the ouija board has become the top seller among "games." With sales of about 2,000,000 sets in the United States, it has surpassed the game called Monopoly for the first time in thirty-two years! So popular have they become that *Time* magazine commented: "The spirit world is fairly crackling with activity these days. . . . Even the Harvard University Co-op sells out whenever it stocks them."

Widely advertised, they are presented to the public as a way of increasing psychic powers. One advertisement declared: "Reach into the unknown . . . place your hands on it and ask a question. Concentrate, and your question will be answered." The inventor of "a better ouija board" claims it is "so spellbinding that it will draw you and your friends into an inner world of amazing mysticism."

Many of those who use the board claim they can communicate with the "other world." Even prominent people use it for this reason. Canada's former prime minister Mackenzie King, a practicing spiritualist for twenty-five years, believed he had communicated with his mother, with Franklin D. Roosevelt, and even with his dog Pat, after they had died. As *Maclean's* magazine of Canada noted: "To his real intimates he made no secret of these beliefs. Some of them joined him many times in sessions with the ouija board at Ottawa."

Just what is the ouija board? Is it merely an innocent amusement? Or is it really a means of communicating with spirits in the "other world"?

Its Background

In the 1890's a Baltimore manufacturer put on the market a device that was called the "ouija board." The name was derived

from the French and German words for "yes."

While there are now several variations of the board, it is generally a rectangle about two feet by eighteen inches, and a quarter of an inch thick. Its surface is polished smooth and contains the letters of the alphabet in two arcs. Below these are the ten numerals in a straight line. At the upper left-hand corner is the word "Yes" and at the upper right-hand corner the word "No," with "Good-bye" at the bottom. The most important part is the small, heart-shaped indicator that sits on three pegs shod with felt. At the pointed end is a transparent disk pierced by a pin. This points to each letter to spell out the message.

The first detailed account of a similar device comes from a fourth-century Roman historian. He tells how a band of conspirators determined the name of an emperor's successor by suspending a ring from a thread over a disk, around which were printed the letters of the alphabet. The ring, it was claimed, pointed to the letters that spelled out the name of the emperor's successor.

There have been other varieties of this pendulum type of indicator. They all bear a similarity to the ouija board. One ESP (extrasensory perception) game today utilizes a pendulum instead of the heart-shaped indicator for pointing to the letters.

Does It Work?

To operate the ouija board, usually two persons sit facing each other, placing the board on their knees. They rest their fingertips lightly on the heart-shaped indicator and then ask a question and wait for an answer.

Does it really work? Can it spell out messages from the "other world"? The *Wall Street Journal* of March 17, 1967, said: "If all goes well—and the number of people who say that all goes well is legion—the pointer starts racing around the board and spelling out the answer. In a book, *How to Develop Your ESP Power*, believer Jane Roberts indicates her Ouija talks as fast and as readily as a gossipy woman."

Others say that such claims are preposterous. However, those who have investigated the matter thoroughly have often been shaken by what they found. One veteran reporter began his probe with a view to writing an exposé. Before he was finished he was convinced that these communications had awesome significance. An eminent psychologist, noting the success some had with the ouija board, said:

> "Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through, but not originating in, the subconscious . . . must be acknowledged." —*Psychics and Common Sense*, by W. O. Stevens.

The *Wall Street Journal* further reported: "Actress Julia Migenes says her Ouija predicted she would win a leading role in a play that she didn't even know was going to be produced. She says that she and a girl friend were working the board in early 1965 when the Ouija spelled Anina. In September of that year she was invited to be in *The Saint of* Bleeker Street—playing the leading role of Anina."

One Wisconsin woman asked her ouija board: "What is my aunt in Chicago doing right now?" After receiving the answer, she waited five minutes and called long distance to ask her aunt what she had been doing. When her aunt answered, the woman was astonished to find out that her aunt had been doing the very thing the ouija board said she was doing!

Among the most publicized experiences

with the ouija board was one that occurred several decades ago. The book *Hypnotism and the Supernormal,* by S. Edmunds, tells of it:

> "In 1913 a Mrs. Pearl Curran, a normal, healthy American woman with no special abilities or ambitions, was induced, somewhat against her will, to take part in some experiments with a ouija board. After a few sittings a 'communicator' who gave the name of Patience Worth, and claimed to be the spirit of an English girl who had lived during the seventeenth century took control. These communications continued for many years, Patience graduating from the slow and clumsy method of the ouija board, first to automatic writing, and later to direct dictation . . . to a note taker. In this manner a large number of poems . . . were produced, also no less than six full length novels."

One novel, 60,000 words in length, all in blank verse, was taken down in just thirty-five hours! Thousands were invited to hear Mrs. Curran's readings. None questioned the genuineness of the performance. Among her audiences were leading authors, poets, lawyers, judges, doctors, scientists, journalists and professors of philosophy, psychology, English and literature. The most painstaking investigation of Mrs. Curran over a period of about twenty-five years confirmed that she could not possibly have been the author of the material that came through her. As Walter Prince said in his book *The Case of Patience Worth:* "A conversation with [Mrs. Curran], however, though based upon an extended acquaintance, does not give the impression that one is in the presence of the mind that wrote."

How, then, was she able to produce the fantastic quantity and quality of material that she did, first from the ouija board, later by orally dictating it to others? From whom did she, as well as the thousands of others who use the ouija board, get such messages?

In Mrs. Curran's case, she stated that the "control," named Patience Worth, "takes pains to remind us that she is in some sense . . . a messenger from God, commissioned in her way to speak for Him." Yes, those who develop a capacity for receiving messages from the ouija board often testify that these come from the spirit of a dead person, or from God, or from God's angels.

Is this really so? Can the ouija board actually contact the spirits of dead persons? Does it relay messages from God or from his angels?

Whose Qualities Displayed?

If these messages originate with God, his angels, or the spirits of dead persons whom God has taken to heaven with him, then we must expect them to reflect God's qualities.

The Bible, God's Word, says that "God is love." (1 John 4:8) It also tells us that "God is a God, not of disorder, but of peace." (1 Cor. 14:33) Also, God declares that his name and purposes must be made known by those who represent him. Hence, these godly qualities of love, order and peace, as well as information regarding his name and purposes, should be highlighted in any communications for which God is responsible. And they should reflect the very high standards of morality that God represents.—Matt. 6:33; 24:14; John 17:26; 1 Cor. 6:9, 10.

But are these things highlighted through the ouija board? Note just a few of the many thousands of examples that can help us to determine the source of these messages.

One person wrote to the manufacturer of his ouija board and said: "I have one of your ouija boards and use it a lot with my friends. With mine it gives very good answers early in the day and very dirty answers at night. It feels like someone's moving it."

Good answers, then dirty ones? Is that consistent with God's love? his orderliness? his morality?

Another verified experience is the following: "One woman had been using an ouija board, which led to automatic writing. Within two weeks the 'spirits' were whispering obscenities in her ears. She then felt them in her bed. She had been driven to near insanity by the experience." Was this a display of godly qualities at work?

In another instance a woman started to study the Bible. Previously, as a young girl, she had often talked over her problems with a voice she thought was God's. Now that she was studying the Bible the voice told her to quit associating with Bible students. Then she and her children experienced attacks from unseen forces. Does this sound like these spirit forces were from God?

In *Venture Inward,* by H. Cayce, we read the following experience of a person who first used a ouija board, later went to automatic writing, then began hearing voices:

> "For several weeks I was under their control to the extent I could not move, lift an eyelash, or even speak without their allowing it. . . . I was 'exorcised' but that is something they laugh at, coming back immediately in greater hordes. In the beginning they pretended to be spirits of departed relatives and friends, angels, etc. and laid down firm and needed reforms toward spiritual development, thereby gaining my confidence, stressing I was an 'instrument.' . . . Then it became all at once a most terrible obsession aimed at complete possession and disability. They are fiendish, insane, terribly cunning and possessing a warped intelligence. . . . While the spirits picked me over they explored my memory from top to bottom. . . . Sex is an obsession with them."

This source also tells of a man who bought a ouija board for his wife because he had seen a magazine article recommending it. They began to use the board and obtained amazing answers. The messages claimed to originate with dead friends and relatives. But one day while her husband was away, the woman heard a soft whisper in her ear. The more she responded to the suggestions of the whispering voice, the clearer it became. But then, the voice said the woman was in "his" power, that he was "in love" with her and would bring her to "his plane" by killing her. Following this, she could hardly eat or drink without vomiting. One morning she came under sexual attack from an invisible form in bed with her.

Multiply these few examples by the thousands. They show that without doubt the influence is far from godly, far from loving, far from orderly, far from moral. As *Psychics and Common Sense* noted: "More twaddle, misstatements of fact, predictions that fail, wrong names and dates—in short, general rubbish, has come via the ouija board than is easy to explain."

The Source

No, neither God nor his loyal angels could possibly be responsible for such God-dishonoring messages.

Who, then, are responsible? The spirits of departed dead ones? Of the dead, God's Word states: "As for the dead, they are conscious of nothing at all." (Eccl. 9:5) "He goes back to his ground; in that day his thoughts do perish." (Ps. 146:4) No, these messages could not originate with the spirits of dead persons, because the Bible plainly teaches that man does not have an immortal soul. Death brings a halt to all mental and physical activity. —Eccl. 9:10.

Who, then, are left? Which spirits could be the source of these messages? They are spirits, true, but of what kind? The Bible clearly identifies them. The apostle Paul spoke of them when warning Chris-

tians that they had "a fight, not against blood and flesh, but . . . against the *wicked spirit forces* in the heavenly places." (Eph. 6:12) Yes, these are wicked spirits! Throughout the Bible they are also referred to as demons.

Do these wicked spirit forces make predictions? Do they have the power of divination? Yes, but such power is not used for the good of mankind. The apostle Paul noted this when he foretold: "In later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) This demonic influence is actually leading this entire system of things to disaster! Of our day Revelation 16:14 foretold how "expressions inspired by demons" would "go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty."

Because such wicked spirits turn men away from true faith in God, God's people are commanded to have nothing to do with them. The Bible says: "There should not be found in you anyone . . . who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah."—Deut. 18:10-12.

These wicked spirit forces are the ones who joined Satan the Devil in rebellion against God. They materialized before the flood of Noah's day so they could cohabit with women. (Gen. 6:1-4; Jude 6) However, since the Flood they have been prohibited from materializing in the flesh, although they can contact humans. And today, as in Noah's day, they are obsessed with sex.

So these wicked spirit forces, demons, are the ones responsible for all of today's manifestations of ESP. They are the ones who originate messages through ouija boards, spirit mediums, crystal balls, by speaking directly to persons, or otherwise. And why is their influence so strong today? Because we live in the "last days" of this wicked system of things. (2 Tim. 3:1-5) Soon God will bring this system to an end. He will also put into the death state Satan and his demons. They know this, for Revelation 12:12 states: "The Devil has come down to you, having great anger, knowing he has a short period of time." Hence, Satan and his demons work feverishly to turn all mankind away from the pure worship of God before they are put out of the way.

Protect Yourself

How can you protect yourself from these lying spirits? For one thing, have absolutely nothing to do with any manifestation of extrasensory perception (ESP). This includes the use of the ouija board. In fact, do not even keep one in the house, as that can be an invitation to demon influence. Imitate the course of many who became Christians in the first century, of whom the Bible tells us: "Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody." (Acts 19:19) Where possible, it is also wise to avoid association with persons who operate ouija boards or who otherwise engage in spiritistic practices.

Do not be misled by predictions that have come true through the use of ouija boards. The demons can give some true predictions. The Bible at Acts 16:16 speaks of a "servant girl with a spirit, a demon of divination." Some of such predictions no doubt come true. But the demons do this to gain the confidence and

trust of unsuspecting ones in order slyly to draw them away from the true worship of God. That is why Satan and his demons often pose as angels of light.—2 Cor. 11:14, 15.

The Bible counsels: "Oppose the Devil, and he will flee from you. Draw close to God, and he will draw close to you." (Jas. 4:7, 8) So to protect yourself from wicked spirit forces, turn to the Word of God that he has inspired as a guide for mankind. (2 Tim. 3:16, 17) Study God's Word. Apply the fine counsel it gives. Associate with Jehovah's Christian witnesses, who are doing the same.

No, the ouija board is most certainly not just a harmless amusement. It can bring you into contact with wicked spirit forces and under their control, thus leading you into opposition to Jehovah God. Such could result in your losing out on everlasting life in God's new system of things. Emphasizing the danger are the Bible's words that those who engage in the "practice of spiritism . . . will not inherit God's kingdom."—Gal. 5:20, 21.

So, far from being a harmless game, the ouija board is a deadly threat to your everlasting welfare!

Summer Is Year's Happy Time!

IT WAS in the middle of May when the view from the corner window suddenly disclosed that summer was not far away. The trees in the front yard and in the orchard were sprinkled with hints of reddish and green colors. Shortly thereafter a soft rain fell and the tiny pink blossoms seemed to explode into full bloom. Soon summer was bursting out all over!

Summer in the temperate zones of the earth somehow has always seemed the most vivid of seasons, a long, rich pause in the fast-unfolding year, the time of the biggest possibilities and promises. It is the year at high noon, beginning up north on the longest day of the year, about June 21, and from there it glides downward toward the autumnal equinox. During the summer months life can be seen in all its stages. It is when days seem their longest, nights their warmest and all creation is either its liveliest or its laziest.

Summer is a fresh reminder of earth's infinite variety, its ever-amazing bounty. From little plots of corn to vast rolling acres of wheat, oats and rye reaching for the sun and thrusting their golden heads or tassels up to be swept by the dry

summer winds. The earth is like an artist's easel, rich with the color of golden grainfields, cool with the infinite variety of greens, and intensely hot here and there with flaming-red flowers.

The land abounds with flowers. It is a season for roses! In casual profusion tangle the wild roses, blackberries and honeysuckles. The fields have come alive with daisies, black-eyed Susans, lady's slippers, all sorts of summer wild flowers, bright and jaunty and full of sun.

Summer is a time of abundant food. Alfalfa, clover and timothy, hay for the cattle. Hay in bloom, hay cut and baled, hay in cocks drying in the sun. Stacks of hay, bales of hay, millions of tons of hay for animals to eat. There is grass for cows to eat and for children to roll on. In the freezer there are fryers for the Sunday dinner and on the stove new potatoes in the pot for guests. The table abounds with fresh lettuce, garden-ripe tomatoes, delicious corn on the cob, fresh-baked cherry pie and wild blackberries with cream! How this reminds us of God's splendor and his care over all his works. Wrote the appreciative psalmist: "You are opening your hand and satisfying the desire of every living thing." "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth . . . The trees of Jehovah are satisfied . . . where the birds themselves make nests. . . . How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 145:16; 104:14-24.

The Sounds of Summer

The vivid sounds and movements of spring surrender to the stillness and the green serenity of summer. High in the deep summer sky, cumulus clouds move in full sail; their soft cottonlike shapes belie the storms building up in their powerful bellies. Distant rumbles give warning. From time to time lightning and thunderstorms jolt the hills and rain comes down like silver threads hanging from dark clouds. In the calm before the storm the boughs of giant trees stand motionless, often scattering motes of sunlight on the forest floor. In their leafy limbs the voices of birds are muted. The woods are imbued with the rapture of fulfillment.

A happy boy, glad to be out of school, stalks the streams for minnows, worms, frogs, perhaps a lumbering turtle. With shirttail out, sneakers wet, followed by a panting dog, the lad whistles away joyfully. Other groups of boys can be discovered chattering away beside streams with fishing poles, or playing games in some empty lot.

The summer sound is the hum of insects and birds. Only a few months before, the icy world was silent and empty of these tiny creatures. Now they seem to be everywhere. Winged termites swarm out of bits of riddled wood. A hungry generation of beetles launches an attack on plants. At the same time, other insects flit hurriedly from flower to flower, transferring the vital pollen from one plant to another. While some create a good deal of mischief, no doubt, they also do even a greater amount of good. Small creatures scuttle through the grasses, burrow in the soft warm earth, or snap their wings through the air. The nights are full of fireflies. The lightning bug streaks the dark skies with its tiny green light. A beetle delights children with its bright-red wings. The buzzing of bees, chirping of crickets, whine of mosquitoes, panting of wasps, fill the air with summer's symphony.

Birds, too, join in the "happy" chorus. Now that the nests are empty and the offspring have tried their wings, the noisy

crowd expends its energy by singing, warbling, cawing, cajoling, mimicking, croaking, warning. Talkative red-winged blackbirds, their nests empty of eggs, are seen swinging uproariously on brown stalks of the cattails, scolding their young nearby who are flickering their feathered wings. One cannot help but be reminded of King Solomon's words: "Everything [God] has made pretty in its time." —Eccl. 3:11.

The Sights of Summer

A soft white haze from the summer's heat blankets the earth. The forests, fields and backyards flutter with song sparrows, robins, catbirds, wrens, blackbirds, woodpeckers, jays, bobolinks and crows. Overhead a buzzard floats by silently. Below nests eggshells lie on the ground. Offspring are trying their wings. Baby rabbits are pilfering in the garden. A young calf is trying its wobbly legs while mother cow chews her cud leisurely in the shade of an old elm at the side of the meadow. The vineyards are heavy with grapes and orchards with their fruit. A lacy leaf tells where the Japanese beetles have feasted. Raging spring rivers are reduced to creeks, and brooks to trickles. The pond water is tepid with mud warmth. Fish hardly stir. They seem lazy and reluctant to bite the fishermen's bait. But why should they? Plant and insect food and small fish are available on all sides. The fish are contentedly full.

The earth's creations languidly stir with sights and sounds and smells that belong exquisitely and uniquely to summer. There is the faint scent of sweet clover along the roadside and the haunting fragrance of hot white clover and new-mown hay. Nervous butterflies fill the meadows and sip the sweet nectar of flowers. Fields are alive with their dancing colors. There is a mellowness about a moonlit summer night and something surprisingly pleasant about warm pool waters.

There are invaluable lessons to be learned in summertime's wonders. The apostle Paul said: "For all that may be known of God by men lies plain before their eyes; indeed God himself has disclosed it to them. His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made." (Rom. 1:19, 20, *The New English Bible*) We should learn much about God, then, in our study of creation. Well, have we?

The Master Teacher, Jesus Christ, observed in creation God's loving care. After observing the way of birds, he said: "They do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are?" A good question for us to contemplate if we profess trust in God.

Next Jesus draws a lesson of faithful trust and dependence on God from his study of plant life. He says: "Take a lesson from the lilies of the field, how they are growing; they do not toil, nor do they spin; but I say to you that not even Solomon in all his glory was arrayed as one of these. If, now, God thus clothes the vegetation of the field, which is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith?" A fine point to learn in this era of materialism. Jesus then concludes: "So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6: 26-33) No greater lessons could possibly

be learned from summertime than these. Have you learned them yet?

Vacation and Hazards of Summertime

For many summer is get-up-and-go vacation time. It is the happy time of the year. They want to go to the seashore, the lakes, the mountains, anywhere but home. But once vacations are over many feel that they need to get rested from the vacation they just had. Summer is a picnic, a red canoe, a suntanned back, a softball game, ice tinkling in a tall glass. Summer is when drugstore counters display a profusion of suntan lotions, poison-ivy ointments and heat-prostration pills. Stores feature sandals, shorts and bathing suits, insect sprays and fly swatters.

Summer in more affluent areas means air conditioners, fans, wading pools, skin divers' fins and goggles, tents, fishing equipment and other paraphernalia.

For many Christian witnesses of Jehovah summer is happy convention time when they head faithfully for their annual assembly points and enjoy the association of their brothers.

However, summer is not entirely a time of joy. It has its potential for violence and disaster. Polio reaches its peak during the hottest summer months. Diarrhea and food poisoning add their toll. Sunstroke and sunburn are dangerous hazards. Swimming in polluted waters, wading in brooks with sharp stones, tumbling in salty ocean waves, sailing in the bay are all charged with sudden danger. For example, tragedy struck when a young lad climbed to the top of a high diving board, slipped and fell to his death against the side of the pool in full view of his parents and hundreds of horrified onlookers. Poison ivy, grass and ragweed pollens add to the discomfort of summertime. Therefore, there is a need for caution, for moderation, for sound judgment to keep disaster from striking and marring this happy time of year.

Summer Past Its Peak

In late August summer has passed its peak. There may be a touch of frost in the early morning mountain air. There is a change in the way the shadows fall and where the sun sets. Two or three small maples have turned scarlet across the pond. Everywhere there is the wonder of the seed, earth's promise of a new season. The uncut grass has tiny seedlings on it. Pods begin to form where the milkweed hung. The sweet clover along the roadside is covered with a rash of seedlings. Cattails lift brown thumbs of packed seeds to ripen in the south sun. Thistle heads are covered with floss that delights the goldfinches. Garden beans are too tough to eat. Sweet corn that was delicious yesterday is too hard for eating today. The insistence of the seed to ripen is a race plants always win, for it is God's way of preserving plant life. This is one of the marvels of God's creation, as he told Noah: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease."—Gen. 8:22.

The goldenrod, wild asters and other tall-growing flowers of later summer brighten the fields. Some birds are already preparing to fly south. Vacationers are homeward bound. Birdcalls have changed, with fewer songs of ecstasy and more of parental scolding. The calls of the wood thrush, the dove and the whippoorwill dominate the twilight hours. On a distant hill the bark of a fox is testing the air for some faint hint of autumn. Beetles click in haste. Ants scurry. Dragonflies dart on rattling wings. Autumn, another of Jehovah's beautiful seasons, is just over the horizon, but summer has triumphed completely with its happy abundance.

WILD BERRIES for the FAMILY

HUNTING for wild berries takes much more effort than going to a local market and buying berries there, but it is far more enjoyable. It gets the family doing something together in the out-of-doors, providing them with healthful exercise and fresh air, as well as the fun of looking for these luscious tidbits. What is more, they are free.

In the northern hemisphere there are a number of easily recognized berries growing wild that are not only fine eating but also good nourishment.

Some look so much like what you buy in the store that you can recognize them immediately. Wild blackberries and raspberries, for example, can be quickly spotted even by children. The blackberries are especially plentiful along the edges of woods and roads. How tempting these shiny berries are! As you fill your bucket with them the temptation is usually too great to resist popping a goodly number into your mouth. When you return home you may have the added pleasure of eating them with cream and making them into jams and jellies. A refreshing drink can also be made from blackberry juice.

In every 100 grams of these nourishing berries, a little less than half a glass, there are 32 milligrams of calcium, 19 of phosphorus, 170 of potassium, 21 of vitamin C and 200 international units of vitamin A. A cordial made from blackberry juice is said to be a good remedy for diarrhea. Their close relative, the raspberry, is also a fine wild fruit.

In northern regions such as the Scandinavian countries another relative to the blackberry is the cloudberry. These too are delicious when eaten directly from the vines. A fine drink can be made by mixing cloudberry juice with a little brew made from white pine needles. Soak fresh white pine needles in warm water for about forty-eight hours, and then mix the cloudberry juice with it. Then dilute the mixture with fresh water or carbonated water. This refreshing drink is much better than any commercial soft drink, being packed with vitamins. The needles themselves yield a goodly amount of vitamin A and five times as much vitamin C as found in lemons. The berries too have a substantial vitamin content.

Strawberries and Blueberries

Wild strawberries require a lot of effort to gather because of being very small, much smaller than the cultivated variety. To some extent this is compensated for by their being much sweeter. If you have the patience to pick enough to fill a pail, you will find them to be a thoroughly enjoyable berry to eat with cream, ice cream or mixed with other berries. Such a mixture of berries makes a good jam.

Look for wild strawberries around the end of June in northern latitudes. You will find them on sunny slopes that have a southern exposure. Since they are easily

crushed, it is best to avoid putting sticks and leaves in the pail with them. Their leaves, by the way, can be used to make a tea that is very rich in vitamin C.

You may also wish to look for blueberries, which ripen about the same time of the year as strawberries. There is one variety that grows only in the mountains, and others, only in swamps. In some woodlands this shrub is the most common type of undergrowth.

The blueberry is a fine-tasting berry and a nourishing food. Every 100 grams of these berries, or a little less than half a glass, contain 62 calories, 15 milligrams of calcium, 13 milligrams of phosphorus, one milligram of iron, 60 milligrams of potassium, 40 international units of vitamin A and 6 milligrams of vitamin C. They also have small amounts of vitamin B_6. When dried, they make a good substitute for raisins.

The Pleasure of Listening to Grandparents.
Keep Your Home Cool During Summer Heat.
Meet Alaska's King Crab.

Dried blueberries, blueberry soup and blueberry juice or wine have been credited as being helpful in treating hemorrhoids, diarrhea and stomach troubles. The claim has also been made that the leaves of the blueberry can be used as a partial substitute for insulin. The water from boiled blueberry leaves is supposed to decrease the sugar in the urine of a diabetic and increase his sugar tolerance.

Cranberries

The bright-red cranberries that are such a delight when eaten with roast turkey can be found along the edges of swamps. But another variety known as the mountain cranberry grows in the big pine forests of northern lands. They are very popular with the Scandinavian peoples. Another name for this variety is the lingonberry.

An excellent drink can be made with cranberry juice, one that is refreshing and healthful. The juice is also good when mixed with blueberry juice, which makes a drink that is said to be good for people with rheumatism or diabetes.

The highbush cranberry also has medicinal qualities and makes a good drink as well as a good food. Although it too has red, acid fruit, it is not related to the low-growing cranberry. It is a tall shrub that sometimes reaches a height of six to ten feet. The bark can be used in a tea that is said to lessen menstrual pains and muscular cramps.

Every 100 grams of the highbush cranberry contain 100 milligrams of vitamin C and 2,105 international units of vitamin A. When cooking these berries, as well as the low-growing cranberry, less sugar is needed to counteract the acidity if a little salt is added to the berries. For one quart of berries a teaspoon of salt will replace a cup of sugar.

Less Familiar Wild Berries

While walking through the woods look carefully for a very small plant near your path that has green, glossy, oval-shaped leaves. It may be only three to six inches high. Hanging on this tiny plant are bright-red berries that stay there all winter. This plant is called the teaberry or wintergreen. Both the berries and the leaves have the delicate flavor of wintergreen and are pleasant to chew. A delightful tea can be made from the leaves by pouring hot water on them and then allowing them to soak in the water for a

couple of days. The slight fermentation that usually takes place strengthens the wintergreen flavor. Because the oil of wintergreen that is in the leaves contains 99 percent methyl salicylate, the tea is useful for headaches and muscular aches.

Another useful wild berry plant that hugs the ground is the bearberry. Although its bright-red berries are edible, they are not very inviting. But the green, glossy, leathery leaves can be used to make an infusion that has an antiseptic effect on the urinary passages. It is a very effective home remedy for troubles with the kidneys and bladder.

A wild shrub that goes by the name of black haw produces one of the sweetest of all wild fruits. The plant may grow as big as a small tree and it has distinctive clusters of white flowers. By autumn its half-inch-long berries have become purple-black. Since the quality of the fruit varies from shrub to shrub, try the berries of several trees. An infusion made from its bark has been used to prevent cramps and to ease the discomfort from menstruation. Some women who have had trouble with miscarriages have credited it with helping them overcome the problem.

A rather neglected but tasty berry is the Juneberry, also called the serviceberry. The plant varies from a knee-high shrub to a tree that may be as much as thirty feet high. It has loose bunches of purplish berries that resemble large blueberries. These are good either raw or cooked. When cooked, their seeds add to their flavor. Some persons can the berries for use in pies and muffins. They also can be frozen and used as a fine desert. The dried berries have a distinctly different taste and are good in puddings and muffins.

When you are out looking for wild berries, do not pass up the elderberry. This berry is one of the most useful of the wild fruits. The shrub grows from four to twelve feet high and can be found along fences, walls, roadsides, ditches, streams and in fields. In June and July it is decorated with clusters of creamy blossoms. The berries are ripe by late summer and early fall. Being rich in vitamins A and C as well as potassium and phosphorus, they are among the most healthful fruits.

You will probably be disappointed in the taste of raw elderberries because of a rank taste and odor, but this unpleasantness disappears when they are dried. The dried berries can then be stewed or used in pies. The white flowers can be beaten into pancake, waffle or muffin batters, giving the batters a delicate flavor. The undried berries can be mixed with crab apples and boiled together to get the juice. This combination makes a fine jelly.

As you can see, there are a number of wild berries that a family can look for in the open countryside and that are nourishing and tasty. Those that are gathered in excess of what is immediately needed can be canned or frozen for future use, and, of course, jams and jellies can be made from them and stored away until needed. Besides helping to reduce the food bill, wild berries benefit the family with nourishing vitamins and minerals. They also provide healthful exercise and fun in gathering them. All these berries were created for our use, so why not benefit from them, having family enjoyment in doing so?

Antarctic Ice

Antarctica is said to contain 90 percent of all the ice in the world. It has been estimated that if this were to melt, the level of the oceans would rise at least 200 feet.

IS SPIRITISM INVOLVED?

"THE Strange Hand of Fate in S.A.'s Great Heart Drama." "The Eerie Truth." "Did a Spirit Guide His Hand?" By these headlines the South African weekly, *Scope*, of December 29, 1967, called attention to an aspect of the Cape Town heart transplants that has escaped the notice of most of the rest of the world.

In one article *Scope* tells of a combination of seven coincidences, any one of which would have prevented the first human heart transplant from taking place. Among these are the following: Had Miss Darvall not gone out of her way to buy a cake at a certain bakery, she would not have been struck by a certain truck. Had the man whose truck struck her down not decided to go back to the factory after he had completed his shift, there would not have been this accident. And had not Dr. C. Barnard several times changed his mind about being away for the weekend, the operation would not have taken place. But he changed his mind several times because, as he put it, "I've got a funny feeling that something is going to happen."

And something did happen, an opportunity to perform a heart-transplant operation, a thing that for weeks he had eagerly been waiting to do and for which he had prepared for years.

Dr. C. Barnard once told a friend, *Scope* also reported, that he felt that while performing operations his hand was being guided by some outside force. "It is something greater than me," he is reputed to have said.

In this regard the weekly, *Scope*, went on to say: "Did a spirit guide Dr. Chris Barnard's hand during the historic heart transplant operation several weeks ago? . . . A former member of Dr. Barnard's heart surgery team . . . had often seen a spirit figure standing behind Dr. Barnard during operations in the hospital theatre. He did not recognize the person but one day he mentioned it to a member of Dr. Barnard's family and described the spirit. 'But that's "Klein Oupatjkie," Chris Barnhard's late father!' was the immediate reaction. The apparition stands behind the surgeon while he is operating—a short, dignified figure with an open Bible in his hand. (Dr. Barnard's father, who was a missionary, died nine years ago.)"

Then, again, there is a spiritualist in Cape Town who claims to be in touch with a recently deceased doctor "who cannot praise Dr. Barnard enough. This doctor has told her that he helps guide the surgeon's hand when he operates" and that he expressed approval of Dr. Barnard's heart-transplant operation but, at the same time, criticized certain aspects of it.

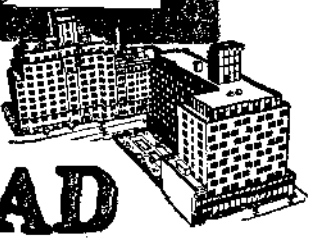
Scope went on to report further aspects of the matter: "Stranger still is the following occurrence described by a nurse formerly employed at Groote Schuur Hospital and who has asked that her name be withheld. 'I was on night duty a few years ago when Dr. Barnard was a patient in the hospital. He was suffering from jaundice and at times his condition was critical. One night his ward bell began to ring continuously. I could not go to him at once because a patient in the next ward to his was dying and we had to attend her. When I eventually rushed to his ward with an apology for taking so long, I could see that something was the matter. He was as white as a sheet.

"When he eventually spoke he did not say much but just wanted to know who the nurse in white was who had tried to pin him to the bed. Apparently she suddenly rushed in through the door while he was reading in bed. Without saying a word she grabbed him by the shoulders and pressed him against the bed. Her strength was phenomenal, Dr. Barnard said, but when he grabbed hold of her wrists he could feel they were thin and delicate. Then she let go of him and walked out through a window of his ward, which was on the second floor.

'At the time I thought Dr. Barnard was running a temperature and was seeing things, as sick people sometimes do. But he wasn't. In fact, he was already on the road to recovery and was sitting up in bed reading a book when the incident occurred. I think he must be very psychic.'"

In view of all this testimony, circumstantial and direct, as well as the many moral and ethical questions raised by his operations, could it be that Dr. C. Barnard is involved in spiritism? That there is such a thing as wicked spirits influencing the lives of humans is apparent from the warnings against spiritism found repeatedly in the Bible, from the writings of Moses to those of the apostle John.—Lev. 19:31; Deut. 18:11; Rev. 22:15.

Be my guest for a day at GILEAD



WHAT would the Watchtower Bible School of Gilead be like? I had heard that it was hard. Would I be a success as a student training for foreign missionary service as one of Jehovah's witnesses? I talked to many about the subject, with little in the way of information being obtained. Then at one of the assemblies of Jehovah's witnesses last summer I got to talk to some missionaries, themselves graduates of Gilead. At last I began to get some real facts and I could begin to appreciate what a privilege it would be to attend such a school. Greatly encouraged, I sent in my application. In effect I was saying as did the prophet Isaiah: "Here I am! Send me."—Isa. 6:8.

I was not disappointed. But it has occurred to me that there are doubtless others like myself who hesitate to apply for enrollment in Gilead because they may lack information. Perhaps if I were to tell you about a typical day at Gilead—today for example—it would help you to make up your mind.

Gilead School is located in a quiet, well-kept residential section of Brooklyn, New York, overlooking the New York harbor. Sunsets over this glistening expanse of water are among the most picturesque I have seen, breathtaking at times for colorful beauty. We students live on the third, fourth and fifth floors of the residence at 107 Columbia Heights, close to the large school library on the third floor and the classrooms on the second floor.

This location of the school brings us into everyday association with the governing body for Jehovah's witnesses world wide, as well as the large staff of the Watchtower Bible and Tract Society's headquarters. We have opportunity, too, to become acquainted with experienced ministers from congregations of Jehovah's witnesses throughout the United States who come here to receive advanced training at the Kingdom Ministry School. It is especially upbuilding to meet some of the older members of the headquarters staff who have been at their post of duty here for thirty or forty or more years and are truly spiritually mature.

The day begins at 6:30 in the morning. If one fails to hear the bell that rings at this time, one's roommate will, and soon we are ready for breakfast. By seven o'clock we are all in our assigned places in the main dining room. After upbuilding comments on a Bible text by a chosen group whose helpful discussion is televised for the benefit of all occupants of the three (now four) dining rooms, the Society's president, N. H. Knorr, sums up the discussion and calls for someone to ask Jehovah's blessing on our meal.

All members of the headquarters staff as well as Gilead and Kingdom Ministry School students have their turn in that morning discussion, being heard and seen by all the more than a thousand persons of this large family. Does the thought of this make you nervous? Well, do not worry. We soon got over it and found that, if one is properly prepared, there is really no cause for anxiety.

During breakfast each day someone previously assigned reads interesting experiences about the field ministry from the *1968 Yearbook of Jehovah's Witnesses*. So you can see that we really get off to a good start each day. I should mention that we are also assigned to take our turns commenting at the Bethel family's *Watchtower* study, held on Monday evenings. Thus we students soon become known to the staff members, and in no time we feel like "one of the family."

Classroom Organization

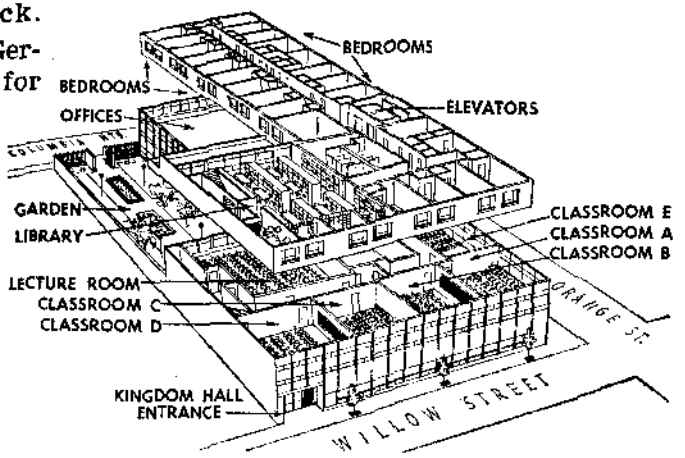
This class of Gilead has 101 students, divided into four groups. Most of those in Groups 1 and 2 are studying French, while the rest of us study Spanish. Our schedule calls for classroom activity one half of the day and extracurricular training the other half of the day. Groups 1 and 2, for example, are in their classrooms while Groups 3 and 4 are undergoing training in other departments of the Society's home and offices. Since our group went to class yesterday afternoon, that means we will go to class this morning also. So after breakfast we have time to go to our rooms and pick up our books and still get to the classroom by eight o'clock.

My roommate, a student from Germany, has probably left already for the Society's printing plant, eight blocks away, where she is being given training. We can count on seeing her at dinner.

My group, Group 4, meets in classroom A first thing this morning. That means my first session today will have to do with the Hebrew Scriptures, one of eight courses (in addition to language) taught throughout the term: Hebrew Scriptures I, II and III, Greek Scriptures I and II, Foundations of Bible History, Doctrines and Ministerial Activity—two courses each quarter of the term.

Right now our Hebrew Scriptures course is covering the Bible book of Proverbs. To show how the principles of Proverbs can be applied in a practical way to missionary service, the instructor divided us into groups of three, each to present a demonstration based on assigned settings. In our demonstration, for instance, I am supposed to be a missionary who fails to do her fair share of the work in the missionary home. Another student, acting the part of missionary home servant, offers tactful counsel to me, using Bible texts from Proverbs. He also counsels the complaining missionary who prides herself on being so efficient.

Before we present our demonstrations, though, we will be taking a written test on what was discussed at the last session of class. This is no surprise, for we have such a test almost every day. And they are most valuable. Not only do they make us study a little harder each evening, but they also provide an excellent guide in studying for final examinations. And, of course, they help us to retain the information obtained in the classroom.



Exploded view showing 2nd and 3rd floors of the 11-floor 107 Columbia Heights building

Many teaching methods are employed in Gilead. For each of the five courses that cover the entire Bible analytically, we receive a book containing instructions on preparation of reports, as well as hundreds of questions. Then we do research on the portion of the Scriptures we have been assigned, answering all the questions designated for that portion. Finally we present the completed report in class, in various forms—short stories, dramatizations, verse-by-verse explanations, demonstrations, panel discussions, and so on. The instructor then offers further explanation and clarification. Meantime we are all taking notes in the large-print edition of the New World Translation of the Bible for personal future reference and use.

Language Class

After a ten-minute break, we go to Spanish class at ten o'clock, changing places with Group 3, who will now have their class on Hebrew Scriptures II. Language class is never dull. Blunders are inevitable. I recall how the instructor once asked in Spanish, "In what season of the year does October belong?" The answer should have been *"Otoño"* (fall), but, instead, the student answered, *"La estacion de otonto"*—the foolish season. We all had a laugh and felt more relaxed.

The method that is used in teaching Spanish involves the memorizing of dialogues, with grammar introduced gradually. The instructor says most of us are developing good pronunciation and seem to be getting a good "feel" for the language. My roommate said that in French class the other day the students presented an entire one-hour meeting, with all students participating.

Daily Lectures

A splendid feature of our training is the course of lectures presented by members of the headquarters staff with long years of experience in the ministry. Each weekday, following the noon meal, we meet in the Lecture Hall and listen to a discourse that ties in closely with our current classroom studies. The depth of the material together with the distinctive manner of delivery of each speaker makes every subject come to life. So absorbed does one get that we sometimes forget to take notes. But the main points live in our memories for a long time.

The school's president, Brother Knorr, gave the opening lecture on the first day, as well as a number of other lectures, all of them very practical. He explained how we could make a success of Gilead, and spoke on such topics as "Dwelling Together in Peace and Unity," "Making the Most of Your Opportunities," and "What Makes a Good Missionary." We feel as if we are prepared for whatever assignment we may be given.

By the way, there are no report cards at Gilead, no competing for high place as at other centers of education. Instead, our work is graded and then each quarter we receive a Progress Report, a short, personal letter to each of us, describing our progress both in school and in relation to our development of the qualities needed by a good missionary. As one instructor mentioned, these Reports are based on observations made by all of our overseers who are in position to observe our activities.

On my last Report I was commended for doing well in studies and working diligently at extracurricular assignments. But I was also encouraged to be more friendly and outgoing with others. So now I am putting forth more effort along this line, taking the initiative in getting better acquainted with others. This quality is so vital for our future missionary service too. And always we are encouraged

to approach instructors and other mature men on the headquarters staff for help on any matter that might be giving us difficulty.

Training Assignments

Well, after the lecture, we who attended school this morning begin heading for our training assignments in the residence or the printing plant. Half of us will get assignments to work in the home, the other half in the factory, where we may be assigned to help in shipping literature, or in assembling and binding the books and booklets of the Society. My assignment for a time was to help care for the hundreds of thousands of stencils that bear the names of subscribers for the *Awake!* and *Watchtower* magazines.

Other students receive special training in the Society's office filing, typing, and so on. Still others have housekeeping assignments in the residence buildings. In fact, before we graduate all of us will have had training in making beds, cleaning rooms, aiding in the kitchen and laundry. So, wherever we go in the world, we shall know how to contribute in a practical manner toward maintaining a good, orderly, clean missionary home.

No student is kept at the same work for the entire five months of the course. At least once during the term our assignments will change. If we have been assigned in the residence, we will have our turn going to the Society's publishing plant and helping there. But no matter where we are assigned, it is always pleasurable, for we are learning to work as a team with many others in order to get work accomplished.

After three and a half hours of work in the training assignment, one is really ready for supper. Right after supper we go to our Spanish coaching session. Here someone already proficient in the language helps us with homework, pronunciation, and so forth. Then I have to spend some time doing research in the library for my report that is due to be given in the "Doctrines" class not many days hence. At nine o'clock a group of us will get together to review what we learned on our tour of the United Nations last Saturday. A written test on this is likely to come up any day now.

The tour to the United Nations is but one of five different tours to historic sites and educational institutions in the New York area. These tours together with a series of educational film programs comprise another course—General Knowledge. They are valuable in testing our powers of observation and in broadening our outlook.

Gilead is hard work all right. But is not every good thing worth the effort to attain it? Weekends provide a change from the general routine. On Friday evening, Saturday afternoon and Sunday we have opportunity to support congregational activities in one or another of the congregations of Jehovah's witnesses in New York city. Here we meet many new friends —friends we are likely to correspond with when we are finally assigned to some faraway missionary post. Busy, busy days, but the sense of satisfaction and accomplishment is something I have never before felt so strongly.

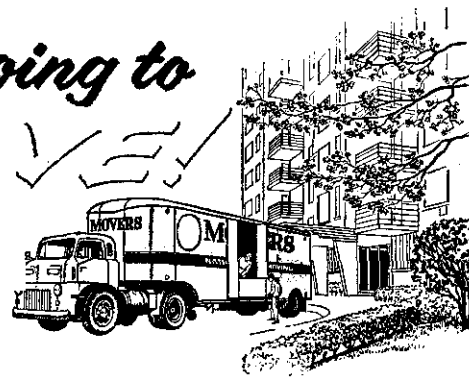
There is no doubt that Jehovah's spirit is what makes everything about Gilead operate so beneficially. I have never heard anyone complain or talk sharply to others. We are all here with one desire—to learn as much as we possibly can in five months and to qualify for the missionary work.

Just a few days ago we learned of the countries to which we shall be sent, and there was great excitement as each one began to make inquiries about customs and language and conditions in his pros-

pective missionary assignment. Yes, we are going to those lands to make permanent friends with many people and to make our homes there while we preach and teach until God sees fit to conclude this grand work.

I hope you have enjoyed your "day" at Gilead, and who knows?—perhaps soon we will meet again in some missionary field.—*As told by a student of the forty-fifth class of Gilead.*

So you're going to MOVE!



MOVING elicits conflicting reactions. Says one person: "I can't think of anything more tiring or frustrating."

Yet another enthusiastically says: "How nice! When we moved, we really enjoyed it. I'm sure you will too."

To understand the reactions one must consider the attitude of those moving. Some families see looming before them all the many tasks to be performed and so little time in which to do them, and they get depressed. Others see beyond the work to the good accomplished by it, and their attitude is entirely different.

Moving is also many things to many people. Some persons move because they have to; others, because they want to. Yet the majority seek to better their condition—to have more room, a nicer neighborhood, a better school, and so forth. Whatever the reason, moving need not be dreaded. If one is sufficiently organized and gives enough attention to the necessary details, it can be an experience the whole family will enjoy.

Since it is estimated that over 38 million people in the United States move annually, many families will soon be moving. What would be your reaction if you found it necessary to move? It might be helpful to consider the experiences of a young housewife and her family who gave careful consideration to their move. Hence, rather than a frustrating, unpleasant experience, it proved to be an exciting and even pleasant undertaking.

Things to Do Weeks Before

She explained: "Even before my husband called the moving company for an estimate of the cost, we went through our things, deciding which articles were to be kept and which discarded. This helped in getting rid of all the junk we had accumulated over the years. We found that moving really helps one to get rid of things

not actually needed. By the time the agent for the moving company arrived, we had a good idea of what we were taking with us. This aided him as well, since their estimate of the total cost is based upon what you show them is to be moved.

"Getting rid of unwanted items was easy compared to what followed. After sorting things out, they had to be packed in boxes or cartons. We packed our out-of-season clothes, hobby paraphernalia, pictures, books, drapes and other equipment not currently in use.

"Next, it was my duty to send out cards, secured from the post office, notifying friends and relatives of our intended move and new address. It was amazing how many had to be informed, including insurance companies, banks, department stores and others. Also magazine subscriptions needed to be changed.

"Further, we had to let the utility company know the last day we would require gas and electricity. They took a meter reading the day before and our bill was adjusted accordingly, preventing any subsequent tenant's use of the service to be charged to our account. In a similar way the phone company was notified approximately what hour of the day we expected to leave the premises. On the morning of our move we still had service, but by the time we were about to leave, the phone had been disconnected. It worked out quite well. Of course, arrangements were made for both services to be installed at our new apartment.

"Some weeks before, my husband and I decided to condition our five-year-old for the move; our younger boy was too small. I took him a few times to see the new apartment, the neighborhood and the school he would later be attending. Well, it worked out beautifully. He got quite excited about seeing it all.

"Also, we encouraged him to have a part in the moving, and to feel responsible for his personal things. He helped to pack his own clothes, and decided which toys he wanted to keep and take with him. He thoroughly enjoyed his participation. When children can contribute their share, they rarely become seriously affected by a move. We found this to be the case.

Work Just Prior to Moving

"Most of the work during that last week was time consuming. My husband had to disconnect the washing machine and certain other fixtures. It was rather hard on him, for most of the work had to be done when he came home tired at night.

"Two or three days before moving, we received the barrels and cartons we had ordered from the movers. Then we packed the pots, roasting pans and other larger utensils not immediately needed at the bottom of the barrels, followed by the dishes and glassware. To ensure careful wrapping of these latter items we used old newspapers. This is fine insulation, for paper prevents glassware from jarring while in transit.

"When moving, the ideal situation is to get access to the new place a few days before, or even weeks in the case of a house. This enables one to clean, move in certain delicate items and, if nothing else, to stock the refrigerator with food. There is so little time for shopping on moving day, and food is one of the messiest things to move. However, in our case, we did not get the key to our new apartment until we moved in, which made it a bit difficult. So what we did was shop for food in limited quantities that last week, using up what perishable foodstuffs we had.

Moving Day Arrives

"The day for which we had planned for weeks finally arrived. And, with it, all the last-minute items to be attended to. I

planned a very simple breakfast, using as few utensils as possible. My motto was: The fewer items used, the fewer to be packed; and it worked. Then after we ate, we packed at the top of the barrel the coffeepot, saucepan and what dishes we had used.

"I might add a thought about our clothes. The movers usually supply wardrobe cartons, but since we kept our clothes in garment bags we did not use these, and we later regretted it. The men struggled with those heavy garment bags, and I am convinced it took more time to lug those bags about than if we had transferred our clothes directly from the closets into the cartons. That is one service we will use if we move again.

"When the apartment was empty, we took one last look in all the rooms, checked the closets and cupboards to be sure nothing was left and swept the floors. Then we turned off the gas and the lights, locked the windows and the door, and turned in the key to the superintendent.

Finally Getting Settled

"At the new apartment, one of the first things we did was get the children's room in order. We wanted things to seem as normal as possible for them. We made their beds, pulled out their favorite toys and, before too long, they became contented in their new surroundings. My parents, by the way, had been real lifesavers in keeping the children occupied and out of mischief.

"When they were settled, my husband worked on the fixtures and appliances while I cleaned the bathroom and unpacked those things necessary for our comfort before retiring. We then had a quick but satisfying meal, and cleaned up to some extent in the kitchen.

"The movers had come at 8 a.m., and we were not fully moved until well after 2 p.m., although our move was a relatively easy one. We were only a family of four, going from one apartment to another across town, yet it took over six and a half hours for the movers to load and unload our things. When we retired that night, we were truly exhausted. It had been hard work but it was worth it. We were in a brand-new, clean apartment and it meant a fresh start for us.

"It is at times like these that one appreciates the value of friends. Ours really contributed to the smoothness of our move. One couple loaned us their car to haul the nonbulky items that took time to move; another transported things we did not trust to the movers. Some helped us unpack, wash and put the dishes away —the biggest single job after moving in.

"After unpacking, we were finally able to get settled at our own pace instead of feeling pressured by time as we had before. I got busy arranging and rearranging furniture, blending colors and patterns and improvising with what we had. This part of the move, I must say, I thoroughly enjoyed.

"Keeping a sense of humor also helped us over some rough periods when things went wrong. But when you can still laugh at yourself and not take any one thing too seriously, it eases the tension. Moving can be tedious, but it can also be pleasant. It was for us."

So if you are moving, remember: Your attitude and preparation for the task will have a lot to do with whether it is a frustrating experience, or an enjoyable occasion. We hope that the experiences of this family help to make any move that you make more organized and pleasant.

By "Awake!" correspondent in the Netherlands

Your Name —A GIFT FOR A LIFETIME

IF YOU were a violinist no doubt you would be willing to part with a goodly portion of your means to be able to buy a genuine Stradivarius. And then you would congratulate yourself for having an instrument that bears the name of the famous violin maker. And yet this same violin stripped of this famed name would be worth only a fraction of its value. Swindlers have well understood this and have profited by selling imitations bearing the name Stradivarius.

This clearly illustrates the value of a name. A name can take on great meaning when attached to a certain person or object. Whether the mention of a name will be received with enthusiasm or repugnance depends on the qualities of its bearer. A name not particularly pleasing to the ear can win a melodious ring if associated, for example, with a charming, modest woman, while even the most beautiful name becomes tainted by some ill-tempered, immodest woman.

Benevolence as well as malevolence are reflected in names. The name Florence has, since Nightingale, been regarded by many as an attractive name, whereas many fathers would not easily settle for Adolf for their baby boy since Hitler's day. What about your name, your gift for a lifetime? How is your name received by people? Even though it may not be viewed as euphonious, if you are displaying fine qualities, your name will undoubtedly sound good in the ears of those who know you.

Family and Other Influences

When a baby comes into the world, its name is soon registered. Is the name just as new as the child? Probably not. It is likely that a long line of predecessors, in one way or another, contributed to the name. Many parents, for instance, are influenced by family ties. Grandparents, brothers, sisters, aunts and other relatives find it delightful to recognize at least a portion of their name in the baby's name, and many parents accommodate the relatives, especially those particularly beloved.

Sometimes a child is given a number of names in addition to his given or first name and his surname. What of the father who, in a burst of enthusiasm, gave his child as a lifetime gift the names of all the players, yes, all eleven, of his favorite soccer team? No wonder that a council member of a small municipality once suggested that it levy taxes on extra names! In some cases folly accompanies the choice of name. In the Netherlands, an infamous user of marijuana chose Marie Juana as the name for his daughter.

The Hebrew patriarchs of old found it enough, as a rule, to choose one name for their child. And who would say that they were not successful in giving interesting and pleasant-sounding names? Could not Rachel, whose name means "ewe," boast that she had received a pleasant name? God changed Abram's name to Abraham, meaning "father of a multitude"—only one name, but very meaningful.

In those days when a name began to occur so frequently that confusion threat-

ened, one way the problem was solved was by attaching the name of a person's place of residence. So Judas, a man evidently from the village of Kerioth, became Judas Iscariot, the Greek word *Iscariot* apparently meaning "man from Kerioth."

Family names became common about the beginning of the thirteenth century of our Common Era. Many of these gifts for a lifetime came about originally from a man's place of residence. Some who lived near a hill or mountain, for instance, became called Hill in England, Dumont or Depew in France, Zola in Italy, Jurek in Poland, and so forth.

A great many surnames resulted from one's occupation. Among some of these common gifts for a lifetime are Baker, Carpenter, Clarke (English pronunciation for clerk), Cook, Miller and Smith, an abbreviated form of blacksmith. Smith, the most common family name in the English language, is called Schmidt in Germany, Schmid in the Netherlands, Lefevre in France and Ferraro in Italy. Indicating that tailoring has long been an occupation in many lands is the frequency of the name Taylor, Tailleur (French), Schneider (German) and Snijder (Dutch). Perhaps your name came from an occupation of one of your ancestors.

Many persons, of course,

took surnames from their father's given name, the suffix or prefix meaning "son of," appearing in a number of languages. This "son of" is commonly found in Scandinavian names ending in -sen or -son, thus Johnson, meaning "son of John." Other "son of" names are German ones ending in -son or -sohn, Russian names ending in -ovitch and Irish names beginning with O'.

When Jewish families adopted surnames, many chose a pleasant combination of words such as gold, silver, rose (*rosen*), mountain (*berg*), stone (*stein*), and valley (*thal*), resulting in Goldberg, Silverstein and Rosenthal, and so forth.

First Names

Much has changed in the field of giving first names. In times past names were usually confined to a certain geographic area, but modern means of communication have shrunk the world. No wonder that offices at which names are registered have felt the effect! In the Netherlands, for example, registration clerks generally record Geertje's, Jannetje's, Maarten's and Willem's, but shortly after a space success, they were suddenly flooded with John's and Glenn's. And noted names in the motion-picture industry spurred the usage of Shirley, Marlene, Clark, Cary and others.

Very few parents today concern themselves with the meaning of a given name. For many the requirements are simply that a name have a pleasant sound and that it be in fashion. If the parents choose a traditional form of a name, there is great likelihood that the name occurs also in other lands. A seemingly good, solid Dutch name, Alexander, has brothers and sisters in many lands: Alexandre (French), Allessandro (Italian), Alejandro (Spanish), Alexandr (Czech), Sacha (Russian), Iskander (Arabic), as well as the feminine forms, Alexandra, Sandra, Alexandrina and others.

The same applies to the name Theodore (French and English); in Italy the bearer of the name is called Teodoro and, in Russia, Fedor. In addition, this name has a host of derivatives as Dej, Dorus, Dut, Teo, Thé, Thij, Theed, and so forth.

How often a certain name or its derivative is chosen is illustrated by the fact that in the Netherlands, with a population of 12.5 million, Johannes (Jan, Johan, Hans) occurs about one million times!

Some of the ancient Romans preferred to solve the problem of name giving in a simple manner. They did not burden themselves by contemplating a long time on what name to give. They just simply numbered their offspring. The first, second, third, fourth, and so forth, came to be called: Primus, Secundus, Tertius, Quartus, Quintus, Sextus, and so forth.

This brings us to the origin of first names. A great number of common names come from the Hebrew names in the Bible. Perhaps the most common boy's name is John (Jehovah Is Gracious) and the most common girl's name is Mary (Greek form of the Hebrew Miriam, perhaps meaning "rebellion"). Other common names from the Bible are David (Beloved), Elizabeth (God Is Her Oath), James (a form of the name Jacob) and Samuel (Name of God). Is your gift for a lifetime one of the names from the Bible?

From common Greek names came Barbara (Stranger), George (from Greek *ge,* meaning "earth," and *ergon,* meaning "work"; hence a tiller of the soil), Helen (Light), Philip (Lover of Horses), Alexander (Helper of Mankind) and Cynthia from Mt. Cynthus in Delos, legendary birthplace of Greek deities of the moon.

From the Latin came such common names as Clarence (Famous), Victor (Conqueror) and Virginia (pertaining to spring). Martin, meaning "warlike," came from Mars, god of war.

Many first names are of Teutonic origin, especially boys' names. William (from *wille,* meaning "will," and *helm,* meaning "helmet") signifies "Will, helmet." Arthur, meaning "fearless" or "valorous," is from *Arn* (eagle) and Thor, a god of thunder, might and war.

Yes, most names, whether given or surname, are not new creations but have quite a history. And over the years, it must be remembered, they have been subject to no little influence, especially as names go from one language to another. Thus Dutch Roggenfelder (dweller in or near a rye field) became the American Rockefeller. Even in one land a name would get variations. Peasants would speak it in their local dialect; city folks may have said it another way. So, many variations of a name came about.

Whatever the sound or history of your name, it is largely up to you as to how it will be received by others. Will it mean to them good feeling, encouragement, fine example and inspiration? It depends on whether you display genuine Christian qualities. (Gal. 5:22, 23) And, of course, it does help when parents use good judgment in bestowing a name on their baby, for it is a gift for a lifetime.

Relatives Respond to Bible Truth

◆ The minister of God who faithfully sows the seeds of Bible truth in the hearts of his relatives never knows where or when they might sprout. (Eccl. 11:6) Illustrating the truthfulness of this point is the following experience of one of Jehovah's witnesses:

"After the international assemblies in 1953 and 1958, I made a special effort to visit my relatives before returning home. However, it seemed that they were not responsive. During the assembly in 1966, I saw the joy that many Witnesses had in having their relatives there, and I hoped in my heart that I too could someday attend an assembly with some of my relatives. About two weeks later, I received a telephone call from my relatives to whom I had witnessed, and they informed me that two of my nephews had been killed in an automobile accident. I was surprised to learn that the funeral was to be conducted by Jehovah's witnesses. One of my nephews killed had attended an assembly of the Witnesses and was planning to be baptized. Can you imagine how I felt inside when I later learned that five of my nieces and nephews who were studying the Bible with Jehovah's witnesses were baptized?

"Like a thoughtful, loving Father, Jehovah satisfied my longing to have some of my relatives attend an assembly with me. A month before the 1967 assembly I received a letter that said: 'At least six of us are coming out to attend the district assembly with you.' In this same letter I learned that another niece was baptized at the assembly in Alabama and that my fleshly sister and still another niece were planning to be baptized in September.

"The time we spent together at the assembly was too delightful for words, and how encouraging it was to go out together in the preaching work! For two happy weeks we enjoyed fellowship as never before. From the seeds planted years ago there was a growth beyond expectation, for they told me that the congregation they attend is made up mostly of our relatives."

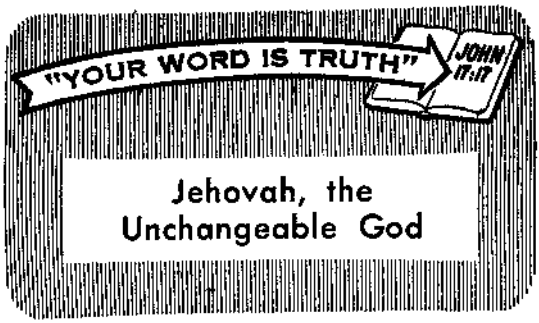
Truly such an experience encourages all of God's servants never to hold back from scattering the seeds of truth among their relatives.

An Old Man's Endurance

● A young man lay in bed in an Idaho special hospital for lung illnesses. As he lay there he noticed a patient, an old man in very poor health, going from ward to ward and from room to room talking to the patients about the Bible. He observed that the elderly man was not treated kindly. Many laughed at him and scorned him by calling him names after he left. None of this deterred him, for he continued to speak to all in the hospital, including the doctors and nurses, about the hope he had.

The old man had made it a point to learn the names and room assignments of all new admittances, and soon he was at the bedside of the young man. A series of long discussions followed, for the young man could not help but admire the old gentleman's endurance. However, he felt that Christianity as practiced by Jehovah's witnesses was no different from the other religions of the world.

Shortly after this an assembly of Jehovah's witnesses was held nearby. The old man invited the young man to accompany him there and to see for himself what true Christians were really like. He accepted the invitation and went to the assembly. He was so impressed by what he saw and heard that he requested a Bible study with the old man as soon as he returned to the hospital. He progressed rapidly and in a few months expressed his desire to be baptized. Shortly before the old man closed his eyes in death, he had the joy of seeing this young man arrange his affairs to become a full-time preacher of the good news. Today this young man is still actively preaching full time. All this because God's love filled the heart of an old man and moved him to talk to his fellow patients.



Jehovah, the Unchangeable God

IN HIS written Word, the Bible, Jehovah God repeatedly emphasizes his unchangeableness. Addressing himself to the Israelites, he stated: "I have not changed." (Mal. 3:6) About five centuries later, the disciple James assured fellow Christians: "With him there is not a variation of the turning of the shadow."—Jas. 1:17.

But you may ask, Are there not instances in the Holy Scriptures that indicate change on God's part? When the Israelites engaged in calf worship, was it not on account of Moses' plea that God spared Israel from annihilation? Did not Jehovah thereafter say that he would not accompany the Israelites to the Promised Land, and then later state that he would do so? Later, although the prophet Jonah was directed to proclaim Nineveh's overthrow, did not God refrain from destroying the city? How can these incidents be harmonized with Scriptural references about the unchangeability of God?

When considering the unchangeableness of Jehovah, it is important to keep in mind the nature of his promises and warnings. While some of his promises and declarations of judgment are final and unconditional, others are conditional. For instance, Jehovah's promise that blessing would come about by means of Abraham's seed is unconditional. (Gen. 22:18) Of course, the blessing itself is only for those who put themselves in a position to receive it. However, regardless of the actions of Abraham's descendants, God will not retract his promise, nor will anything prevent its fulfillment. (Heb. 6:13-18) On the other hand, Jehovah's promise to make Abraham's natural descendants into "a kingdom of priests and a holy nation" depended on Israel's meeting the condition of obedience.—Ex. 19:5, 6.

Sometimes the condition is not directly stated in connection with a particular warning or promise, but is implied. This is evident from Jehovah's words at Jeremiah 18:7-10: "At any moment that I may speak against a nation and against a kingdom to uproot it and to pull it down and to destroy it, and that nation actually turns back from its badness against which I spoke, I will also feel regret [as in the case of Nineveh (Jonah 3:4, 10)] over the calamity that I had thought to execute upon it. But at any moment that I may speak concerning a nation and concerning a kingdom to build it up and to plant it, and it actually does what is bad in my eyes by not obeying my voice, I will also feel regret [as in the days of Noah (Gen. 6:6, 7)] over the good that I said to myself to do for its good."

By thus withholding promised blessings or executions of judgment, has Jehovah changed? Not really; for when individuals forsake their bad way and then undertake a course of righteousness, they are no longer the wicked persons against whom Jehovah's judgment was pronounced. And, when practicers of good abandon their course of faithfulness, no more are they the righteous persons to whom God's promises of blessing were made. In actuality the individuals concerned have changed, but not Jehovah. The blessings are for those meeting his terms, whereas the execution of his adverse judgments comes against those refusing to do so.

In the case of Israel's calf worship in the wilderness of Sinai, Jehovah's very

words about his inclination to exterminate the people show that this was not a final judgment. God, in effect, provided Moses with an opening to plead in behalf of the sinful nation. Jehovah might be said to have tested Moses respecting his position as mediator. Please note His words: "So now *let me be*, that my anger may blaze against them and I may exterminate them, and *let me make* you into a great nation." —Ex. 32:10.

Moses pleaded in behalf of Israel on the basis of God's name and his promises. Not Israel, but the sanctification of his holy name and his unchangeable promise to Abraham, Isaac and Jacob were the primary considerations in Jehovah's sparing the nation. God's view of their wrongdoing, however, remained the same, as indicated by the fact that he plagued the people for worshiping the golden calf. —Ex. 32:11-14, 35.

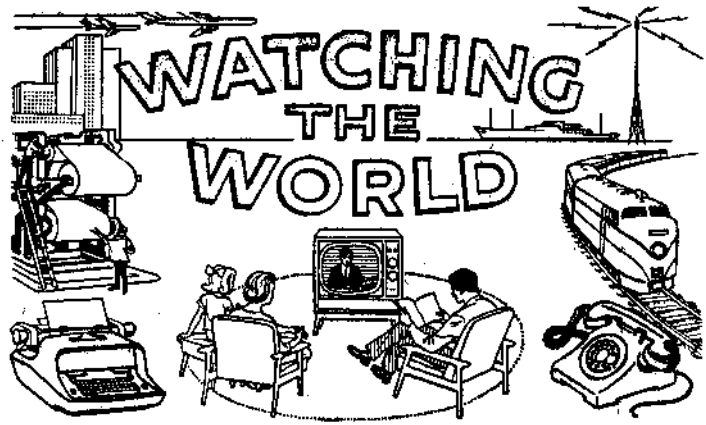
It may also be observed that, although Israel had sinned in the wilderness, evidently the nation had not become so fixed in bad ways that it could not be changed. The situation was not as in Jeremiah's day, when the people were so set in wickedness that there was no possibility of their repenting. At that time any possible intercession even by Moses would have been to no avail, since no basis existed for Jehovah's listening to any plea in behalf of the unrepentant nation.—Jer. 15:1.

An examination of the account about Jehovah's notifying Israel that he would not accompany them to the Promised Land reveals that this was simply a warning, not a final decision. Especially does this become apparent from Jehovah's later words: "So now put down your ornaments off yourself, as I want to know what I am going to do to you." After hearing this, the Israelites obediently complied. So, when Moses later asked Jehovah to lead the Israelites, the people were not showing themselves to be stiff-necked, but obedient. Thus the changed attitude on Israel's part did not make it necessary for Jehovah to refrain from going with them on account of their stiff-neckedness. Furthermore, by accompanying Israel, Jehovah demonstrated that Moses had found favor in his eyes.—Ex. 33:1-6, 12-17.

The fact that Jehovah does not bring immediate punishment upon wrongdoers does not mean that his attitude toward wickedness has changed, as the Israelites in Malachi's day wrongly concluded. They were saying: "Everyone that is doing bad is good in the eyes of Jehovah." (Mal. 2:17) Through his prophet Malachi, Jehovah showed the wrongness of this idea by declaring that he would become a speedy witness against sorcerers, adulterers, those swearing falsely and defrauders. —Mal. 3:5.

Rightly Jehovah could have destroyed the Israelites for their disobedience. But he held true to his promise or covenant with their forefathers. For the seed of promise to be identified as a descendant of Abraham, Isaac and Jacob, it was vital that the sons of Jacob not come to their finish. So the continued existence of Israel as a nation in Malachi's time was a proof of the certainty of Jehovah's coming judgment against wrongdoers. However, before that judgment was executed there was opportunity to heed his appeal: "Return to me, and I will return to you." —Mal. 3:6, 7.

Jehovah's past dealings testify to his unchangeableness. He gives to each "according to his ways, according to the fruitage of his dealings." (Jer. 17:10) May we, therefore, become imitators of the unchangeable God, Jehovah, by being constant in our love for him and thus be privileged to see the fulfillment of his promises.



Phoenicians Discover America

◈ A long-discredited inscription has led at least one authority to believe that the ancient Phoenicians landed in Brazil some 2,000 years before Columbus reached America. Dr. Cyrus H. Gordon of Brandeis University concluded from his study of a stone said to have been found in Paraiba, Brazil, in 1872, by a plantation slave, that the Phoenicians reached the eastern extremity of Brazil in the sixth century B.C.E. The inscription says: "We are Sons of Canaan from Sidon, the city of the king. Commerce has cast us on this distant shore, a land of mountains. We set [sacrificed] a youth for the exalted gods and goddesses in the 19th year of Hiram, our mighty king. We embarked from Ezion-Geber [an island in the Gulf of Aqaba] into the Red Sea and voyaged with 10 ships. We were at sea together for two years around the land belonging to Ham [Africa] but were separated by a storm." This vessel apparently was caught in the west-flowing South Equatorial Current, which took them to Brazil. "So we have come here, 12 men and 3 women, on a new shore which I, the Admiral, control." A Chinese visit to Mexico in 459 C.E. has been claimed, and various scholars have argued that Irish or Welsh visitors, among others, antedated the Vikings.

Fire Threats

◈ A report from Chicago, Illinois, shows Americans are highly susceptible to the dangers of fires. Every 38 seconds a fire breaks out somewhere in the United States. Every two minutes an American home catches fire. Every 50 minutes someone perishes in a fire or dies of burns.

Priest Leads Guerrillas

◈ An American Catholic priest, Arthur Melville, 35, was about to invade Guatemala with a guerrilla force when Mexican authorities arrested him and deported him to the United States. He reportedly said to Mexican immigration officials that he planned to join the Revolutionary Armed Forces of Guatemala in a fight against the government of that country. An official report of the priest's deportation, made available May 3, stated that the Catholic priest pleaded to be deported to Cuba or Vietnam "to fight U.S. imperialism." Priest Melville claimed to have eighty partisans in Mexico ready to follow him across the border.

A Million-Dollar March

◈ "The poor people's march" on Washington, D.C., which began in May, is an antipoverty drive, but it will cost the "poor" at least a million dollars to stage. More will be needed if the campaign goes beyond June 30, as is expected. This amount is in addition to the normal operation expenses for items such as salaries and regular civil rights activities. On these, the Southern Christian Leadership Conference, which is sponsoring the march, normally spends about a million dollars a year. United States officials seemed to share the hope that the demonstration would remain peaceful, but there was no disposition to let it go at that. The city braced itself for trouble.

Paris Peace Talks

◈ The United States and the North Vietnamese opened talks pertaining to the war in Vietnam on May 13, with no illusions of an easy road to peace. W. Averell Harriman, chief U.S. delegate, accused North Vietnam of aggression. Xuan Thuy, Hanoi's top delegate, charged the United States with "monstrous crimes." The words being used to describe the bargaining taking place are "negotiated compromise." While truce talks went on, fighting continued. "Talk and fight" appears to be the strategy. Neither party gave any sign of shifting during the early negotiating sessions.

Uruguayans Leave

◈ In recent months a growing number of Uruguayans have left their native land, believing that their lot in life would be better elsewhere. The exodus recently has been 1,200 a month. A year ago the rate was about 300 a month. The nation's population is only about 2,500,000, and even a small exodus is quickly felt. Those leaving usually give inflation as their reason. Last year the cost of living rose by 136 percent. Fear has arisen that the problems are insurmountable. As the economic squeeze tightens, so does dis-

honesty. There are growing complaints from businessmen that they are getting bad checks from customers or that they are not being paid at all. A Montevideo bank official said dolefully: "A few years ago you never would have seen this. Uruguayans were conscientious, honest people, and there were very few bad checks. We have come to sorry times. There just seems to be no faith in any institutions any more."

'Please Outlaw Smoking'

◈ The president of the United States gets about 50 letters a week from children 7 to 14 years of age requesting that a law be passed to outlaw smoking. These letters show concern in two areas, namely, that smoking be made unlawful and that a way be made to keep their fathers and mothers from smoking. A 9-year-old girl from North Carolina wrote: "I am writing to ask you to pass a law to stop all tobacco farmers from growing tobacco." "My father smokes and has emphysema. My mother and three sisters smoke, too." Much the same idea was expressed by an 11-year-old boy from Arizona: "My daddy is real old, he is 44," said the letter. "He has been smoking all his life. He is trying to stop. Couldn't you pay cigarette makers money not to grow tobacco? Then they won't get mad." A recent survey showed a substantial decline in cigarette smoking among teen-agers. Ten years ago 34.7 percent of the 17-year-old boys interviewed said they were smokers, and 25.5 percent are reported doing so today. The rate for 17-year-old girls has dropped from 25.5 to 15.7 percent.

Marrying Young

◈ A marked increase in the marriage rate and a marked decrease in the birthrate were features of interest in the 1968 Yearbook published by the State of Victoria, Australia. Figures covered the years 1962-66. The marriage rate rose by 12 percent during the past four years, while the birthrate dropped by 9 percent. Other increases were 5 percent in the death rate, 22 percent in the divorce rate and 20 percent in the number of illegitimate births in the same four-year period. The incidence of divorce was highest among Victorian men at the age of 42 and women at 52. Thirteen 14-year-old girls were married in Australia last year, along with ninety-seven 15-year-olds and 2,219 16-year-old brides. The statistics showed that the most popular age for girls to get married was 20 and that for males was 22. Three 18-year-old widows and four 19-year-old divorcées were brides again.

Transfusion Patient Dies

◈ A 57-year-old patient entered the Washington Hospital Center for a larynx operation. The patient had received three pints of whole blood and one of packed cells while in the hospital. The blood was supplied by the Red Cross. The donor was a 29-year-old Nigerian student. The patient contracted malaria from the transfusion and died shortly thereafter. Tests revealed malaria parasites in the donor's blood.

Dating of the Earth

◈ Donald E. Chittick, associate professor of chemistry at the University of Puget Sound, Tacoma, Washington, stated in early May that he had pursued a special study of various methods of attempting to date fossils and the age of the earth and the whole universe. He declared that he has investigated particularly radioactive dating methods, and from these he has concluded that the age of the earth must be measured 'in thousands of years, and not millions or billions.' "Dating is the key issue in creationism versus naturalism," he said. The idea that earth is very old is an escape mechanism for naturalism, he added.

Church in Brazil

◈ Brazil is the world's largest Roman Catholic country. But relations between the Catholic church and the state are at the breaking point. Some of the modern clergymen have been demanding social reforms. Others have become directly involved in clashes between police and student demonstrations against the government. At one point, the mounted police actually charged a crowd on the steps of Candelaria, the main cathedral in the heart of Rio de Janeiro. The government and the more vocal leaders of the Catholic church appear to be on a collision course.

"Unrealistic" War Profits

◈ "There is something rotten somewhere," said Representative Peter Kyros of Maine, investigating the M-16 rifle contract. The U.S. Army was asked why it rejected the bid of an arms manufacturer whose price was $20 million below that of one successful bidder, General Motors. Recently Colt Industries, Inc., Hartford, Connecticut, contracted to produce the M-16 rifle for about $104. The first year of the General Motor's contract averages out to a cost of $316 a rifle. Another company stated that they would produce the same rifle for about $250 each. As Representative Kyros said: "There is something rotten somewhere." Committee investigators state that the cost per rifle seems to be "unrealistically high as both contracts greatly exceed the price at which Colt is producing the rifles."

Pill Health Hazard

◈ New evidence indicates that birth-control pills may be hazardous to health. On the basis

of new findings the Food and Drug Administration announced on May 10 new labeling requirements for birth-control pills. British researchers have discovered that those taking the pills increase their chances of death or disease due to blood clots by seven to ten times.

A Mass for Hitler

◈ In Madrid, Spain, on the morning of May 10, a mass was said "for the repose of the soul of Adolf Hitler and those of all who died defending Christianity and the civilization of the West." Some 300 Spaniards filed out of the Church of San Martin, raised their right hands in a Fascist salute and broke into a Nazi marching song.

Age of Depression

◈ A physicians' journal, *Medical World News*, noted recently, "(the depression syndrome) is so common that our era might well be called the 'age of depression,' succeeding the 'age of anxiety' of a generation or so ago." There are about 90,000 persons hospitalized in America each year because of acute depression. One expert believes "millions" of Americans are receiving antidepressant drugs from family physicians and psychiatrists. More than 19,000 persons commit suicide each year in America, with many cases unreported. Famed psychiatrist Dr. Karl Menninger says there are 60 attempts for every successful suicide.

Claimed "a Miracle"

◈ Faith healing received a setback when a grandstand built for 2,000 collapsed under the weight of 5,000 persons on April 5 in Chillán, Chile. Instead of receiving on-the-spot faith cures, the seventy-nine injured, five of them seriously, were rushed to the hospital for more expert treatment. Still the Puerto Rican preacher, David García, claimed "a miracle," saying "the disaster could have been worse." It could have been prevented, too, if simple directions had been followed.

Fighting Cholera

◈ On April 26 strict preventive measures were imposed in West Pakistan to check the spread of a cholera epidemic. The disease has caused about 200 deaths.

The Salty Ocean

◈ It has been estimated that the oceans contain as much as 50 quadrillion tons (50 million billion tons) of dissolved solids. According to *Science Digest* for May 1968, if all the salt could be removed from the oceans and spread evenly over the earth's land surface, it would form a layer more than 500 feet thick—about the height of a 40-story building. Seawater is 220 times saltier than fresh lake water.

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Awake!

The Pleasure of Listening to Grandparents

Keep Your Home Cool During Summer Heat

Supreme Court Agrees: Your Children Do Not Belong to You

Meet Alaska's King Crab

JULY 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Pleasure Of Listening To Grandparents

GRANDFATHER was well over eighty. He was a tall man with gentle blue eyes and a bushy, white beard. He had a wonderful face, with an aura of great dignity and composure. He was our friend and confidant.

Grandpa loved to walk. He especially liked walking in the sand along the seashore. We liked him best when he would take us along and carry us about "piggyback" and talk to us about God. Sometimes grandpa would burst out and sing. He had a scratchy high tenor voice. Grandma wished he would stop singing, because he really could not carry a tune, but we liked it. When we joined in and sang together, it made us feel good at heart.

Grandpa loved the Bible and taught us how to read it. Every night after supper grandma would get out the big black book and grandpa would say, "What will it be tonight?" Each night he would read a different story. Grandma's favorite was the book of Ruth. We liked Joseph and his brothers or David and Goliath. We were fascinated with these stories. Granddad would read aloud, because he read better than the rest of us. Often he would tell us how things in the world have changed since 1914. "You can see it in the papers and in the attitude of the people," he would say. "People have become lovers of themselves, lovers of money, self-assuming, haughty, blasphemers; children have become disobedient to parents, unthankful, disloyal. There's little natural affection left in the world; people are not open to any agreement, many are slanderers, without self-control, fierce, without love of goodness. We live today among betrayers, people who are headstrong, puffed up with pride, lovers of pleasures rather than lovers of God. And that's what the Bible said they would be in the 'last days,'" granddad would say with a smile.—2 Tim. 3:1-5.

However, as we grew older our interests changed. When my brother Jim and I became teen-agers we began to think that granddad lived in a dream world. Nevertheless, we enjoyed being with him because he loved life.

For example, when he would walk in the sand he would look at the patterns beneath his feet. He held up pieces of wood

and stone and examined them. "A shell!" he shouted one day, with absolute delight. "Look! It still has the sunrise in it!" We rushed over to have a look. We had passed such shells a thousand times. Now suddenly I felt new wonderment, not so much at the shell, but at my granddad who was so much alive. He was more alive than we were.

I found myself thinking about grandpa. There was something different about him, something so simple yet so profound that I could not quite grasp it. Out of the corner of my eye I could see that he was not putting on a show for our sake. His face turned skyward to watch a sea gull ride the stream of the wind. His mind was in fascination. "O that's beautiful!" he said, and then looked at me. He was happier than a child. He had the secret of living. He did not regret the past or flinch from the future. He lived in the present.

I said: "Granddad, you enjoy life so much. What's your secret?"

He smiled and quoted the words of Christ: "Never be anxious about the next day, for the next day will have its own anxieties." (Matt. 6:34) He was a living example of the truthfulness of those words.

Even as teen-agers it was a treat to visit grandpa and grandma. They lived in an old wooden farmhouse that had seven rooms and an attic. The attic was a museum where Jim and I spent hours rummaging through old things. One day jokingly we said to granddad that we wanted to ransack the attic and "see the great change that has come over the world." He sensed the sarcasm in our words.

"You don't believe me when I say times have changed, do you?" Without waiting for an answer, he marched upstairs, went directly to an old trunk, opened it and pulled out some yellow-looking papers. We crowded around him and were amazed to see that the papers were dated 1907, 1909, 1910, 1913 and 1914.

"Look through these papers," he said, "and you'll see none of the big-time crime, murders and wars we have today. I know how you young ones think. You think we old folks dream these things up."

A tinge of embarrassment swept over us. There was *The Evening Journal* from Wilmington, Delaware. It had twelve pages and cost one cent. The date was December 20, 1913, and it read like some folksy country newspaper.

"You're surprised, aren't you?" granddad remarked with a twinkle in his eye, as he watched our facial expressions. "This was a big newspaper back there, but people were friendly and you can tell it by the way the paper reads. Now note the difference in the tone of the news from June 29, 1914, and after. Here's the New York *Times;* read it for yourself." There were threats of war in the air and the news was as somber as it is today.

The smell of the attic and old newspapers made the setting ideal to ask granddad about some of the things Jim and I talked about in private. I nudged Jim to speak up.

"Granddad," said Jim, "tell us what was so different about those days. Farmers didn't have tractors, milking machines or anything. It was just all hard work on the farms and in the factory, wasn't it?"

"It's true," grandpa said, "we didn't have tractors, but we had horses. Do you know what it's like to own a horse, to feed it, to have it eat oats out of your hand, to brush it until it shines? Let me tell you, son, there's something really nice about that feeling that you don't get from owning a tractor."

"Yes, grandpa, but walking behind a plow acre after acre is enough to kill a man!" Jim countered.

"I've lived a long time, son, and I have yet to see a man get killed from walking behind a plow. It's all this sitting down that does the killing," said granddad. "Daniel Webster once made a special plow for plowing up stumps and roots on his farm. He said he was never happier than when following his huge plow drawn by his heavy ox team. And I agree."

Grandpa then sat on the floor with his back against the old trunk and began to talk to us in a more serious tone. "I've often told you boys that times were different when I was your age, that these are the 'last days' that we're living in, but you don't seem to understand. You've been born into a world of airplanes, paved roads and automobiles. Your farms have machines on them and your food is all packaged and cellophane wrapped. Your meat is all prepared and your bread is baked for you. I remember when none of that was."

Grandpa smiled and for a moment did not say a thing, but we could almost hear him thinking. So we coaxed him to tell us about the people he knew and what made him so sure that these were the "last days."

Jim, in the modern vernacular, said, "Tell it like it is, grandpa." And granddad gave him a great big smile. "I will, I will," he said, as he adjusted his back against the trunk.

The Differences in Times

"I remember a certain street. I went to college there. There wasn't a car in sight. When grandma and I went back there after some twenty-five years, we couldn't find a place to park our car. That's one big change in the world," granddad said.

"Another change is this: We used to do a lot of walking in those days. It was possible to meditate then. You could cross the city streets while meditating without fear of being struck by a passing vehicle. Don't try that today. What I'm trying to say is that life was not rushed. Today everything must be done in a hurry, and it became that way first during World War I."

Jim interrupted: "I wish we weren't so rushed today, grandpa, but there are just simply too many things to do. So we have to rush."

"We're trying to do too many things, son. That's our problem," said granddad. "Let me tell you about a friend of mine,"

continued granddad. "He was a short, thin man with black eyes, but full of life. He traveled from Germany to France to Canada without a passport or any meaningful identification. Upon arrival in Quebec, the only thing he was asked was, 'What work do you want to do?' Try doing that today. After World War I, he wrote to his father in Germany about the good news of God's kingdom that he had learned while in Canada, and his father wrote back: 'Son, the good old times are no more.' World War I changed things. Life became different after the war. The mood of the world changed. People no longer trusted one another. They became, as the Bible says, 'fierce, prideful, haughty and terribly selfish.' "

Changes in Family Life

Granddad came from a large family, a family of nine. Families were big. Grandpa loved to talk about his father and mother and the family life he enjoyed, so we prodded him to highlight the changes for us.

He began slowly. "There was family life. Members of the family talked to one another. There was no radio nor television to distract them or to rob them of conversation. Now the home has become a movie theater where members of the family sit silently in semidarkness watching the flickering television screen. If anyone says anything, immediately he's drowned out with *sshh!* from interested viewers. We were nine children. And we all enjoyed talking. Chatter, chatter, chatter! Father would say, 'Children! Please don't talk more than seven at a time!' It was this family life that was lost after World War I. It may still exist in some parts of the world, but not in many. In the Western world family life has all but disappeared."

"But what did children do for entertainment?" we asked.

He thought awhile and smiled as his own thoughts amused him. "You make me see myself when I was a boy. So often we used to sit around the room and play games with father. We played dominoes.

"Also, I owned a bicycle. In groups we would go riding through the countryside. It was safe to ride on the roads, because there was no danger of getting hit by the traffic. As teen-agers we would do this. In the winter we went sleigh riding and skiing. During vacation time, groups of us would go mountaineering. For two to three weeks we slept out in the hay, did our own cooking, drank milk straight from the cow. There are still some places where youngsters do these things, but not as a rule. When I went for a vacation, father would figure how much money I needed. If I spent it too fast, I would just have to do without or come home. There was no wiring father for more money. So you see, entertainment was wholesome, clean and healthy. We weren't thrill seekers in a bad way. We enjoyed good, clean fun."

The Personal Touch

Granddad reached into his pocket and pulled out a bag of dried figs. He passed them around. "We used to eat these when we were children. We ate dried apricots too, and we chewed them all winter long. There were no supermarkets back then. Stores were privately owned and usually operated by a family. You got personally acquainted with them. You shopped leisurely. They used to weigh everything, because so much of what you bought was in the bulk. Menfolk used to stand around in the store and talk, sometimes for hours. The store I have in mind had everything from toothpicks to coffins. I remember

that this old Italian storekeeper would tell me the things to buy and the things not to buy. That sort of intimate relationship doesn't exist today. This confidential, homey friendship between storekeeper and customer was not only in small towns but in big cities too. Try to find that today," granddad said with a strong emotional tone. "The Bible says, 'The love of the greater number will cool off,' and it has. (Matt. 24:12) Going to town and shopping on Saturdays was one of the things we used to enjoy. Not many people really enjoy shopping anymore." Then he stretched himself a bit and said:

"When I was three or four years old, mother sent me to a pastry store. When it came time to pay for the cookies I bought, I innocently gave the storekeeper an old pen without the penpoint. He took it as if that were the right price and, without saying a word, gave me the cookies. Then we children went out of the store and shared the cookies among ourselves. Where do you hear of storekeepers doing such things today? That goodness is nearly gone. After World War I people became impersonal. So many of them treat one another as strangers. They are cool and distant. This is the terrible change that has come over the world.

"Take, for example, our family doctor. When he died, you should have seen the crowd that came out to his funeral. How many go to a doctor's funeral anymore? Natural affection is gone.

"Another place where I see big changes is in our public libraries and among teachers. The librarian took an interest in the books I was reading. In fact, she advised me what to read. How many librarians do that today? And schoolteachers had a more intimate and personal relationship with their pupils. Some eight years after I was out of college, my history professor and I accidentally met on a street. He was delighted to see me and asked about my health and what I was doing. He invited me to come to his home right then and there. And we spent a pleasant hour with coffee and refreshments. How many teachers take such interest today? Now, I'm not talking about an isolated case. This is the way people were back there. So when we say things have changed since 1914, they truly have changed for the worse. That personal, friendly touch is almost gone."

Crime and Morals

Jim interrupted granddad and asked about crime and morals of the people. "Was it anything like it is today, grandpa?" he asked.

"No, no, no—goodness no!" granddad said. He told of a friend of his who was raised in Marengo, Illinois, who never knew what a policeman looked like until he was ten years old. No one even thought of locking his house. On the inside of the house door was a latch that was hooked to keep the wind from opening and banging the door. He could not even remember if they ever got a lock and key.

"For a while grandma and I lived in a big city apartment. Our door was often left unlocked all night. I usually came home from my theater work after midnight and the door was unlocked and the family was fast asleep inside. You wouldn't dare do a thing like that today in most parts of the world."

In confidential tones granddad then began to tell us about his courting days:

"When I was quite young I fell in love with a girl. When I courted her, we would go to a park together. We could go to any park without any danger whatsoever, even to parks in the outskirts of any city. I never heard of anyone being harmed. There were no police in sight.

They weren't needed there. The present crime and general immorality were unheard of—very, very rare. I do recall that once a friend of mine told me of a girl that was raped, and we were truly horrified, shocked! 'What kind of animal would do such a thing?' we asked ourselves. There was righteous indignation in those days. Today many people read about such things every day without being moved. This 'increase of lawlessness' that the Bible speaks about is another terrible change that has come over the world since World War I. (Matt. 24:12) To many, crime is no longer shocking. Criminals are pampered and protected today by courts and people alike. This would never happen when I was a boy."

Granddad then got up from where he was sitting and got the old family album and showed us pictures of his sisters. He had five of them. "None of my sisters smoked," he said. "If any girl smoked and used cosmetics heavily, she was looked upon as an immoral woman. Illegitimacy was practically unheard of. Birth of a child out of wedlock was scandalous! Today it is more or less the accepted thing. Adultery was as bad as murder. Divorce was intolerable. It was just not to be. An abortion was plain murder. An actress who was involved in what was called the moral scandal of the century in 1948, according to *Look* magazine for March 5, 1968, said: 'The new generation . . . doesn't think as in 1948. The young people react with astonishment when they hear the story of the hate that burst around me. They ask: "Why?" And when they are told, they smile, saying: "Is that all? So what?" But nobody smiled in those years. I didn't either.' She's right, people don't think today the way they did in 1948. And I can tell you that they don't think the way we did before 1914. That, too, is a big change."

Granddad was a great one for telling us that people back there had instilled in them the righteous principles of the Bible. But we responded, "Why, then, did they fight and go to war?" Grandpa paused briefly, and said:

"You're right, son, they did go to war. But the thoughts of the people were different than now. During World War I, what we call a 'Christian' attitude prevailed among many persons. Farmers were talking among themselves, saying, 'Why should people from nations professing to be Christian, such as England and Germany, be killing one another?' They couldn't understand it either. But the Methodist preacher, I remember, each Sunday drove home the point that it was God's will for young men to fight for their country. It was the preachers that got the people to thinking war was all right. Now most people aren't concerned whether war is Christian or not. All they want to know is if it's 'moral.' They don't seem to know that only God can fight a moral war."

Grandpa was a man who had lived over eighty years. "Today," he said, "young people read a lot. They see a good deal more on television and hear even more over the radio. Their minds become all caught up with problems that my generation never knew. This brings tension, frustration and probably they will not live as long as a result of all this that they call progress."

So I asked granddad if he would rather have lived the way he did in the past or know what young people today know and not live as long. He slowly turned and put his arms around our shoulders and said:

"What good is all the knowledge in the world, my sons, without moments like this? Living brought me this. We need to live. And living forever would be the most favorable position to be in. That's why we

must serve God, for he's the only One who can give us eternal life. The events of our day are fulfillment of prophecy. The year 1914 was a turning point in the affairs of men. Can't you see that, boys?"

"Yes, grandpa, we see that things have changed since 1914 and what the Bible has said has come about, but what does all that mean for us teen-agers, grandpa?" asked Jim.

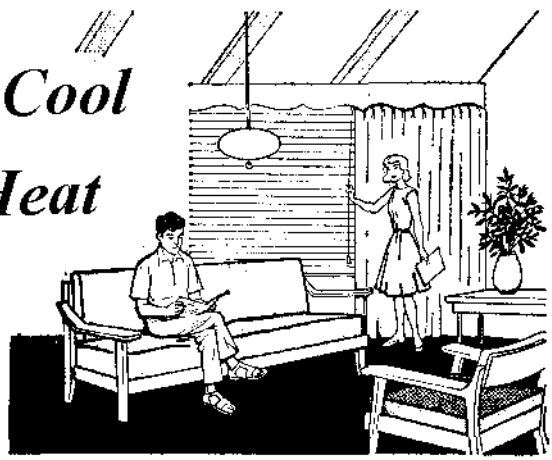
"That means, son, that these are the last days of this wicked system of things and that we are at the threshold of the 1,000-year reign of Christ, where mankind will enjoy abundant life.

"That means young folks like you, Jim, have the possibility of living forever without ever dying, without growing old like your grandpa, without the sickness and the disease and the crime of this world. My boys," said granddad, "these are the last days for this wicked old system of things. Do all you can now to learn God's will and serve him now, because the time is short."

That talk with grandpa impressed us deeply. We could see that times have changed, that we truly are living in the last days of this wicked system of things, that the world since 1914 is experiencing death throes and that it was about time that we aligned ourselves solidly on the side of God's Kingdom rule.

As we left the attic Jim and I firmly gripped granddad's hand, showing how much we appreciated his wisdom and direction. The Biblical command came to mind: "Before gray hair you should rise up, and you must show consideration for the person of an old man, and you must be in fear of your God. I am Jehovah." (Lev. 19:32) Both of us looked at granddad with admiration and thought, "How true! How true those words!"—By *Awake!* staff writer.

Keep Your Home Cool During Summer Heat



AS THE chill of winter gives way to spring blossoms, one eagerly looks forward to milder weather. To inhabitants of many areas, though, delightful springtime temperatures soon give way to blistering summer heat. Then it is time to begin preparations for the hot days ahead.

Your home usually is the center of attention in this respect. Therefore, consider a few practical and simple suggestions that can help you to keep your home cool during hot weather.

Value of Shading Devices

As the sun is the sole source of heat to warm the earth, it is, though necessary to

our life, obviously the offender in the summer heat. Even the animals are able to sense this, and thus take refuge in the shade. Humans do the same, heading for cover to escape the sizzling rays of the sun. This sanctuary may generally be your home.

There the sun's radiation, or solar radiation, is the major cause of heat buildup. In the United States and in other northern latitude areas, the south and west exposures are the most critical as far as the sun is concerned. If these exposures contain large areas of glass, abnormally high temperatures can occur, thus rendering these portions of the building virtually uninhabitable. To avoid this condition, therefore, one must arrange to keep the sun out as much as possible, particularly on these sides of the house.

The most effective way to reduce solar heat is by shading devices that are placed outside the building, and which allow free air circulation between the device and the building. This reflects and absorbs heat before it gets to the surface of the wall or window. Generally speaking, where such exterior shading occurs, the solar heat entering the building will be reduced to approximately 20 percent from what would be realized if the building were directly exposed to the sun.

Exterior shading by trees is a practical way to help cool your home during summer. Awnings and various shading screens also qualify in this category. And large roof overhangs have become common, particularly in single-story buildings. The need and practicality of these shading devices have done much in recent years to influence modern architecture.

If some type of exterior shading is not feasible where you live, the next-best thing is an interior shading device. Medium-colored venetian blinds, if slats are maintained to keep out the sun, will reduce the heat entering the window to 64 percent of that entering through the window if it were without shades and in the sun. If the venetian blinds are light in color, this figure will drop even farther; and, if white, they will reduce this figure to 25 percent.

Drapes at the windows are also very important in keeping the summer heat out of your home. Keep in mind that the lighter the color and the closer the weave the drape material is, the more effective the shading relief obtained.

In addition to the above-mentioned items, there are numerous glass-coating materials, known as "solar coatings." They are applied on the inside of windows and can reduce solar heat considerably. Maintenance of these windows poses no real problem, provided brushes are not used to wash the windows.

In general, if the building surfaces are lighter in color, the heat increase in the structure will be somewhat less than if they are of a darker color. Light-colored roofs obviously will reflect more heat than dark roofs. However, if you live in an area where considerable smoke or haze is prevalent, the roof will soon become dulled and darkened by air contaminants, and their reflecting values soon diminish considerably.

Heat Increase from Roofs

Unless glass areas are rather extensive, the roof may be the largest producer of inside heat. This stems primarily from the fact that the roof is the largest single area that is exposed to the sun for the longest time.

If it is 95° F. outside, 75° F. in your house and you have a tar and gravel roof with one-inch nominal thickness wood construction underneath, at 2 p.m. the "equivalent" outside temperature just above the roof surface will be in excess of

160° F.! If the same roof is two-inch nominal thickness wood instead of one inch, the equivalent temperature will be reduced to about 140° F. However, if the one-inch thick uninsulated roof is wetted, as with some sprinkling device, the equivalent temperature will be reduced to 96° F., and if the roof is flat and under six inches of water, it will be lowered to 81° F.

If you have an attic, you will realize a considerable reduction in heat provided you ventilate the attic with a simple mechanical fan. Also, by adding insulation on the ceiling portion of the attic further reduction of heat may be realized.

Ventilation and Cooling Equipment

If you have elected to employ the use of mechanical equipment to cool your home, a fan will prove the most economical method. The fan should be at least eighteen or twenty inches in diameter if the propeller type is used. If the fan is of the portable type, it is practical to use it to circulate the air within the house as long as the temperature inside is cooler than outside. When the nights are cool, the fan may be used as a window fan, with the discharge air being directed to the outside. If you live in a two-story house, the fan should be placed on the second floor to remove the warmer air that naturally rises.

Where the climate is fairly dry, evaporative coolers can be used to obtain relief from the summer heat. The utilization of evaporation is possibly the oldest method in man's attempt to produce comfort in hot weather. In ancient times wetted grass mats and porous jars were employed in the evaporative process to cool air or water. Early settlers of the southwestern United States found Indians using such devices.

Most residential-type evaporative coolers, sometimes called "swamp coolers," are the wetted-pad type containing evaporative pads. These are usually made of aspen wood fibers, and have a water-circulating pump. This pump lifts sump water to a distributing system, which causes the water to run down through the pads and back to the sump. A fan within the cooler draws air through the evaporative pads and delivers it into the space to be cooled. These units generally are placed either on the roof or on an outside wall, and windows are opened at distant points to allow air to pass to the outside.

However, a word of caution if you are contemplating this type of cooler. Unless 100 percent outside air is used and is allowed to pass to the outside again, a humidity buildup will occur, which actually worsens conditions. Some people set these smaller "water coolers" inside the room and recirculate the air back through the unit. In this case the cooler soon ceases to be a cooler. It becomes, instead, a humidifier, virtually saturating the room air with moisture in due time, thus defeating its intended purpose.

More expensive, but generally much more efficient, are air-conditioning machines that not only cool the air but dry it as well. Window or through-the-wall-type refrigeration air-conditioners are becoming more numerous on the market today and are becoming more competitively priced. This type of unit reduces initial and operating costs that would be incurred in a central air-conditioning system. While noisier than the central system, most residential applications are quite acceptable, and you need not cool the entire house.

If you are planning to install one, be sure that the electrical system will be able to accommodate the additional electrical load. Filters should not be allowed to become too dirty or the unit's efficiency will drop drastically and possibly will cause

icing up of the cooling coil. Adequate air circulation should be assured around the portion of the unit outside the house, as this is the means used to dissipate the heat taken from the air-conditioned space.

Depending on the amount of time, effort and money you may wish to invest, there are a great variety of ways of keeping your home cool during the summer heat.

SUPREME COURT AGREES:

Your Children Do Not Belong to You

"THAT is impossible," you might respond. "There must be some mistake. The Supreme Court of the United States would never agree with such a decision."

Yet, as shocking as it sounds, this is exactly what has occurred. On April 8, and again on May 27, 1968, the Supreme Court of the United States upheld just such a ruling by refusing to hear an appeal from the decision of a lower court. The case involved the question of who should determine the medical treatment given to children—the doctors and hospital or the parents of the children?

Parental Rights Overruled

In recent years some doctors have challenged the parents' right to make that decision. They have insisted that they, and not the parents, should have the final choice as to what treatment should be administered. They have even forced their choice of treatment upon children, over their parents' objections.

For example, Cleveland, Ohio, doctors some time ago urged that an operation be performed on a fourteen-year-old girl who had cancer of the hip. However, the mother objected to use of surgery in treating the cancer. Therefore, hospital authorities obtained a court order from Judge W. G. Whitlatch, taking the child from the custody of her parent, and performed the operation over the mother's objection.

In other cases, certain doctors have felt that the only form of effective treatment is blood transfusion. For example, they often have insisted that children born with the Rh disease erythroblastosis fetalis can be treated successfully only by exchange transfusions, in which the blood of the newborn child is replaced by donated whole blood. However, some parents have, for sound reasons, desired that their children receive treatment other than blood transfusions. Yet the doctors have gone ahead with the transfusions anyway, over the objections of the parents.

Do you approve of such a practice? When parents desire one form of medical treatment for their child and doctors want another, do you believe it proper that hospitals and doctors should be able to obtain a court order to secure custody of the child and administer the treatment they think best?

It was just such issues that were presented to the Supreme Court. And, by its action, it sided with the doctors and the hospitals, endorsing their action of forcing blood transfusion upon minor children. Thus, the Court, in effect, said: Your children do not belong to you. Medical men can seize them when they see fit and administer the treatment they desire.

Implications of the Decision

It is sobering, yes, frightening to consider the practices to which this decision of the Supreme Court opens the door. If you as a parent cannot decline for your child a blood transfusion, then what assurance does any American parent have that he can decline for his child any other surgical procedure or treatment of an experimental type, whether the doctor involved is competent or incompetent?

By clear implication, if, in the opinion of the doctor, a child needed a heart transplant, kidney transplant, removal of organs, or some other operation, would he not feel free to proceed with such treatment whether the parents approve or not? Not only that, but if, in the opinion of the doctor, your child was dying, but had a good heart or some other organ that might be used in another child, might not the doctor, on the basis of the freedom given him by the Supreme Court, feel free to remove the heart or other organ of your child and transplant it into some other child?

Then, too, being granted freedom by the Supreme Court to force treatment upon minor children, some doctors undoubtedly will consider this license also to force medical treatment upon adults over their objections. This is bound to be the case, since some doctors already have taken upon themselves to do this very thing.

For example, in Miami, Florida, Mrs. Regina Sovner was told by doctors that she should have her gangrenous leg amputated. She refused, apparently preferring to take the chance of dying rather than to live without a leg. The doctors did not agree with her decision, and a court order was obtained authorizing the operation. The patient was forced to have her leg amputated despite her strenuous objections.

In considering this matter of individual rights in connection with medical treatment, an editorial in *The Trentonian,* (Trenton, Ontario), November 8, 1967, asked: "Are we not all in the position where what we seek from doctors is advice, which, theoretically, we are at liberty to reject? Or does the law think a doctor is infallible, and we must always accept his say-so?"

The Supreme Court of the United States has, in effect, ruled that the "doctor is infallible, and we must always accept his say-so."

Abetting Medical Abuses

The danger in giving doctors such unlimited freedom is pointed up by the results of a seven-year study by Dr. Raymond S. Duff, a pediatrician who teaches at the Yale University School of Medicine, and Professor August B. Hollingshead, a famed sociologist. Their findings about the state of patient care in a first-rate hospital are published in the recently released book *Sickness and Society.* They observe: "Patients were more often the tools of learning than the objects of concern in the eyes of those that cared for them. The phrase 'clinical material' is symbolic of this situation."

McCall's magazine, May 1968, in reviewing the findings, reported: "The modern hospital is a jungle that one enters at great risk, . . . Hospitals are run to suit doctors, students, nurses, bureaucrats, teachers, researchers, and everyone else

connected with them *except* the patients. . . . the authors of the study give ample evidence that it is time for patients to assert their rights."

Yet the Supreme Court ruling further shackles patients from asserting their rights. It encourages medical abuses. That the peril in many hospitals is real is noted in the well-documented book *The Doctors* (1966), which says on page 287:

> "The injection of live cancer cells by Sloan-Kettering experimenters into chronically ill patients at the Jewish Chronic Disease Hospital in Brooklyn occupied newspaper headlines because of its supposed uniqueness. Even the cursory reader of current medical literature and the receptive listener to the fears of medical critics can see that such callous human experiments have become commonplace. The onerous threat of a dehumanized medical science that implacably considers humans—infants, pregnant women, the retarded, the dying, the well, the sick—as 'laboratory animals' is apparently a contemporary medical reality."

This, however, is not to imply that all doctors would perform "such callous human experiments." Nor are all doctors like those whom Professors Duff and Hollingshead said were uninterested in and "knew little about the patients as human beings." To the contrary, many doctors have genuine concern for their patients, and would do nothing against their wishes. They concur with the expressions of the doctor who wrote in the November 1967 *Medical Times:*

> "In determining the modes and intensity of treatment, the doctor must be careful not to project his own feelings and his own culture into the lives of people with different persuasions. He is not God. . . .
>
> "I believe that respect for the dignity of the person and of the family in our society is more important than the death of an individual. The family can make these decisions only for a small, circumscribed group. There is less danger in respecting their beliefs than in putting the doctor in a position to act as the final arbiter between life and death. The doctor is responsible for many families of diverse backgrounds and beliefs. He must learn to respect them all."

The decision of the Supreme Court will probably not alter the attitude of doctors who hold such views. But for others, and the evidence unfortunately is that there are many, the Supreme Court ruling will undoubtedly encourage them to be even bolder in forcing treatment upon patients against their wishes.

Steps Leading to the Decision

This case, which carries such far-reaching implications, originated in Washington state. There, under color of a Washington state law, it has become the practice to remove children from the custody of parents who are Jehovah's witnesses if the doctors feel that they might want to give the children blood transfusions. In order to obtain relief from this practice of invading the privacy of their families, Jehovah's witnesses initiated this case.

Finally, June 19-21, 1967, the matter came to court, being argued before a three-judge United States District Court in Seattle, Washington. Five months later, on November 20, 1967, the three judges ruled against Jehovah's witnesses, asserting that "no rights under the Constitution are abridged under the state law."

Jehovah's witnesses, therefore, appealed to the United States Supreme Court. But on April 8, 1968, the Court, by a 7 to 2 vote, refused even to hear the case, and on May 27, 1968, by denying a petition for rehearing it affirmed its position. Thus, without listening to any oral argument, the Supreme Court agreed with the lower court, sanctioning the high-handed, dictatorial procedure of forcing treatment upon patients against their will.

A Just Decision?

In announcing its decision, later upheld by the Supreme Court, the three-judge

district court said: "The overwhelming weight of non-sectarian medical opinion is that blood transfusions are necessary in certain cases to save lives, and, in fact, do save lives." (Seattle *Times,* November 21, 1967) But since when is "non-sectarian medical opinion" beyond question, or does it make law?

It will be recalled that for a considerable period of time "non-sectarian medical opinion" authorized the use of thalidomide for pregnant women. All will remember what happened to that "non-sectarian medical opinion"! It will also be recalled that for a considerable period bloodletting was the "non-sectarian medical opinion," and that George Washington was bled to death because of it. Can we not be glad the courts did not decide to make that medical treatment compulsory? Medical views change quite rapidly. What place is there for trying to set them in the concrete of the law?

But, it has been contended, blood transfusions are different—they "are not only safe but necessary." Is this really true? Are blood transfusions safe to force upon other people's children? Consider what the standard surgical work *Complications in Surgery Management* (1961) says under the heading "Cumulative Mortality from Complications of Blood Transfusions":

> "The annual mortality from only 3 complications of blood transfusion (hemolytic reactions, overload and serum hepatitis) is computed to be 16,500. Although some assumptions used in arriving at this figure may be challenged, one cannot dispute the fact that there is a tremendous loss of life and induced illness from this procedure, which is intended to be therapeutic. In terms of disability and loss of life the sequelae of blood transfusions rival some of our major health problems."

How can anyone reasonably say in the face of this information that blood transfusions "are not only safe but necessary"? Do some 16,500 dead patients a year indicate a "not only safe but necessary" therapy? Do you think it proper that a treatment that is unquestionably responsible for "a tremendous loss of life and induced illness" should be forced upon victims against their will?

However, the danger from blood transfusions is even greater than suspected earlier, resulting recently in urgings that the use of pooled plasma be discontinued. Explains the *Journal of the American Medical Association,* April 8, 1968:

> "New evidence that pooled human plasma readily transmits hepatitis has led a National Research Council committee to recommend that its clinical use 'be discouraged and even discontinued.'
>
> "An estimated 300,000 units of pooled plasma are used annually in the United States."

In connection with this shocking "new evidence," the *Medical World News,* May 3, 1968, commented:

> "Since the average patient receives about three units, 100,000 patients may be at risk each year. At the 10% incidence disclosed in the California study, pooled plasma would infect 10,000 patients a year."

And it is such treatment, condemned by the National Research Council, that is being forced on minors under color of the law!

Alternative Treatment

It is not that blood transfusions are the only treatment available, and are therefore necessary for survival. There are alternative forms of treatment, and these actually have proved preferable. Dr. Walter Alvarez, Emeritus Consultant, Mayo Clinic, on June 25, 1965, observed: "In recent years, there has been a craze for giving blood transfusions when the patient could have recovered without it."

The New Orleans *Times-Picayune,* March 18, 1968, reported concerning the successful open-heart surgery performed by the prominent surgeon Dr. Denton A.

Cooley: "The massive blood transfusions of the past have been replaced by glucose and water solutions. . . . Dr. Cooley said 'a total of 4,000 open heart surgery operations have been performed at my hospital (Baylor) using the glucose methods.'" And the same New Orleans newspaper, of February 1, 1968, quoted the well-known heart surgeon Dr. Charles P. Bailey as saying: "If a surgeon can safely perform open heart surgery without the aid of blood transfusions, it certainly is better for the patient."

There are also ways of combating the Rh disease erythroblastosis fetalis in children other than by the risky procedure of exchange blood transfusions. For example, success has been reported in avoiding the Rh threat by giving the expectant mother large doses of citrus bioflavonoids throughout her pregnancy. (*MD* magazine, July 1967) Also the *Medical World News* of February 17, 1967, reported that the including of charcoal in the feedings of newborn infants has been successfully employed in reducing serum bilirubin to safe levels. Use of blood transfusions, thereby, had all but been eliminated in the hospital using this treatment.

So there are alternative treatments to blood transfusions. True, there is the risk that such treatment may not prove successful, but the risks involved in blood transfusion are even more numerous. So when there are two risks, a decision must be made as to which one will be accepted, and this is a decision that properly belongs to the parents. It is not neglect on their part to choose a form of treatment that shows respect for Almighty God's law that forbids the taking of blood into the human body.—Lev. 17:12; Acts 15:29.

Precautions to Avoid Abuses

Knowledge of the Supreme Court decision has been publicized by the medical profession. The American Hospital Association circular *This Week . . . For Hospitals,* April 19, 1968, announced: "The U.S. Supreme Court has upheld the right of the courts to order blood transfusions for minors over parents' religious objections."

So you may find it increasingly difficult to get the kind of medical treatment that you want for your children. Due to the threat that, once your child is in a hospital, he may be seized by the medical staff for treatment contrary to your wishes, caution dictates that you ascertain ahead of time which doctors will respect your scruples. Visit the doctor; talk with him. Does he give the impression of truly caring? Does he really listen to you, or is he indifferent to your explanations and questions? Will he really respect your choice of medical treatment?

In view of this Supreme Court ruling giving such great power to doctors, it is only the part of wisdom to find one in advance who will respect your wishes, and then consult him in time of need.

Best Fliers Are Still Birds

Despite the remarkable advances man has made in aeronautics, birds are still superior fliers, having better control in the air, and man has not been able to design a plane to match their ability to take off and land. Regarding the flying ability of the albatross, the magazine *Natural History* of April 1960 stated: "Mankind's own efforts at soaring flight in his most modern sailplanes, helped by the best instruments he can devise, seem clumsy when compared with the natural performance of this great bird. The Wandering Albatross's utilization of meteorology, aerodynamics, and applied mechanics is as marvelous as its split-second reactions to constantly changing conditions, particularly in the highly turbulent air around the waves."

MAURITIUS comes of age

By "Awake!" correspondent in Mauritius

AFTER a weekend of unusually poor weather, independence day dawned beautifully at Port Louis, capital of the British crown colony of Mauritius. It was March 12, 1968. For months the population had been anticipating the holiday, the ceremonies and the celebrations that were to mark the coming of age of their island home. Mauritius would now, like an adult, care for its own responsibilities, be answerable for its own chosen policies.

At noon came the high point in the proceedings when the Governor General and Prime Minister both walked toward the flagstaff there on the Champ de Mars racecourse. The British flag was lowered, and in its place soon fluttered the flag of independent Mauritius, with its four horizontal bands of red, dark blue, yellow and green. Loud cheering broke out on the part of the tens of thousands assembled when the new national anthem sounded forth.

It was a moment of triumph for Prime Minister Sir Seewoosagur Ramgoolam. Only last August he led the Mauritius Labor Party to victory at the polls in elections that were decided mainly over the issue of independence. There was great optimism about what could now be done for the betterment of the people, now that many matters could be swiftly decided on the spot, without reference to the Colonial Office of the distant British Government.

A Varied History

Located far out in the Indian Ocean, this island appears to have been first discovered by the Portuguese early in the sixteenth century. It was uninhabited. Its discoverers named it *Ilha da Cirnos* (Swan Island) because of its swanlike birds, but, since they were mainly traders, they saw little value in an island with no customers. Next the Dutch took possession in 1598 and built a fort, at the same time changing the name of the island to Mauritius, in honor of their own Prince Maurice. But they did little more.

Following abandonment by the Dutch, the French took over the territory, rechristening it "Isle of France." During a century of French administration the economy of the island improved considerably. Sugarcane was introduced, as well as other export crops. From African and Asiatic lands came immigrants to work the cane fields, laying the groundwork for today's cosmopolitan population.

Early in the nineteenth century came a new administration. By the Treaty of Paris, which ended the lengthy war between Britain and France, England was confirmed as the new colonial master of the island, and the name once more reverted to Mauritius. The islanders were to retain their own law, customs and religion, which accounts for the fact that after over one hundred and fifty years of

British, Protestant administration, Mauritius continues to this day to be French and Catholic in manners and customs.

Problems and Hopes

On this sunny independence day all was calm and peaceful. People were in a holiday mood. Temporarily dismissed from mind were the recent race riots that produced a state of emergency and brought British troops from Singapore to aid in the restoration of peace. Right up to and even after independence was assured the trouble had flared out. Over twenty-five lives were lost, and, almost daily, homes were damaged by or even destroyed by fire. Much to the disappointment of the majority, it was deemed inadvisable by the British Government for Princess Alexandra to go through with her plan to be present for the independence celebration as the personal representative of England's queen, who will, incidentally, continue to be Queen of Mauritius.

NEXT ISSUE!

Seeking an Answer to the Problem of Race

However, many distinguished guests did arrive from all over the world, including such faraway places as the Netherlands, Nigeria and the Chinese Republic. Doubtless visitors and natives alike felt they could relax and enjoy themselves because of the doubling of the British emergency force and the presence in the harbor of Commonwealth and other warships.

The dances and processions of the day were continual reminders of the amazing mixture of races to be found here. The Chinese community, for example, put on a dragon dance. Dances typical of the Indian state of Rajasthan were gracefully performed by Mauritians of Indian descent. And representatives of the general population from across the island at Mahebourg presented their lively folk dance, the séga dance, to music of the brisk local tempo.

The new administration is surely aware of the many problems that need solutions. One major difficulty is the fact that this island's increasing population is largely dependent upon a single crop—sugarcane. However, efforts will be made to promote tourism and investment of foreign capital in small industries.

Mauritius certainly has what is called for by lovers of the sea and water sports. Its 130 miles of coastline feature beautiful beaches of white sand protected, for the most part, by coral reef. Swimming and water hobbies can be enjoyed any month of the year. Picturesque mountain scenery offers refreshing contrast to the plains. For the adventurous, there are caverns and steep ravines to be explored. Indeed, it would take considerable time to visit all the places of interest in this island's 720 square miles.

As to the future, to allay fears of more racial trouble the British Government has signed an agreement undertaking to come to the aid of the island in any emergency and to train and equip the local police and security forces. But the solid hope for a lasting bettering of conditions must be founded on the promise of the Creator, Jehovah God, to give Mauritians, as well as peace lovers of every race and nation, a government of peace and righteousness under the kingdom of his Son, Christ Jesus. That is the message that is being proclaimed in Mauritius by over a hundred witnesses of the true God—witnesses who deem it a privilege to visit at the homes of the people and discuss the early fulfillment of God's wonderful promises.

'Written Just for Me!'

HAVE you had the experience of picking up *The Watchtower* or *Awake!* and reading an article that you feel was written just for you, or with you in mind? Many have commented that such has occurred with them. Note the following.

Some people have been affected by the misconception that God is dependent on humans. An individual might feel that the Creator just cannot get along without that person and his service to God. It is true that Jehovah finds pleasure in voluntary and sincere worship from humans. He is our loving heavenly Father, and can be close to us in many ways. But even so, he is not dependent on us. If we unwisely turn our back on God, we are not actually hurting him or spiting him. We are only hurting ourselves, depriving ourselves of the happiness of serving God and the blessing that it brings.

Because some have been influenced by this wrong attitude about one's relationship to God, an article entitled "What Does God Receive from You?" was published in the December 22, 1967, issue of *Awake!* It was based on Job 35:1-16. The counsel in that chapter of Job was given to help righteous Job, and under inspiration it was included in the Bible for the benefit of others. The letter below was received from one of Jehovah's witnesses. Notice how she reacted at first to the counsel, and how she finally "got the point" and benefited from it.

"Dear Brothers:

"I felt I had to write you to thank you for the wonderful articles in the *Watchtower* and *Awake!* magazines each month. I am sure every dedicated Witness has at one time or another felt an article was written just for him.

"This has been my case any number of times since I was baptized in 1966. However, none of the articles has made more of an impression on my life than the one in the December 22, 1967, *Awake!* entitled 'What Does God Receive from You?'

"When I first read the article I found, to my surprise, that it made me angry! I reread it, and again I had a feeling of anger. And this time I felt disappointed also. I was shocked at my feelings. I couldn't understand why I reacted in this way at first. The statement that hit me was, 'On the other hand, Jehovah is not affected personally either if one holds to a right course and keeps integrity to God.' I read the article for the third time, and I still was hurt by the above thought.

"I knew something was wrong with my thinking, or there was an error made. I fell into the same pitfall Job did, but I had red warning lights placed all around mine, and still I couldn't see it.

"Everyone wants to be needed, to feel they are appreciated. I felt God needed me as I needed him. The scripture from Proverbs kept coming to mind, 'Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me.' (Prov. 27:11) I thought this meant Jehovah *needed* me and all dedicated servants to give Satan proof that the Devil is wrong when he said no one would serve Jehovah out of love.

"However, I was putting a hardship upon myself by this line of thought. I felt by my failure to attend any congregation meeting or failure to participate in the field ministry I was letting God down. Even so, each time I missed a meeting or didn't go out in service, instead of resolving not to miss anymore, I would feel guilty because I had failed 'to be wise.' I began to lose the joy of service and association that I had at the beginning.

"The article in *Awake!* made me realize I had the wrong attitude. After talking to myself for a week, by prayer and by study, I was able, with Jehovah's spirit, to 'make my mind over.' (Rom. 12:2) I began to take stock, to see that for some time I was having to force myself to go to meetings, to force myself to go out in field service, and to study. Everything was out of focus. I had, as Job, 'allowed thoughts to become directed inward.'

"What a relief it was to understand how truly loving and kind our heavenly Father is by not taking note of such extreme rashness. By realizing Jehovah has already put into motion the means by which he will deliver believing mankind into life and that he has set a time to restore paradise on earth, it is foolish for me or anyone to think he can alter God's purpose by our actions.

"As the article brought out, God is pleased if we hold a right course, for he doesn't wish anyone to die. But we can't hurt or stop his purpose by our actions. I suppose I unconsciously felt I was 'gumming up the works' by not doing God's will. I had an exaggerated sense of

my own importance. It will take a while for me to overcome this, but thanks to the article in *Awake!* and Jehovah's strength, upon which I am learning to rely, I am on the right path again.

"No longer will I try to make Jehovah weak, in need of little man's assistance. God has marvelous blessings in store for those who love him, but it is up to each one to decide if he wants to take advantage of these. Either way, whether one adjusts his life to qualify for the blessings or not, the *fact* is not changed. God's purpose is still in effect until it is completed.

"When you are paid for a service, you aren't *giving* it. What a tremendous reward Jehovah 'pays' to those who serve him—everlasting life. I can't think of any work known to men where you receive such, along with the joy and satisfaction that come from doing good works that aid our fellowman. And for the privilege of sharing in this work I humbly give thanks to our loving heavenly Father, Jehovah, and his beloved Son, Jesus Christ.

"Thank you, brothers, for your efforts in our behalf.

"Your grateful and loving sister"

Guidebook to Sinai

If you were going to take an extended trip over unfamiliar terrain, would it be wise to have for your directions a guidebook that was over three thousand years old? The answer to that question might depend on where you were traveling. If the area was one described in the Bible, it might be your best choice as to a guidebook even though it was written thousands of years ago.

In the San Bernardino, California, *Sun* of October 19, 1967, there appeared an article entitled "1955 Book—Or Bible—Best Guides to Sinai." The article began by pointing out that there are two reliable guidebooks to Sinai. The first one mentioned is an 827-page survey compiled by the Royal Geographic Society of Great Britain, with the latest edition being 1955. The survey considers the roads, climate, terrain, minerals and plant and animal life of Sinai. The other authoritative guidebook is the Bible, particularly the books of Exodus and Numbers.

Dr. Ze'ev Shremer, the leader of an Israeli geological exploration team, was quoted as saying: "We have our own maps and geodetic survey plans, of course, but where the Bible and the maps are at odds, we opt for The Book."

When Dr. Shremer's team ran out of water and their supply was not renewed by tanker truck or transport plane, they were on the verge of breaking off a valuable research project. Instead of doing so, though, Dr. Shremer reread the Bible. He concluded that they were in the general area of one of the places where Moses struck the rock with his rod and, by God's power, produced water for the hundreds of thousands of Israelites and their animals.—Ex. 17:1-7; Num. 20:1-11.

While many who read these accounts in the Bible dismiss them as legends or as exaggerations, Dr. Shremer did not do so. Rather, he concluded that water might be contained in pools formed in dome-shaped chalk formations, formations that might easily split when rapped. Being a few miles from such a chalk site, Shremer led the expedition there and "tapped" a promising formation with some sticks of dynamite. After the dust settled, the assembled group saw a jet of cool water gushing out of the cleft. Concluded Shremer: "Moses did it without dynamite, but then I am no Moses."

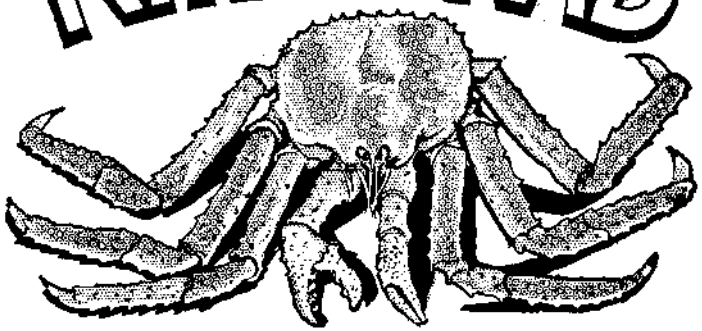
The same guidebook that led these men to find refreshing water is just as reliable in aiding men of all nations to find the water of life.—John 4:14.

THE HIGHEST WATERFALL

Reaching a height that is more than 1,000 feet above any other known waterfall, Angel Falls on Mount Auyantepui in southeastern Venezuela have the distinction of being the highest in the world. The falls have a total height of 3,212 feet and an unbroken drop of 2,648 feet.

By "Awake!" correspondent in Alaska

Meet Alaska's KING CRAB



"HOW could such a fearsome-looking creature be so tasty to the human palate?" This could well be your exclamation at your first meeting of this unique specimen of God's creation, the Alaskan king crab. This formidable creature reminds one of a giant spider with its oval body and eight spiderlike legs. And "giant" seems a fitting description for this denizen of the sea whose leg span commonly reaches five feet and some even six feet from claw to claw. The really big ones weigh from fifteen to twenty-five pounds and so are among the largest crustaceans in the world.

Actually, the Alaskan king crab is not considered a relative of the horseshoe crab. Nor is the Alaskan king crab a true crab. True crabs have five pairs of walking legs, whereas the Alaskan king crab has only four pairs. However, Mr. King has a small fifth pair of legs that are bent upward and tucked under the rear of the shell and are used only during mating.

The Creator did not leave Mr. Alaskan King defenseless and he certainly is formidable looking, dressed in his thorny armor plate and brandishing those two menacing claws up front. The larger claw of the two is the dangerous one in that it can deliver a superpowerful pinch that can crack clams and sea urchins and even the tough skin of a starfish. Since his entire body, from head to claw, is encased in a tough shell augmented by what could be compared to overgrown rosebush thorns, you can be sure that predators think twice before trying to make a meal of Mr. King. His beady, staring eyes and what seem to be a grotesque face and mouth do not make us less apprehensive upon our first me ting.

In spite of his frightful appearance men learned that the meat from Mr. King's shoulders, legs and claws, when cooked, is most succulent and resembles lobster in texture and flavor. This deep-sea delicacy has increasingly been fancied by the tastes of people around the world, causing a growing demand and a booming king crab fishing industry for Alaska in recent years.

Changing Clothes a Chore

The 21,000-mile realm of Mr. King Crab is the North Pacific Ocean along the Alaska coast, the Bering Sea and the Sea of Okhotsk. From June or July through December he prowls at ocean depths of 100 to 150 fathoms or 600 to 900 feet or more,

feeding on plankton, lesser crustaceans and sea urchins.

In December the crabs begin to migrate along the ocean trenches to the shallow coastal areas of 50 fathoms, that is, 300 feet or less, for the purpose of hatching their young, molting and mating. You might think that the King family stand in line to migrate since they do so in almost an assigned sequence, with the young adult males first, next the old males, then the young females and finally the old females. En route to the breeding ground Mr. King molts or loses his shell, but Mrs. King does not change clothes until she arrives on the breeding ground and the mating occurs. This takes place between late March and early May.

Molting of the Alaskan king crab almost reminds one of junior's outgrowing his suit of clothes and discarding it for a larger size. A major difference is that Mr. King grows his own new suit under the old one in preparation for the change of attire. About two days before the molt the youngsters, especially, take on a deep-purple color, indicating that a change is due. Then, approximately four hours in advance, the crab's tummy swells up to five times the normal size. This makes us think that he has "bursted his buttons" because it causes the shell to split along the sides and the abdominal armor plates begin to peel as the actual transformation begins. Without assistance Mr. King sets up a quivering motion and backs out of his suit of armor, leaving behind his shell, eyes, antennae, mouth, esophagus, stomach, teeth, gills and tendons! It takes about five minutes for as complete a change as one can imagine!

Now it is almost as though Mr. Crab swells with pride for having accomplished such a task. His new suit is thin and elastic and allows his body to grow and expand immediately due to the great amounts of water he takes in after the molt. So, he grows to a size one-fifth larger than before the molt.

Mrs. King, though, receives assistance in her change of attire. She has spawned some 44,000 to 446,000 eggs and carries them in her brood pouch. Before they can be fertilized and hatched she must exchange her old armor for a new suit. So, Mr. King, in gentlemanly fashion, faces his mate and takes hold of her two claws with his in an embrace and proceeds to pull on his mate's shell. The procedure has been described as a "frantic, rhythmic, wiggle dance that looks like nothing but a modern-day twist."

This struggle may go on for three days or so until Mrs. King is free of her old shell, and then mating occurs. She will carry the fertilized eggs in her brood pouch for eleven months before they are hatched just prior to her next molting and mating. During the eleven months of pregnancy the mass of eggs looks like a sponge, hence Mrs. King is called a "sponge crab."

But, alas! As helpful as he has been, Mr. King may be polygamous, having as many as four or five mates. After mating in May the King family moves back to the deeper waters without much further delay.

When the eggs are hatched as larvae the next year in the shallow spawning areas, these minute, transparent organisms have a rounded body and great oversized eyes, and swim with what will later become mouth parts. Eventually they take up residence in the rock crevices among the kelp.

Like any rapidly growing youngster who frequently outgrows his clothes, the young crabs may molt eight times the first year as they begin to resemble their parents. The second year they may molt five times, three times the third year,

twice the fourth year, once the fifth through the seventh years. Thereafter the adult males may "skipmolt" as they get older. Those who have skipped molting for three or more years are called "graveyard" crabs and molt only a few more times before they die. They may live to a ripe old age of thirty. Mating requires Mrs. King to molt every year but not so Mr. King.

Sticking Together

When the junior Kings reach an age of about two years they display a togetherness that is strange to behold, and relatively few persons have witnessed it. In 1941 Captain Lowell Wakefield, an Alaskan fisherman and later a pioneer in the king crab fishery, came upon this seldom-seen phenomenon.

Near Kodiak Island, Wakefield and his fishing crew spotted a "haystack" of hundreds of live king crab, exposed by an exceptionally low tide after a severe storm. They were among the earliest to witness this strange display of sticking together practiced by the King family. When the crabs are from two to four years old they gather in shallow areas and form such piles or pods not far below the surface. Large pods may contain from 450 to 2,000 crabs, and on one occasion biologists studied a pod with some 500,000 crabs in it! It appeared to be a continuation of several smaller pods that had gradually joined together.

It seems as if junior realizes that there is strength in numbers, safety in living in pod houses. Just after the molt his shell is soft and does not regain its former hardness for several days. During this time he is in danger of becoming a tasty meal for predators. So podding is a real protection from enemies such as the halibut and octopus. Each crab takes a position in the pod facing outward like a sentry watching for the foe. But since only those on the bottom can feed from the ocean bed, those on the upper layers gradually work their way down to the lower level so all get a turn at lunch.

After four years of age they fall into the migratory pattern of the adult crabs but continue to live and travel in communities, hardly ever straying from their own areas during the remainder of their lifetime.

Do-It-Yourself Surgery

Another remarkable feat that Jehovah God, the Creator, has enabled Mr. King to accomplish is his own surgery. In the event he loses part of a leg Mr. King has pre-formed breaking points that aid him in administering first aid. He simply snips the damaged leg off at the specially formed joint close to the body; the wound is closed over by a valve and very little blood is lost from the stump. But that is not all. Mr. King then sets about simply to grow another leg to replace the one lost! Such amazing ability is invaluable when he needs to escape from an enemy who may have hold of a leg. Mr. King would much rather give up a leg than his life and especially when he can grow another so easily.

In one instance biologists were studying a king crab in the process of molting. As he backed out of his shell he was entirely free except for his right rear leg, which was firmly stuck. Without further ado the crab snipped off the resisting leg and quickly completed his molt in four minutes fifty-five seconds! When the regrowth, called regeneration, takes place it is remarkable that the body growth seems to concentrate on replacing the lost member more than on any other part of the body. Such astonishing ability could not have developed by accident but is another evidence of divine wisdom.

Fishing a Challenge

Even though the Japanese fished for king crab (also called Japanese crab) as early as 1892, its value was not recognized by Alaskans until 1920, and even then to a very limited extent. As a result of studies by United States government biologists and interested fishermen, a king crab fishery for Alaska began to develop in earnest around 1950. Now it continues to be one of Alaska's fastest-growing industries and has come to be a multimillion-dollar source of income to the state each year.

Fishing for Alaskan king crab is done with large pots that appear to be huge drum-shaped cages. King crab pots, which may be round or square, are from seven to ten feet wide, up to 36 inches deep and, when empty, weigh 300 pounds or more. The framework is made of round steel and the webbing stretched on it is either nylon mesh or stainless steel wire. Since the only crabs a fisherman may legally keep are the males with a shell at least six and a half inches wide, the mesh of the pots is large enough to allow small crabs and most females to escape, leaving only the legal "keepers" behind.

To lure Mr. King into this trap the fisherman hangs a bait bag filled with fresh or frozen herring in the center of the pot. Tempted by this tasty dish, Mr. King enters the pot by one of two tunnels, but because he must enter in an upward direction it is not so easy for him to find his way out, and he is caught.

A fisherman "sets" his pots in likely areas where he believes there are crabs at that time. Often he has made some preliminary "sets" to determine this. After the pot is baited it is lowered to the bottom of the ocean on many feet of synthetic rope, which is preferred because of its all-around durability and buoyancy. Care is taken to see that the pot comes to rest in an upright position so the crabs can enter unhindered. The upper end of the line is attached to one or two plastic buoys that mark the location. Upon returning in a few days, the crew will haul the pot aboard the vessel by means of a motorized winch and then they will check the catch. "Keepers" are put in the hold of the boat in the storage area called the "live tank." Here the catch is kept alive with fresh circulating seawater until they reach the processor.

Imagine what skill it takes for the fisherman to haul aboard his vessel a 300-pound pot containing possibly 1,000 pounds of king crab while his boat pitches and tosses in a rolling ocean swell. Add to this frequent below-freezing temperatures and biting Alaskan winter winds on the open deck where he works awash by the ocean. You begin to get some idea of the working conditions of the Alaskan king crab fisherman.

To ensure a safe edible product, the crab must be processed quickly after being killed, and to facilitate this, larger processing boats circulate on the fishing grounds to process the crab on the spot. Floating processors and numerous onshore processors in fishing ports will either can or freeze their product for marketing. Eventually, ominous-looking Mr. King Crab finds his way to someone's dinner plate as a palatable delicacy.

We are thankful to Jehovah God, the Creator of such curious creatures, that he has provided them for our enjoyment, both through study of their interesting ways and by allowing us to savor them as fine food.—Gen. 9:1-3.

Time of Rejoicing

HIGH IN THE ANDES

By "Awake!" correspondent in Bolivia

IN January 1965, the president of the Watch Tower Bible and Tract Society visited the city of La Paz, nearly 12,000 feet high in the interior of Bolivia. Among other business he had to attend to was that of arranging for property for a branch office in one of the better residential districts, not too far from downtown. At his direction the purchase was made on March 11, 1966, and late that same year construction got under way on the Watch Tower Society's highest branch office in the world.

Keen interest was shown in the progress of the building. A number of Jehovah's witnesses with various trade skills helped expedite the interior finishing and furnishing. And there was need for dispatch, for October 15, 1967, had been set for the opening of a training school for supervisors among the congregations of Jehovah's witnesses. Would it be ready in time?

Yes, for early that day the Watch Tower missionaries began moving into the new building, and by evening time everything was in readiness for reception of the school's first students, and the serving of breakfast next morning to both the students and the La Paz missionaries. During the ensuing two weeks the students alternated between class studies and giving time to the cleaning and painting and many other details.

A New Kind of Dedication

Local Witnesses and their friends were curious to know what kind of dedication service would be conducted. In Bolivia it is customary to inaugurate a new building with a *fiesta* or party. Wine or beer is sprinkled in each corner of the building and confetti is scattered all around. Little baskets of flowers are hung around the outside, and dancing and merrymaking are the order of the day.

This dedication proved to be quite different. The program began Friday evening, February 16, 1968, with a model Theocratic Ministry School program followed by a well-rehearsed ministerial instruction session. All six of the La Paz congregations were well represented in the capacity audience of 284. Next morning over a hundred Witnesses heard an enthusiastic discourse, and then went out to invite people in the neighborhood to come and tour the branch building. The response was excellent, for that afternoon 104 neighbors, friends and Witnesses toured the new home.

The Kingdom Hall was first on the list for inspection. How pleasantly impressed all were with the colors of the mosaic tile floor—pastel yellow, olive green and beige! And how comfortable to rest momentarily on the green seats with foam-rubber

padding, after having been accustomed to hard wooden benches! Next came the large shipping department. Visitors learned that from here literature would be shipped out regularly to the twenty-three congregations and isolated groups throughout the land.

Large glass windows of the Kingdom Hall offered a fine view of the colorful garden and the lawn. Visitors then viewed the branch office on the lobby floor. Upstairs they entered a large, airy living room, amply equipped with a library of Bible reference works.

Outstanding was the kitchen—cheerful, sunny, modern. In a land where many people have servants and the kitchen is a neglected part of the home, it was quite surprising for visitors to learn that the missionaries, men as well as women, take turns at cooking duty.

On the second floor are located the six bedrooms. Guests noted that two missionaries share each room, and that every room is equipped with dressers, sink, medicine cabinet, study tables, bookcase and built-in wardrobes with sliding doors. And what a wonderful view of Mount Illimani from the spacious open terrace on the third floor! It is almost as though one could lean over and touch the side of this 21,184-foot peak. Here on this floor is the laundry and ironing room, with plenty of space outdoors to hang the washing to dry.

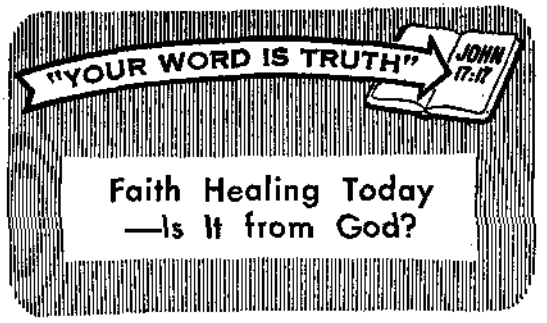
Back now to the Kingdom Hall, where light refreshments were served to visitors by the missionaries. A businessman, after noting the busy activity of the missionaries who conducted tours of the building, commented: "It does my heart good to see how willingly and cheerfully all you people work together."

Saturday evening the program resumed, this time with an interesting discussion, presented in dialogue form, of the topic "Who Are Jehovah's Witnesses? What Is Their Motive?" Another speaker gave a heartwarming talk on the history of Jehovah's witnesses in Bolivia. Though their work in this land did not get started until late in 1946, there are 776 Witnesses today busily proclaiming the message of God's kingdom.

One of the missionaries, when asked how she felt about her twenty-two years of service in Bolivia, declared that she was very happy and hoped to stay right on until the war of Armageddon or until her death. She had no desire to return to the land of her birth. The first Bolivian to become one of Jehovah's witnesses was also interviewed. He recalled how the Spanish conquerors came four centuries ago and dominated the Bolivian way of life. "Then," he said, "two missionaries came to change my way of life." How happy he was for their arrival!

Pictures of the progress of construction were then shown, and then Frederick Wilson, the Society's branch representative in Chile, explained the full significance of dedicating a building to Jehovah God. It was setting it aside for a holy purpose, and so the discourse was not the truly important thing, but, rather, the actual use to which the structure would be put in the days and months and years ahead.

Just as Solomon offered prayer at the dedication of the temple in Jerusalem, the audience of 340 was led in prayer by the speaker—a prayer that stressed the importance of never neglecting the house of God or losing sight of its proper purpose. After the temple dedication in Solomon's day, the wise king "sent the people away; and they began to bless the king and to go to their homes, rejoicing and feeling merry of heart over all the goodness that Jehovah had performed." So, too, in Bolivia Jehovah's people will continue to bless the King, Christ Jesus, and thank Jehovah for his goodness toward them.—1 Ki. 8:66.



MANY sincere persons today believe that God is performing miraculous cures by means of faith healing. They eagerly flock to auditoriums, tent meetings, churches and religious shrines in the keen hope of being healed of their afflictions or of seeing someone else healed. Among them, daily and nightly, one can see tragic faces and crippled bodies anxiously waiting for a miraculous cure. While attending meetings of faith healers, these trusting souls will generously give of their hard-earned money to the healers or the religious organizations sponsoring the shrines or healing programs.

[2] Do you believe that faith healers today are doing the same work that Jesus and his apostles did? Why not get your Bible and check it to be sure? Please read Matthew 15:30, 31. It says: "Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." Jesus never failed to cure anyone who was brought to him, and there was no limit to the number of cures he could perform. After Pentecost, the ailing who were brought to Jesus' apostles "would one and all be cured." (Acts 5:15, 16; 9:32-34; 28:8, 9) Now, are faith healers doing the same today? No, not everyone who goes to them is cured.

[3] If you will read Matthew 11:4, 5, you will note that Jesus performed his healing work in connection with his announcing of God's kingdom. Jehovah had empowered Jesus to perform miracles to show that Jesus was God's Son, that his message was true and to help establish the Christian congregation. (Heb. 2:3, 4) When Jesus authorized his disciples "to cure every sort of disease and every sort of infirmity," he commanded them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free." (Matt. 10:1, 7, 8) Do faith healers preach God's kingdom, telling their listeners that it is their only hope today?

Also, did you notice that phrase, "Give free"? How do faith healers measure up in this respect? Do they minister to afflicted persons without asking for an offering of money? No, they usually receive several money collections before they give their attention to the ailing ones. We never read of Jesus' soliciting money or having his apostles go through the crowds with buckets to make collections before beginning his cures. On two occasions that his disciples did pass through the crowds it was to bring to them food that Jesus had miraculously produced. (Matt. 14:14-21; 15:32-38) Jesus was not like one faith healer today who issues a "healing line card" to those wanting his ministrations. To get one it is understood that an offering is made. They are issued in the morning. Since the healing program is in the evening, the needy sit through a number of money collections. How unlike Christ, who freely cured all who came to him!

[5] Today when faith healers fail to cure someone, they claim that the sick

one did not exercise enough faith. When Jesus approached a lame man he did not ask him to exercise faith, but merely asked him if he wanted to get well. When the man replied that he did, Jesus simply said, "Get up, pick up your cot and walk." Immediately the man was healed. No wrangling about faith; in fact, the man did not even know who Jesus was. (John 5:5-9, 13) Would you say that the widow of Nain's dead son was exercising faith when Jesus raised him from the dead? (Luke 7:12-15) The beggar who asked Peter and John for gifts of mercy and whom Peter healed had no idea who they were or with what power God had entrusted them. (Acts 3:1-8) No, faith healers today are not doing the same work as did Jesus and his apostles.

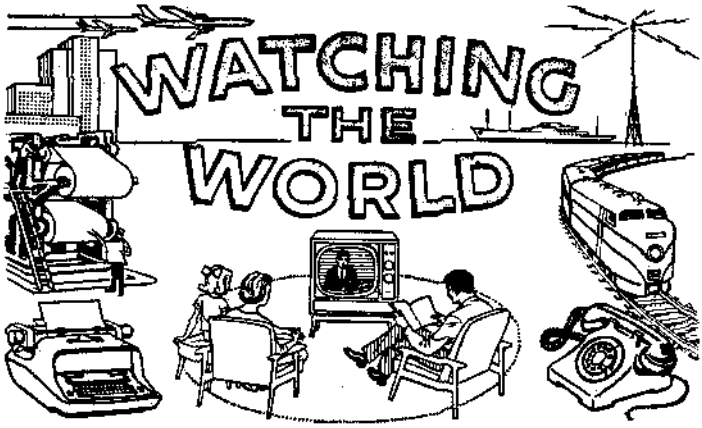
6 After Pentecost, God used only the apostles as agents by which the miraculous gifts of the holy spirit could be passed on to others. Analyze Acts 8:12-18, and you will note that the Samaritans who believed Philip's message did not receive holy spirit until the apostles Peter and John laid their hands upon them. When the apostles all died, as well as those who received the gifts of the spirit from them, then these gifts ended. Jehovah had his holy spirit used in this marvelous way to help the Christian congregation in its infancy. The apostle Paul wrote at 1 Corinthians 13:11: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." Verse 8 of the same chapter shows that these gifts were to "be done away with."

7 Who, then, is backing up these faith healers? How are they able to perform some powerful deeds? Let Jesus tell us this. "False Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible, even the chosen ones." (Matt. 24:24) At Matthew 7:21-23, Jesus tells many individuals who claim to have performed many powerful works in his name that they are workers of lawlessness whom he never knew. The apostle Paul warns us that the ministers of Satan would try to appear as ministers of righteousness. (2 Cor. 11:13-15) The facts indicate that the Devil is behind these faith healers in order to blind the people to the good news of God's established kingdom.

8 Today true Christians avail themselves of medical treatment for their ills. If they are afflicted with something that is beyond the power of doctors to cure, they wait hopefully for God's rapidly approaching new order. (Rev. 21:3, 4) It is then that they will experience true physical healing that will last to time indefinite. In the meantime, they take advantage of the spiritual healing that will build up their faith and strengthen their hope for the future. They let God's Word cure their personalities of evil. Let us turn to that Word now in order to be assured of the physical healing in God's new order.—Col. 3:9, 10.

Can you answer these questions? For answers, read the article above.

(1) What do many persons believe about faith healing today? (2) According to the Bible record, were Jesus and his apostles able to cure everyone who came to them? (3) Jesus and his apostles performed their powerful works in connection with the preaching of what important message? (4) How do faith healers measure up to Jesus' command to "give free"? (5) Did Jesus require ailing ones to exercise faith in him before he cured them? (6) Who were used to pass on gifts of the holy spirit, and how long were these gifts to last? (7) What does the Bible indicate as to who is behind faith healers today? (8) When do true Christians expect miraculous physical healing, and of what do they avail themselves today?



Victim of Lawlessness

◈ Minutes after Senator Robert F. Kennedy made his victory speech in the California Democratic Presidential primary election on June 5, he was cut down by an assassin's bullet. The 42-year-old senator died the next day. News analyst James Reston, commenting on the situation, had this to say: "Robert F. Kennedy is only the latest victim of a modern world that has turned loose greater forces than it can control. The struggles between the nations, between the races, between the rich and the poor, between the individual and bewildering change have produced a plague of lawlessness and violence that is now sweeping the globe." Reston went on to say: "There is something in the air of the modern world: a defiance of authority, a contagious irresponsibility, a kind of moral delinquency, no longer restrained by religious or ethical faith. And these attitudes are now threatening not only personal serenity but also public order in many parts of the world."

Higher Taxes Everywhere

◈ In the ten years through 1966 the tax burden actually grew faster than the economy in every one of the world's largest industrial nations. In Sweden, for example, 1957 taxes were less than 30 percent of the nation's total output of goods and services. Now they are more than 40 percent. The United States and Canada have a tax percentage of 28.2 percent of gross national product, and it is growing. Among other percentages are France, 38.6; Norway, 35.8; Netherlands, 35.7; Australia, 35.1; Germany, 34.8; Denmark, 31.6; United Kingdom, 31.3; Belgium, 31.1, and Italy, 29.1. Switzerland has a percentage of only 21.7, and Japan, 19.3. The pain of taxes is perhaps felt more acutely in the United States than in many other lands, because the principal source of revenue is from personal and corporate incomes. In other industrialized nations the emphasis is on "spending" taxes.

Tax Money for Church Use

◈ Huge sums of taxpayers' money are being disbursed to church schools under a variety of programs in America. While the United States government has never considered establishing a state religion, Fred P. Graham writes in the New York *Times:* "The Great Society has been great for religious institutions in many instances—each year the Office of Economic Opportunity funnels about $90 million into programs run by churches; another $60 million in Federal money is spent to aid students in non-public elementary and high schools, and nobody knows how much U.S. money is being spent to construct science labs, dormitories and other facilities in church colleges."

A "Secret" Heart Transplant

◈ Under Virginia law, if there is no provision in a will for disposition of an organ from a body, and if a member of the family cannot be found, the state Health Department can assign the body to medical schools, physicians, or surgeons "to be used for the advancement of medical science." On May 25, in an atmosphere of secrecy, doctors at the Medical College of Virginia Hospital undertook the world's 16th heart transplant. Only after a radio station had reported the operation and the name of the recipient did an official of the hospital acknowledge that a transplant had occurred. Hospital officials stated that they wanted to avoid "premature release of information" and to accommodate the family in avoiding publicity. However, members of the family of the donor contend that no one in the family gave permission for the transplant, and that insufficient effort was made to locate a member of the family. The family lawyer said that when the deceased's brother went to the hospital the afternoon of May 25 after becoming the first member of the family to learn of the death, he was asked only one question: What undertaker did he want to receive the body? "Nothing at all" was asked about the heart, the lawyer said.

Student Power

◈ What began as student discontent at the suburban University of Nanterre in Paris suddenly flared into a nationwide student revolt. To follow was a wave of student political violence in Japan, Italy

and several Latin-American countries, as well as Poland and Czechoslovakia. In Madrid, eight hundred university students shouted slogans against the government and stoned the police on May 16. The campus was left littered with burned furniture and broken glass. In Peru, student demonstrators 250 miles north of Lima blew up two bridges and attacked the local police station to press their demands for a new technical university. On May 20 more than a hundred West Berlin students moved in to occupy the East Asian Seminar Institute of the Free University as an act of *opposition to its director.* The police, on May 29, used tear gas to evict groups of striking Senegalese students who had occupied Dakar University. Students at Hornsey College of Art in northern London took over their school on May 29 and said they would hold it until they won reforms. In Brussels, on May 24, students of the Free University proclaimed their solidarity in efforts to achieve reforms. University disorders broke out in various parts of Italy on June 1 after students and workers demonstrated in the streets of Rome. On June 3 students in Belgrade battled with the police, shouting: "We want action —enough with words!" Protests among the young appear to be taking a universally revolutionary tenor.

Shortage of Priests

◈ The Roman Catholic Church is worried over the present shortage of priests within its ranks, according to four cardinals interviewed at a recent press conference. One cause of the shortage has been the unscriptural doctrine of "celibacy" held by the church. The 1,500-member National Association of Pastoral Renewal (composed of American Roman Catholic clergymen) informed the pope that its members sent 850 letters concerning celibacy to the bishops of the United States but "only 12 were afforded the courtesy of an acknowledgement." In a cable the association further said: "The manner in which those priests are treated who request a dispensation from celibacy shows so little humanity, so little love, so little willingness to accord them the dignity of their personhood, that it constitutes a major scandal." The association stated that "the Church has a double standard: one which it preaches to the world and another which it enforces within the Church."

Living Costs Go Up, Up, and Away

◈ *The National Observer*, on June 3, said that, at the rate prices are rising in America today, haircuts someday soon will cost $10, minus tip. The food bill for a family of four will be $115 a week. In just the past two years, doctors' fees have leaped an average of 13.9 percent; restaurant tabs, 10 percent; bus fares, 9 percent; a half-gallon of milk, 10 percent, and men's shoes, 11 percent.

America's Billionaires

◈ According to a survey made by *Fortune* magazine, 75-year-old oilman J. Paul Getty and 62-year-old financier Howard Hughes are America's only billionaires. The survey stated that there are six Americans whose holdings are worth $500,000,000 each, and 153 whose assets are worth more than $100,000,000 each. On the other hand, there are reportedly millions in America immersed in poverty.

Increase in Brutality

◈ The International Commission of Jurists warned the world earlier this year that it may soon be submerged in what it termed "a cataclysm of horror." The commission cited in a communiqué "the unprecedented scale of the massacres in Indonesia . . . the widespread slaughter accompanying the civil war in Nigeria," which, it said, "have aroused a profound sense of shame and indignation throughout the world." But it added that these events are all dwarfed by the present situation in Vietnam.

A Rape in Church

◈ In a theater at St. Andrew's Presbyterian Church, Toronto, Canada, a rape was enacted to show the apathy of people in the face of violence. An audience of some 200, however, found the play amusing and laughed through the staging of the rape. This laughter perplexed the playwright. While most spectators seemed to enjoy the production, others did not. One man said: "What you're doing is taking smut and advertising it to attract crowds." The play's director said that the play was not a stunt or a gimmick but a serious, deeply moral look at an aspect of society. "It's time we in the church started to grow up. It's only through awareness of what's wrong today that we can build a better tomorrow. Religion has got to get with it or it's finished."

Betting on the Ponies

◈ Priest Joseph Jones, the Roman Catholic rector in Calverton, England, is offering any ten ladies in his parish $2.40 each to bet on the horses. Their winnings go to the church. "I am prepared to hand out up to 10 pounds of my own money because I believe it will be an investment," Jones wrote in his weekly bulletin. The offer is for women only. Men seem not as able to pick winners. However, the priest admitted he bets now and then and does not do badly. "I won enough this year to pay for my holiday in Spain," he said. Encouraging people to gamble certainly is not helping them to serve God.

U.S. Religion Dying

◈ The number of people who believe religion is losing its influence in American life has risen from 14 percent in 1957 to 67 percent in May 1968, according to a Gallup poll. The reasons for loss of faith in religion: Young people are losing interest in formal religion; growing crime, immorality and violence and materialistic distractions, and the church is not playing its proper role. The report stated that in 1957 only 7 percent of the Catholics polled held these views, compared to 61 percent today. Among Protestants, the percentage rose from 17 in 1957 to 69 today. 'Friendship with the world makes the church an enemy of God,' and it also repels many people.—Jas. 4:4.

Courts, Cigarettes and Cancer

◈ The United States court of appeals for the fifth circuit has gone farther than any previous court in declaring that a tobacco company is "absolutely liable" for diseases caused by smoking the firm's cigarettes. The report in *Business Insurance* stated that "the decision, if upheld—could open a flood of claims from smokers contending they contracted cancer and other diseases from smoking cigarettes."

Iceland Shifts Right

◈ On May 26 the country of Iceland switched to driving on the right side of the road. The Reykjavik police said the change, affecting 40,000 drivers and costing about $1,000,000, went off more smoothly than had been expected. A boy cyclist who suffered a broken leg in a traffic accident was the country's only major road casualty in the first 24 hours after the switchover.

On a Rampage

◈ Cyclones lashed Burma's southwest coast on May 10. The death toll rose to 1,073. The number of known deaths in the severe earthquake that rocked northern Japan the morning of May 16 rose to 50, according to the National Police Agency. Ten persons were reported missing and 217 injured as a result of the quake. Some 10,000 were left homeless. The death toll continued to mount from a series of tornadoes in 11 States in America during May. The known dead stood at 72. More than 1,000 persons were hurt in a single night. A severe earthquake rocked most of New Zealand early May 24, killing one woman and injuring at least 14 other persons. An earthquake jolted a large area of western Iran. More than 50 persons were believed dead.

What do you have to sing about?

Do you listen to the words of the "popular" songs that are constantly being presented on radio and TV? Do they express your emotions, your hopes and ambitions? Few songs there are that are happy, that brace up your mind and heart to meet the cares and problems of everyday life. Rather, most of them simply echo the turbulent conditions of today and many even cry out loudly in support of the moral breakdown that is contributing so much to the chaos of modern social relations. Take a break. Try out your own voice on songs that will lift your spirits and give you a new insight on life. Try

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Awake!

FINDING AN ANSWER TO THE PROBLEM OF RACE

What Are You Doing This Summer?

PAGE 21

Take a Deep Breath

PAGE 25

JULY 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, July 22, 1968 | Number 14

RACIAL TENSION MOUNTS IN UNITED STATES

ON April 4, 1968, an assassin's bullet took the life of Dr. Martin Luther King, Jr. He was considered by many to be the leading moderate exponent for the civil rights of Negroes in the United States.

His death sparked an avalanche of Negro rioting throughout the country. It was reported that 168 towns and cities were affected, more than in the entire year of 1967. About 5,000 fires were started, 2,000 homes or shops wrecked or looted, and 21,000 arrested. The death toll was 46.

In addition to the tens of thousands of police used to restore order, about 70,000 Federal and National Guard troops were called out. For the first time since the Civil War of 1861-1865, army troops stood guard in all sections of the nation's capital, Washington, D.C. Soldiers ringed the White House and the Capitol building.

One report stated of the nation's capital: "Washington was like a city under enemy assault. Smoke poured from scores of flaming buildings. Mobs roamed many areas—including the business district and sections close to the White House. . . . Parts of Washington looked as though they had been hit by enemy bombing planes. . . . Police were frank to say that without military help there was no possibility of containing the situation. The officers often found themselves outnumbered by as much as 100 to 1."—*U.S. News & World Report,* April 15, 1968.

The death of Dr. King and the violence that followed shocked much of the world. Many foreign news analysts felt that the breach between whites and Negroes in the United States was beyond repair.

In the United States itself, many leaders saw a definite hardening of attitudes between whites and Negroes. One expert on racial problems, L. M. Killian of Florida State University, stated: "Even before Dr. King's death I felt that the nation's racial crisis was heading for open warfare. . . . I see no way for the country to avoid being plunged into racial war."

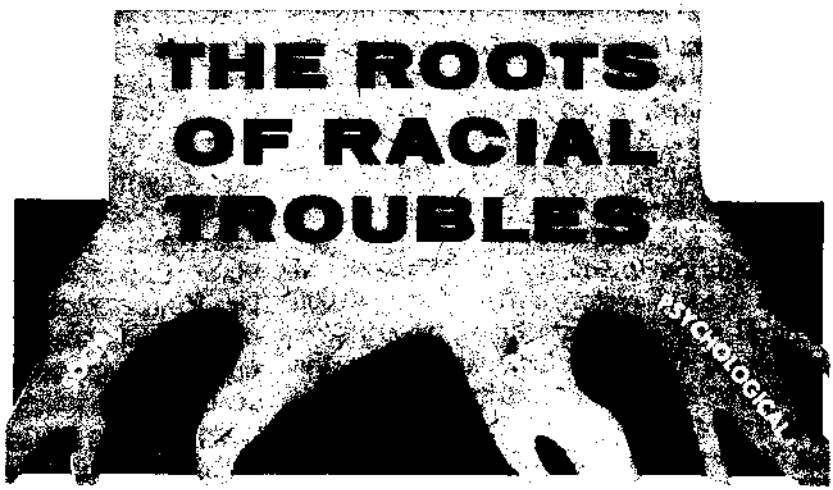
While others disagreed with the severity of such judgments, there was a general agreement that racial tensions had indeed worsened in the United States. The commission appointed by President Johnson to investigate the 1967 riots came to this conclusion even before Dr. King's death. Composed of leading officials of the nation, this body, the National Advisory Commission on Civil Disorders, said: "This is our basic conclusion: Our nation

is moving toward two societies, one black, one white—separate and unequal."

The commission acknowledged the complexity of the situation, but concluded: "Certain fundamental matters are clear. Of these, the most fundamental is the racial attitude and behavior of white Americans toward black Americans. Race prejudice has shaped our history decisively; it now threatens to affect our future. White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II."

However, others disagree with the conclusion that white racism should take so much of the blame for the racial difficulties in the United States today. Many, including some Negroes, feel that the Negro was making progress, although admittedly slow. They contend that the rioting, looting and destroying may severely undermine much of that progress. They say that such lawlessness cannot be justified for any reason and can only hurt the Negro cause.

Why has this tragic situation come about? What are the root causes of this racial unrest? Is there an answer to the problem of race, in whatever nation it appears? What is the best way for individuals of different races to cope with the problem today, regardless of what others may choose to do? And what does the future hold in regard to relations between the races?



THE roots of racial troubles in the United States are not difficult to find. Most authorities agree as to what they are.

The New York *Times* of March 1, 1968, pointed to these roots when it stated: "The causes of recent racial disorders are embedded in a tangle of issues and circumstances—social, economic, political and psychological—which arise out of the historical pattern of Negro-white relations in America."

It is to this "historical pattern" that we must look for the roots of racial troubles in the United States.

History tells us that over the centuries the nations of Europe gradually overtook in political, economic and military power the nations of Africa, the Middle East and Asia that had gone before them. Beginning several centuries ago, this ascending power of Europe was used to acquire colonies in the Americas, in Africa and in Asia. Much of the "underdeveloped" world was eventually divided up among the European nations.

These European countries, particularly England, France, Portugal and Spain, quickly claimed almost all of North and South America. In what was later to become the United States, the British influence was the stronger and she established colonies along the east coast. As the colonies developed, more acreage was planted in certain profitable crops. But the labor force was small, restricting the amount of land that could be cultivated.

Slavery

The World Book Encyclopedia, 1966 edition, Volume 14, states: "In the 1400's European traders began to go to the west coast of Africa for slaves. With the discovery of the Americas, a cheap and plentiful labor supply was needed. As a result, the African slave trade became a profitable business. Portuguese, Dutch, French, and British traders took part in the traffic. Many New England families made fortunes in the slave trade. Because of treaties made with Portugal, Spain was not allowed to trade in Africa. Therefore, Spanish colonists in the Americas had to have traders of other nations bring in slaves.

"Slave traders from Europe and America tapped the human resources of Africa for about 400 years. The Negro kings waged war on each other to capture slaves they could sell or exchange with traders for guns, rum, cloth, and many other items. In all, more than 15,000,000 African Negroes are believed to have been carried to other parts of the world by slave merchants.

"Aboard ship, the slave captives lived for weeks in filth and horror. Many were chained hand and foot and packed together in the holds so tightly they could hardly move. Thousands died on the slave ships from brutal treatment and from disease. Sometimes slaves killed themselves, preferring death to their ordeal."

Yes, here was a main root of racial troubles in the United States. Could such an abuse of human life have a good result? A principle found in the Bible states: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) Consider, too, that every nation involved in the slave trade to the Americas called itself a Christian nation! Yet the founder of Christianity, Jesus Christ, had said: "Just as you want men to do to you, do the same way to them."—Luke 6:31.

However, it must not be overlooked that Negroes themselves were implicated in this slave trade. Many slaves were hunted down by other African tribes who were themselves Negroes. These were unconcerned with the suffering of their own fellow Africans, but were interested only in selfish gain.

The bringing of slaves to the Americas destroyed the tribal, language and cultural ties the slaves had in Africa. In many cases, it also destroyed their family ties as husbands and wives, and even children were sold separately to different slave owners. These slaves were used mainly as farm workers and house servants.

By the time of the Revolutionary War, which began in 1775, there were about 700,000 Negro slaves in a total population of about 2,500,000 in the colonies.

Abolition of Slavery

In time, there arose many who saw the injustice of slavery. Attempts were increasingly made to abolish it. Thus, in 1808 the United States Congress outlawed further importation of slaves. However, this law was largely ignored. It is estimated that as many slaves were imported illegally between 1809 and 1861 as had been imported legally in the preceding two centuries!

During the American Civil War, President Lincoln signed the Emancipation Proclamation, freeing the slaves. It became effective beginning in 1863. However, it applied only to those slaves in Confederate territories. It did not apply to the four states where slavery existed on the Union side. Not until 1865 were all slaves freed by the adoption of Amendment 13 to the Constitution. Other amendments were later adopted to give certain rights to former slaves, who then numbered about 4,500,000.

The decade that followed the Civil War was one of severe adjustment for Negroes, as few had the skills to find other kinds of work. Many ended up working for their former masters. The January 1968 issue of *Theology Today* observed: "By 1880 the white population of the Southern states had regained control of the political and social order. 'White supremacy' and a series of 'Black Codes' operated to reduce the status of the Negro to that of an inferior caste member based on his color. A bi-racial society was established in the South, and in the North subtle means were frequently used to accomplish the same purpose."

After World War II, many Americans began to show increasing concern over racial injustices. Thus, in the 1950's and early 1960's a series of laws were passed by Congress to guarantee the legal rights of Negroes in the United States. By the mid-1960's the legal barriers to full civil rights had been broken down.

Also, by this time most Negroes had moved off the farms. Fewer than 15 out of every 100 lived on farms, and it is now estimated that over 90 percent of all Negroes in the United States can read and write. Several hundred thousand have attended colleges and universities. Many have made careers as prominent educators, judges, athletes and political leaders, several recently being elected mayors of predominantly white Northern cities.

Little Difference for Poor

Yet for the majority of Negroes, particularly those living in "ghetto" areas of big cities, this gradual progress was making little difference. These ghetto areas had swelled with the mass movement of millions of Negroes into the cities. In 1910 only 27 percent of American Negroes lived in cities that had a population of 2,500 or more. But now the Negro population of about 22,000,000 in the United States finds approximately 15,000,000 in cities.

Much of this Negro migration was the result of expecting better jobs and living conditions in the North, for in the South poor living conditions and unemployment created by the shift to mechanized labor on farms proved unbearable for many. This movement of population resulted in large concentrations of poor Negroes in cities. In some cases, this Negro population approached the majority. Indeed, the nation's capital, Washington, D.C., is now about 65 percent Negro.

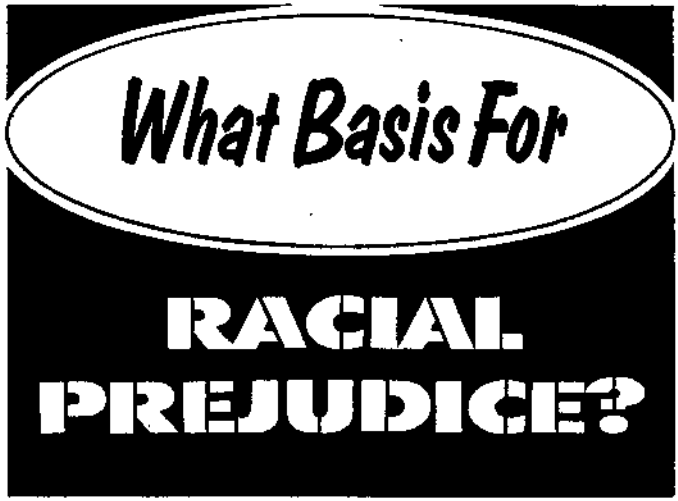
Of such cities the President's riot commission said: "The future of these cities, and of their burgeoning Negro populations, is grim." Why? It says:

> "Black in-migration and white exodus have produced the massive and growing concentrations of impoverished Negroes in our major cities, creating a growing crisis of deteriorating facilities and services and unmet human needs.
>
> "In the black ghettos segregation and poverty converge on the young to destroy opportunity and enforce failure. Crime, drug addiction, dependency on welfare, and bitterness and resentment against society in general and white society in particular are the result."

At the same time the rising prosperity of the country over the past decade was brought to the attention of ghetto dwellers, causing huge frustrations. Addition-

ally, the many legal victories in behalf of civil rights had raised the expectation of poorer Negroes. Yet they did not see any immediate benefits materially. Adding to the difficulties of many poor Negro families is the fact that often the Negro male, the head of the house, leaves his family. Of this, the book *Assuring Freedom to the Free,* edited by A. M. Rose, said: "In the northeastern and midwestern cities . . . if [Negro] households with incomes under $3,000 and whose heads are in the 35- to 44-year age bracket are considered, 1960 census data reveal that over 50 percent have female heads."

Summing up this situation, the president's riot commission reported: "The culture of poverty that results from unemployment and family breakup generates a system of ruthless, exploitative relationships within the ghetto. Prostitution, dope addiction, and crime create an environmental 'jungle' characterized by personal insecurity and tension. Children growing up under such conditions are likely participants in civil disorders."



THE foregoing helps explain the roots of racial troubles in the United States. But what explains the racial prejudice?

One source of racial prejudice is the belief that some races are inherently superior or inferior to others. Is this true? Is there a difference in the inborn abilities and mentalities of people of different races? What accounts for the fact that some races have advanced more than others economically, scientifically and otherwise?

Racial Superiority

It ought to be noted that scientists are in agreement on this matter. *The World Book Encyclopedia* states: "Science does not support the claim that some races are biologically superior or inferior to others. Civilizations of any race may be advanced or retarded, and the people within them may have greater or smaller opportunities for contact and for personal development. People who live in an advanced civilization, regardless of race or stock, develop much more rapidly than people who live in a retarded civilization. But there is no scientific evidence to prove this has anything to do with inborn abilities or aptitudes."

At times the superiority of one race over another is claimed on the basis of a larger brain size. However, in his book *Man's Most Dangerous Myth: the Fallacy of Race,* professor of anthropology M. F. Ashley Montagu states:

> "Upon the basis of the available facts the scientist can come to only one conclusion,

. . . there is therefore no significance to be attached to brain size as a mark of cultural or intellectual development. . . .

"If this were not so, then the Amahosa of Africa, who have few cultural opportunities but more brains by size than whites, with 1,490 cc. as compared with 1,450 cc. for European males and 1,300 cc. for females, would be culturally and intellectually superior to whites, as would the Buriats, 1,496 cc.; the Eskimos, 1,563 cc.; and the Polynesians, 1,470 cc. If we are to hold that the Negro is mentally inferior to the white because his brain has a volume of 50 cc. less than that of the white, then by the same token we must hold that Amahosa, Eskimos, Polynesians, and many other peoples are superior to whites. This we have reason to believe is untrue. There is no evidence that any people is either biologically or mentally superior or inferior to any other people in any way whatever."

Hence, there is no evidence that any single race, people, or nation has a special ability for creating civilization.

Negroes a Cursed Race?

But does not the Bible teach that the Negro race is inferior because it was cursed by God? Is not this what accounts for their skin color and condition of servitude over the centuries?

Those who promote this view refer to the Bible account at Genesis 9:25 for support. There it states: "Cursed be Canaan. Let him become the lowest slave to his brothers." Why was Canaan, the grandson of Noah, cursed? Apparently because of an immoral act committed upon the person of the patriarch Noah.

However, where does this Bible account show that Noah mentioned the turning of anyone's skin black as a result of that curse? And please note carefully that the descendants of Canaan were not Negro. They were white.

The dark-skinned Negroid peoples, such as the Ethiopians, come primarily from Noah's other grandson Cush, and possibly from Put, both sons of Ham. The Canaanites did come into slavery later, but in no way did this involve a curse against the black race.

Origin of Races

Another fact that helps us understand that no race is basically different from others is that all races have a common origin. As Professor Ashley Montagu states: "All varieties of man belong to the same species and have the same remote ancestry. This is a conclusion to which all the relevant evidence of comparative anatomy, paleontology, serology, and genetics, points."

The overwhelming majority of those who honestly study the evidence regarding racial origins come to the same conclusion. In the publication *The Races of Mankind,* by Prof. R. Benedict and Dr. G. Weltfish, we read the following:

"The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin. Science describes the intricate make-up of the human body: all its different organs cooperating in keeping us alive, its curious anatomy that couldn't possibly have 'just happened' to be the same in all men if they did not have a common origin. . . .

"The fact of the unity of the human race is proved, therefore, in its anatomy. . . . all the racial differences among them are in nonessentials such as texture of head hair, amount of body hair, shape of the nose or head, or color of the eyes and the skin. . . .

"The races of mankind are what the Bible says they are—brothers."

Corroborating this is the book *What Is Race,* published by the United Nations Educational, Scientific and Cultural Organization (UNESCO). It says:

"All of us, if we went back far enough, hundreds of generations, would arrive at

the same place—the base of the human family tree with the first *Homo sapiens*. . . .

"Our common ancestor could as well be called Adam, which also means man in Hebrew, for the familiar Biblical story foreshadowed the evidence of science that present men derive from a common stock."

All the scientific evidence in this matter harmonizes completely with the evidence found in the Bible, man's oldest and most reliable history source. In the Bible we read that God "made out of one man every nation of men, to dwell upon the entire surface of the earth." (Acts 17:26) And of the first man and woman, the Bible tells us: "Adam called his wife's name Eve, because she had to become the mother of everyone living." (Gen. 3:20) So the entire human race has had the same mother and father.

ARTICLES IN THE NEXT ISSUE

What to Do When You Are Surrounded with Violence.

Why Is the Dollar in Trouble?

Missionary Work in Saigon.

The World's Wondrous Waterfalls.

Because all mankind is really one human race, some scientists object to the classifying of different groups of peoples into "races." Their objection is well founded if the word "race" is used to infer different origins or different inborn capabilities. However, the term "race" is mostly used to refer to different groupings of peoples all within the same basic human family, which acknowledges their common origin.

The Differences

So, then, it is not inherent, inborn racial capabilities that have accounted for the differences in cultures down through history.

Different cultures began as a result of migration away from the center of man's activity in Mesopotamia, particularly after the flood of Noah's day more than 4,300 years ago. Following this migration to all parts of the earth, time, geography, language, politics and social factors combined to isolate groups of mankind, allowing them to develop differently from other groups.

Also, the genetic system in man was created to produce great variety. Thus, in time, certain gene patterns or groupings came to the fore, the result, particularly, of the geographic isolation of different groups. This "genetic drift" produced the different "races" of mankind with their somewhat different physical characteristics.

But why, within a given country, do some groups progress and others do not? For example, why, many ask, has the Negro in the United States not progressed farther or more rapidly in various fields than he has? In the book *The Idea of Race* the author states: "The simplest and the soundest answer to that question is that the Negro in America has never been afforded the kind of opportunities necessary for accomplishment of any distinction. . . . The Negro in America has for three hundred years been isolated from the mainstream of American culture and segregated . . . from virtually all opportunity to enjoy the right even to the feeling that he was a man like other men."

Hence, it is not inborn racial inferiority that has been the problem in the United States, or anywhere else for that matter. The problem has been inferior opportunity. Given equal opportunity, peoples of various "races" will generally progress similarly.

It is obvious, therefore, that racial superiority or inferiority is not inborn. Why, then, has there been so much prejudice throughout history?

The Real Causes of RACIAL PROBLEMS

RACIAL problems are not new. They have existed for a long time. Not only has prejudice existed between those whose skin color was different; far more prejudice has existed throughout history between those whose skin color was the same!

No doubt you have noted such prejudice. For instance, there is the prejudice that comes because someone's nationality is different. Even among those who have the same nationality, have you not observed that there is often prejudice due to one's having different political or religious beliefs? Also, one's financial or social standing, occupation, or even the section of the country one is from, has been used as the basis for prejudice.

So Negroes should not feel that they have been singled out by history to feel the lash of prejudice. Many, many other peoples, including multitudes of white persons, have been victims.

Yet why should prejudice, as well as all kinds of injustice and wickedness, plague the human family for so long? Why, at this late date, in a so-called progressive and enlightened age, are racial problems not being eliminated?

An honest look at the situation will bring you to the conclusion that mankind, on its own, has never successfully coped with the problems of race and prejudice. Why? Is there something fundamentally wrong with the human family that so many of its members repeatedly ignore the welfare of others?

Man's Creation

God created man with certain capabilities and freedoms. He was created perfect, without a defect in his mind or body. He was told to cultivate the earth and also to bring forth children who, in turn, would multiply until the earth was comfortably filled. So mankind had a fine start and marvelous prospects for the future. —Gen. 1:26-31.

However, since the human family would grow, there would need to be standards by which human affairs could be regulated. So while man was created a free moral agent, his freedom was not to be total, but only relative. It had certain limits to prevent him from infringing on the rights and happiness of others. Thus, man would need and would be given God's laws and principles as a guide.

Just as God did not create man so he could live without food, so God did not create man with the capacity to manage his affairs successfully without divine guidance. Man was not made to rule his own affairs independently from God. That is why the Bible writer Jeremiah said: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step. Correct me, O Jehovah."

(Jer. 10:23, 24) To be successful man would always need the wise direction that would come from his Creator. Similarly, an automobile runs only as long as it has fuel, and an electrical appliance runs only as long as it is plugged in to its source of electricity.

But what would happen if man rebelled against guidance from God? Well, what happens to a vehicle denied fuel? What happens to an electrical appliance disconnected from its power source? They begin to run down until they cease to function altogether. That is what happened to man. Our first parents rebelled against God, and so man's affairs began to break down. Pushing aside God's clear warning, our first forefathers, Adam and Eve, believed they could manage their affairs without God.—Gen. 3:1-6.

Among the many reasons why God has permitted time for humans to go their own way is to demonstrate conclusively that satisfactory rule apart from God is not possible for man. The trouble-filled, prejudice-plagued history of the human family shows beyond doubt that this is true. As the Bible says: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." —Ps. 127:1.

Tendency Toward Bad

On their own, our first parents were like the vehicle that runs out of fuel, like the appliance that is disconnected from its power. Cut off from God, man was now imperfect, defective. That is what he would pass on to his children. "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men."—Rom. 5:12.

So from birth up mankind is defective. That is why he has a tendency toward doing what is bad. "The inclination of the heart of man is bad from his youth up." (Gen. 8:21) "Foolishness is tied up with the heart of a boy."—Prov. 22:15.

Because of man's alienation from God, and his subsequent tendency toward doing what is wrong, humans have caused great hurt and injustice toward other humans. That is why the Bible says that "man has dominated man to his injury."—Eccl. 8:9.

Deterioration Ahead for Immediate Future

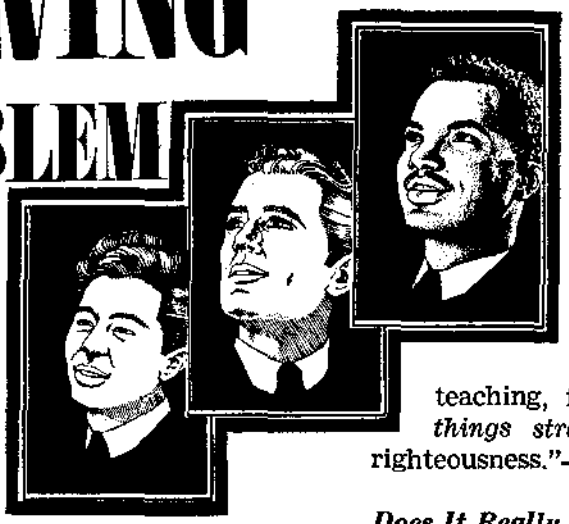
Since this system of things is not being ruled by God, nor is it under his guidance, it can only deteriorate further. (2 Cor. 4:4) And the Bible foretells that it will do just that: "Wicked men . . . will advance from bad to worse."—2 Tim. 3:13.

But God's permission of man's independence is near an end. We live in the "last days" that the Bible foretold, in the "conclusion of the system of things" about which Jesus spoke. Shortly, God will intervene in man's affairs and rip rulership away from him. Read some of these prophecies in your own Bible at Matthew chapter 24, Second Timothy chapter 3, and at Daniel chapter 2, verse 44.

So whatever your "race" or nationality, you should not think that any of man's efforts, however noble, will reverse the trend in the world today. It is impossible for man, on his own, to solve the inequities of the social systems today.

However, does this mean we can do nothing, individually, to cope with the problem of race now, today? Not at all! The Bible clearly shows that the problem of race not only *can* be solved, but is being solved, and right now! And the Bible also shows us that racial strife will be eliminated altogether in the near future in God's new system of things.

SOLVING THE PROBLEM OF RACE



IS THE racial problem being solved today? Yes! By hundreds of thousands of persons, and in a permanent way! The solution has made a vast improvement in their relations with others, and in their daily lives.

How is it possible for persons of different races to solve this problem when it is worsening in many parts of the world? How are they able to overcome lifelong prejudices? How have they learned to treat others with dignity and honor, and also to improve their own way of life and personal habits?

For persons of different races and nationalities to come to unity and peace, they must observe the same standards of conduct. The only standards that produce such true harmony come from God. Since his laws and principles do not originate with imperfect, selfish men, we can have the utmost confidence that they are the very best standards of conduct available to humans.

These standards of conduct are found in the Bible. The apostle Paul showed that we can confidently accept the Bible, "not as the word of men, but, just as it truthfully is, as the word of God." (1 Thess. 2:13) And that Word of God is not a dead book! It "is alive and exerts power and is sharper than any two-edged sword." (Heb. 4:12) It can cut through the bitterness and hatred in individuals to set matters straight between them. "All Scripture is inspired of God and beneficial for teaching, for reproving, *for setting things straight,* for disciplining in righteousness."—2 Tim. 3:16, 17.

Does It Really Work?

You may logically ask, "Does it really work?" No doubt you have observed many religions claiming to teach and use the Bible but who have not really lived up to Bible standards. Of them, God's Word says: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort." (Titus 1:16) No, those who adhere to that kind of religion are not solving racial problems, but are adding to them.

What you need to do is to observe the lives of those who really do believe and live by God's laws and principles, people who uphold them above all else. You will learn that persons who sincerely live by the Bible, as do Jehovah's witnesses, really are solving the racial problem, and not in just one country, but in every nation throughout the world. How do Jehovah's witnesses solve the racial problem?

Applying the Bible Standards

Persons who become Jehovah's witnesses learn to accept and believe the Bible's

standards. So they come to appreciate that, as the Bible states, "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) Thus, they learn that God does not show prejudice, nor does he approve of it. As their knowledge and appreciation of God's Word grows, they are helped to respect and apply this standard. Because they want to please God, they learn not to be prejudiced.

In this regard Jesus Christ commanded: "You must love your neighbor as yourself." (Matt. 22:39) The Bible also says: "Let each of us please his neighbor in what is good for his upbuilding." (Rom. 15:2) And it adds: "Pursue peace with *all* people." (Heb. 12:14) Jehovah's witnesses sincerely believe that these are the right things to do, and they know that a person who does them will not look down on other persons because of their being of a different race or nationality.

God's Word also states: "In showing honor to one another take the lead." (Rom. 12:10) Could this be done if a person were prejudiced? No. Therefore, out of respect for God and his laws, persons who become Jehovah's witnesses are encouraged to change their attitude toward others so as to treat them with dignity.

Often a person becomes a victim of what he believes to be prejudice, not because of his skin color, but because of the bad personal habits he may have. He may show little respect for the rights of others, or be sloppy and use bad language. But those who learn Bible standards are aided to make a change in their personality, a change for the good, in harmony with God's will. (Col. 3:9, 10; Eph. 4: 22-32) And when persons newly associated with Jehovah's witnesses begin to make this change, they see that others often have more respect for them and treat them more decently.

True, not all persons appreciate the effort one makes at improving himself by applying Christian standards, but many do. And it should be kept in mind that those who choose to ignore these standards will, in due time, have to account to God for their attitudes and actions. But those who do learn the fine standards of God and who begin to apply them in their lives will see their own attitude and their relations with persons of other races and nationalities vastly improve. Gradually, past prejudices will be overcome.

Respect for Law

In addition to having respect for all races and improving one's own conduct toward others, those who obey God's standards are also required to obey all the laws of the government under which they live that do not conflict with God's laws. So Jehovah's witnesses apply to themselves the Bible command: "Let every soul be in subjection to the superior authorities."—Rom. 13:1.

This means that they are obligated to obey all governmental laws that do not contradict God's laws. Because they take to heart what God says on this matter, they refuse to share in such lawless activities as rioting, looting, burning and destroying. It is very practical to have such respect for law, because most of those killed or injured in rioting are the rioters themselves.

Daily Needs

But what about one's daily needs of food, clothing and shelter? Jehovah's witnesses have these needs, just as others do. But they appreciate that, as they do their part, God will do his.

What obligation does the able-bodied Christian have in this regard? The Bible

principle is that "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) Also, the Bible says that "one working with a slack hand will be of little means."—Prov. 10:4.

Hence, by accepting God's standards and applying them, a person who becomes one of Jehovah's witnesses learns to improve his attitude toward work. He learns not to be lazy. He also improves his use of the money he does make, not wasting it when his family needs food and clothing. He uses wisely the resources he has.

What is God's part in this? Jesus taught his followers to pray: "Give us today our bread for this day." (Matt. 6:11) So as long as a person submits to God's will and is willing to work, then, as Jehovah's witnesses have experienced, God makes a way for him to sustain himself. And if a devoted servant of God is unable to hold a regular job because of poor health, advanced age, or other circumstances, God still provides for such a person. That is why the psalmist could say: "I have not seen anyone righteous left entirely, nor his offspring looking for bread."—Ps. 37:25.

Thus, confident that he will have God's backing if he does his part, the person who becomes one of Jehovah's witnesses learns that he must accept the responsibility to work hard, if he is able to do so, to provide for his needs. And if he previously resorted to illegal means to acquire things, on becoming one of Jehovah's witnesses, he abandons such lawless practices, for the Bible states: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Eph. 4:28.

Homelife

Applying Bible laws and principles makes a tremendous improvement in the homelife of those who become Jehovah's witnesses. The housewife who applies these standards gradually begins to improve her home. Even if it used to be messy, her friends observe that she no longer lets it stay that way; she begins to keep it neat and clean. She endeavors to keep herself and her children that way too. And such a home does not require a great deal of money. It requires mainly effort and an appreciation for God's reasonable standards of decency, cleanliness and orderliness. Such a home is a pleasant place to live, a place to which a husband and father is glad to return at the end of the day. So application of these godly principles helps to keep families together.

The husband that learns to guide his life by God's standards also begins to improve his conduct. By attending the meetings of Jehovah's witnesses, where the Bible is discussed, he is aided to abandon bad habits such as drunkenness, abusing his wife and laziness, which cause strife in the home. Over a period of time, he learns to shoulder his responsibility as the head of the house.

Both husband and wife improve their marriage greatly by searching the Bible together for knowledge of the will of God, just as the early Christians did. (Acts 17:11) This helps to eliminate boredom and frustration and gives the entire family something of the highest value to do together. It strengthens family ties and helps them to learn the right answers to the problems of life.

Even where a husband has already abandoned his family, the mother, on becoming one of Jehovah's witnesses, finds that Bible standards serve as a great aid to her in making a living and managing the home. By building on the foundation of right knowledge from the Bible, she knows the right way to bring up her chil-

dren, how to discipline them, what their goals in life should be.

Gradually, then, by applying God's standards, they find that family life is vastly improved. And Bible knowledge gives these families a grand hope for the future, helping to overcome the depression and gloom so much in evidence today.

Not Forcing Solutions

While Jehovah's witnesses believe in and live by God's standards, they do not try to *force* changes in the social systems of the nations. That is not what the Bible teaches. Forced solutions lead to violence, bloodshed and anarchy. Appreciating this, Jehovah's witnesses wait on God. They have confidence that, in his due time, God will change the entire social system for mankind's benefit just as he has guaranteed in his Word.

Hence, when the law or custom of the country permits, Jehovah's witnesses meet together as one group regardless of their national origin. However, if the law forbids integration, or where it could cause serious difficulty, they do not insist upon it. How practical would it be for them to pursue peace in obedience to God's laws, and then try to force a social issue that would create violence?

Yet, whenever and wherever it is permitted, Jehovah's witnesses of all races meet together for united worship. They obey the same high standards, treating one another with dignity and honor. Others, too, observe this and comment on it. One of many such comments appeared in the Asheville, North Carolina, *Citizen* of July 26, 1967. An observer said:

"These days when all we hear or see are news items about rioting, looting and hate propaganda it is time to console ourselves with the balance of good tidings that are entered on the plus side of the ledger.

"I am referring particularly to the recent convocation of Jehovah's witnesses that came to Asheville for a week early this month. . . .

"Never was there a policeman in sight. There were no raucous noises, no disturbances and no altercations. . . .

"The order was perfect and there was no obscene shouting. Remember there were at times as many as seven thousand people around the headquarters—a good many of them colored.

"There was NO litter about. . . . Undoubtedly they were motivated by the Spirit of Good Will towards humanity."

Such clean, decent, respectful and law-abiding persons are living proof that the problem of race can be and is being solved. They know that, whatever a person's race or nationality, he will improve his life in every respect by living up to Bible standards. Today, as an organization, hundreds of thousands of Jehovah's witnesses are doing so. No, they do not claim to live perfect lives, nor do they expect perfection from those who associate with them. But they do continually work to improve their love for God and for neighbor. That is why they have been able to overcome the problem of race.

Perhaps just a few of many experiences in this regard can best illustrate how one's life is affected for the good, and how persons have been able to overcome lifelong prejudices by applying Bible standards.

Mother Overcomes Prejudice

One Negro mother in the United States relates:

"Jehovah's witnesses came to our house at least two or three times before we ever decided to have a Bible study conducted in our home. Along with being prejudiced toward white people, I was very opposed to having the Witnesses come to my home. But I just decided to let my husband find it all out by himself.

"About a month later, the Witnesses invited us to their Kingdom Hall. Well, here is where I really thought that it would do my husband in.

However, even I was surprised to see the Witnesses when we got to the hall. They were altogether different than I thought they would be. Warm and friendly just aren't words enough to describe them. The Witnesses didn't even treat us as if we were Negroes. To them there was no difference in our colors. We were just the same as they were. That did it with me. I was so ashamed of myself.

"From all of our Bible studies we have learned how to conduct ourselves, how to love each other, and now we know that this is the right way to go. It has changed our relationship with each other, made us have a happier marriage, made us be better parents.

"It has given us something to hang onto and showed us what we have to do in order to gain everlasting life. Before that, we could have gone to church for a hundred years, and we never would have learned what Jehovah God's purpose for us was.

"To live up to Bible standards, and to conduct ourselves accordingly, are not hard to do. Even despite imperfection it can be done."

Southerner Finds Answer

Many have had the experience of this Negro man, about 50 years of age, who was raised in the southern part of the United States. He writes:

"We lived on a farm and were sharecropping, the produce being divided between us and the landowner. But during the bad seasons when the land wasn't productive, the landowner came and took all our farm animals as well as the little feed we had left. That was in 1928. Then my mother agreed to raise some hogs on share for another landowner. But after we raised them, he took them all for himself without giving us any share. Mother consulted a lawyer but was told that it was pointless to go to court, as we could not hope to win.

"After working on the farm hard until November, I'd get outside jobs on construction work for 10 cents an hour. This way I'd make $1.20 by working 12 hours a day.

"With all the hardships and prejudice I experienced through the years from 1928 to 1958, I knew there had to be something better. But what it was, I wasn't sure.

"Then finally in 1958 I was invited to the first meeting of Jehovah's witnesses that I'd ever attended. I found something greater than anything any man had ever deprived me of. Since then, I have had no problems in seeing to my family's needs. Of course, I didn't have a high-paying job or anything like that. I just worked hard and tried to use what I had in the proper way. And I could see very well that I had help from Jehovah.

"Now that I am one of his Witnesses, I can see that it is possible for whites and Negroes to get along together. I've found among them the best friends I've ever had anywhere or at any time. They're always ready to do anything possible to help me in any way. And now I also have a hope of life everlasting in God's new order.

"No matter what happened over the years before, I'm now sure there can be peace, but only in God's way."

Youth Learns Bible Standards

Many persons learn Bible standards in their youth, enabling them to avoid the pitfalls that swallow up other young people in delinquency. One Negro youth writes of his experience in this regard:

"I was born in New York city, one of six children. With the limited education of my father and mother, and being Negro, there was but one place we could live, and that was in the ghetto.

"In 1950 our whole family started to study the Bible with a minister of Jehovah's witnesses. We began to learn about things we had never heard of before, about a new system of things, that there was no hellfire, and we learned many other Scriptural points.

"By the time I was twelve I understood more of what the Bible was saying, and how it would be Jehovah God that would bring about a permanent change in the condition of all God-fearing persons. I also learned what I needed to do now to help improve my condition in life. The key was WORK, for all of God's servants in the Bible are spoken of as being hard workers. So I began to look up instead of down. I got a job after school and also worked on Saturdays.

"At the age of thirteen I was able to make enough money after school to buy all my own clothes, and so was always decently dressed. And by being busy after school I stayed out of trouble. I was learning what the Bible meant when it talked about being self-sufficient. Also,

by now I had advanced in Bible knowledge and was associating with a congregation of Jehovah's witnesses, where I gained many real friends, both white and Negro, all getting along together in peace. It gave me great hope for the future, knowing that in God's new system of things all mankind would live in such peace.

"After I finished high school, I was able, not only to work to sustain myself, but also to devote much time in teaching other persons God's purposes as found in the Bible. At twenty-five, I married and began raising a family. Because I had applied myself in school and on the job, I was able to go to a data-processing school and learn computer programming. Thus I am able to make a decent living for my family.

"By staying close to Bible standards, I have improved my life and my associations with others, especially those who also live by Bible standards. Yes, the truths from God's Word made it clear that I could enjoy the fine, upbuilding association of other Christians regardless of their race, and could look forward to such pleasant association forever in God's new order of things. No doubt about it, living by Bible standards is the best way!"

These experiences are not unusual for persons applying God's standards of conduct. For hundreds of thousands of Jehovah's witnesses in 197 lands throughout the earth, the nagging questions about life's problems are being answered, including the problem of race. And all of them look forward to the only permanent solution for all such problems—when God soon brings to an end this wicked system and establishes his new order where "righteousness is to dwell." (2 Pet. 3:13) Then God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4) Then never again will racial problems mar the peace and happiness of the human family.

Desert Survival Technique

WATER is a precious commodity in desert country. For one stranded on the desert without water, survival can appear to be all but impossible. From one Australian source, however, comes the suggestion that travelers through desert regions should always carry with them some sheet plastic, for with this they are equipped to collect water. But from where, and how?

Dig a small hole in the ground, perhaps one foot and a half deep and some two feet square. Place at the center of this hole an openmouthed container of some kind, and surround it with some of the local desert vegetation. Over the hole spread your sheet of plastic, anchoring it at the corners. Place a small stone or pebble on the upper side of the sheet immediately over the center of your container. This should cause the sheet to dip downward at the center. In course of time the heat of the sun through the plastic will draw moisture from the earth and the vegetation below. The moisture will form in droplets on the underside of the plastic and then run down to the center and drop into your container.

In one demonstration it was found that there were two pints of water after the container had been in position for three days. Since each person needs about four pints of water per day in the midst of the summer, one could calculate just about what would be necessary to yield the right quantity. Perhaps one could increase the number of excavations, containers and plastic squares; even enlarge the excavations and the size of the plastic sheet. One could also experiment by renewing the vegetation in the hole each day. At least he could count on wringing some water out of the ground itself.

How to Spin a Yarn — By JUTE

PERHAPS, first, I ought to introduce myself. My name is Jute and I belong to the family of natural fibers. I make no claim to being an aristocrat, unlike my cousins, the delicate silks and cottons that grace milady's wardrobe. No, I am the coarser type, designed for the rough and tumble of commerce and industry.

You may have met me at your place of employment, for I appear in jute tarpaulins that are used to protect goods against the elements. I turn up in the form of sackcloth employed for packing and bagging. I come in all sizes of ropes used for towing heavy loads. I even succeed in penetrating your very homes, for I have a share in the carpet industry. And then, believe it or not, I turn up in theatrical stage wigs. So, in spite of my rougher associations, I do get ahead sometimes!

But where did I come from? How did I get here? Well, let me tell you, it was by no means easy. I had to go through the harrowing experiences of being cut, beaten, broken, stretched and twisted. But I survived, and here I am—a brand-new hank of jute yarn. Of my early beginnings, I am none too clear. I know it all started in the jute fields of Bengal, India, and led to the jute mills of Calcutta, where I was spun into my present shape.

By "Awake!" correspondent in India

My ancestors first attained importance back in 1746, when jute manufacturing began. Not until a century later did the demand for my family begin to expand world wide. The first jute mill, operated by power, was activated in Calcutta, in 1854. Now Calcutta has over 300,000 workers employed in this industry, and it constitutes the world's largest jute-manufacturing location.

From Field to Mill

The sowing of jute may begin anytime after February, and the harvest may stretch from June to October. Being of Oriental extraction, we prefer the hot moist climate with a fair amount of rain. So, the Brahmaputra basin and the Ganges valley are highly suitable for growth of jute. Given the right conditions, we jute stalks can grow as high as ten feet, cylindrical in shape and thick as a man's finger. Harvesting begins when our whitish-yellow flowers are fading. Gathered before this, the fiber will be too weak for commercial use. Left till too late, or until the seed is ripe, the fiber, though stronger, will now be coarser, lacking luster.

Once the harvest is cut, the jute fibers are separated from the stalks by a process called "retting." The stalks are completely immersed in

water for periods ranging from a few days to a month, depending on the temperature. Here the stalks decompose and the next step, extraction of the fibers, is facilitated. This step is cared for by native operators, *ryots,* who beat the stalks fan-wise on the water's surface, extracting the fibers by skillful manipulation of the hands and fingers. Manhandled in this fashion, we are grouped into bundles in readiness for the jute presses.

This is when the grading takes place. The fibers are sorted according to color, luster, softness, strength, length, firmness, uniformity, and so forth. Oh, by the way, my name "jute" in Sanskrit means "braid of hair," because of my hairlike fibers!

Now we come to the baling stage. Have you ever been in a hydraulic press? I have, and it was quite a crushing experience. We were subjected to pressures that are frightful, and emerged in the form of bales weighing 180 kilograms. Of course, our family is comforted in the knowledge that we are in great demand internationally. And in India we get the name of "the golden fiber," for jute is India's biggest earner of foreign currency.

From Fiber to Yarn

But there are many more trying stages through which we must pass before we can get to be a bobbin of refined jute yarn. After our crushing experience it is a real relief to enter the loom mills and submit to the softening process, accomplished by a mixture of mineral oil and water, mixed to the correct consistency and spread uniformly through the fibers. It is like going to warm baths after a hard day's work. This process gives us a buoyant resilience that will enable us to stand up well to the ordeals that still await us. This softening stage is called "batching."

At this point we are still a mass of disconnected fibers, so the carding section is next. What an excruciating affair! They literally pull us to shreds and break us up and then weld us into one continuous layer of interwoven, sandy-colored gauze. I shudder in every strand of my being every time I think of it. But somehow we survived and felt a lot cleaner and lighter in spite of everything.

The carding machinery consists of a series of rollers covered with fine teeth, called "workers" and "strippers." We loose fibers are pushed in between these rollers onto a large drum with a high-speed surface also covered with steel teeth. By the time we emerge at the other end we are all knit together into one endless sheet of clean, gauzy fiber.

In still another step my brothers and I are drawn into a narrow cylindrical roll of material that they call a "jute sliver." Next comes the pulling and stretching. Phew! Four of us slivers are drawn together into rollers and gently pulled out so that we become longer and slimmer. But, whereas we went in as four, we come out as one. So we now contain four times as much material and begin to feel a bit stronger. That process is the "drawing" stage. And now most of the inequalities and irregularities have been smoothed out. We are really improving in looks too.

But if we cherished the hope that that was the end of the stretching torture, we were badly mistaken. Still in the "drawing room" (sounds quite civilized, doesn't it?), two of us newly refined slivers must go through the same thing all over again. The result: a still finer and stronger and slimmer sliver. But imagine! In each of those two drawing processes I was pulled out to eight times my original length. The torture racks of the Inquisition had nothing on this, believe me!

Up to this point there was one thing to be grateful about: the loom workers had been "straight" with me and my kind. But

now, as if all the preceding stages were not enough to snap one's fiber strands, they introduce a twist process! They call the machine used for this process a "rover," but for personal reasons I still call it a "twister." Here I am converted into jute rove. Even on this machine I am stretched as never before, but with the twist added. Now, wound around a rove bobbin and looking more like jute thread, I feel stronger and ready for work.

At this point some of my relatives may be used for the manufacture of coarse jute materials. But I am privileged to move along to the final operation—the spinning frame. The looms are operating at high speeds, and again I am pulled out as much as previously and I must also suffer a final twisting, which completes the job and spins me into finished jute yarn. At this point I begin to feel as if I have had enough of the grueling workout, and happily the jute spinners appear to think the same way, because now they consider the spun yarn to be just right. How glad I am that they find me to be precisely the required strength and diameter! Am I glad it is all over!

In the finished state, as jute yarn, I am reeled onto bobbins or into hanks, ready for use in making jute fabrics or webbing or cordage. Through the years our family have been great travelers. Starting early in the nineteenth century, a world center for jute products began to develop in Dundee, Scotland. Later, some of their grandchildren were actually born in the United States and expanded into a vast agricultural enterprise, particularly in the Gulf States. But though having a home-grown supply, the United States is still one of the chief importers of Indian jute. Other importers include Britain, Germany, France, Japan and Argentina.

So there you are. You know my story now. You can appreciate the strains and stresses I have endured to become a hank of yarn. Now that is all over, and I do not mind. I am happy to be of service to man. If I can serve any useful purpose, it is all my pleasure. And I have enjoyed telling you my story. Now you know how they spin a yarn—with jute.

A Lawless Society

● The New York *World Telegram and Journal* of February 20, 1967, made this startling observation:

"Most of us so-called 'nice people' think of the country as being made up of a great mass of law abiding folks and a small, maladjusted bunch of criminals. A report by the President's Commission on Law Enforcement and the Administration of Justice indicates that just the opposite ratio exists."

To confirm such a shocking revelation, a study of a sampling of 1,700 persons was cited: "Ninety-one per cent of the respondents admitted having committed one or more offenses for which they might have received jail or prison sentences. Thirteen per cent of the males admitted to grand larceny, 26 per cent to auto theft and 17 per cent to burglary! Sixty-four per cent of the males and 27 per cent of the females said they'd committed at least one felony! And when you add this whopping majority of 'hidden' offenders to the whopping list of detected offenders, the crime picture gets murky indeed."

Jesus Christ foretold that an "increasing of lawlessness" would be a feature of the sign marking the conclusion of the system of things. How clear that it is presently finding fulfillment!—Matt. 24:3, 12.

WHAT ARE YOU DOING this Summer?

AN OBSERVATION among a number of young people is that their parents seldom do anything different on weekends or vacations. One youth said: 'My parents look forward to weekends only to sleep late. They bury themselves in funny papers and television, only to end up Monday morning grouchy and exhausted.' What are you doing this summer?

A young couple who used to sleep or idle away their weekends and vacations decided on a change, primarily because of their growing children. Allowing their children to run loose with little or nothing to do, they realized, was not good for them. The summer city-street environment was even worse. Sending them off to summer camps was not good either, especially because of the association to which they were exposed for so long a time without parental supervision. So the parents thought of taking "vest pocket" vacations, that is, weekend vacations, instead of expensive, big ones. They found that imaginative planning paid off with extra rewards. It added zest to their family life.

During one weekend, as a trial, they went on a family picnic near a creek that ran through a park not far away. There was much to learn about cooking outdoors, but they and the children enjoyed the change. The children talked about it all week. So on another weekend the parents decided to drive some thirty miles away to a zoo. This was a surprise to the children, who were not expecting anything. The family recorded the whole trip with pictures, and the parents had the children write about the things they enjoyed most about the trip, and why.

The biggest change was in themselves. They found that, not only were they less tired, but they were more alert to life in general. And the children's response was unbelievable. There was a feeling of family attachment. So from then on the parents planned occasional short vacations. Some of them were close to home and some were far away. Was there a museum nearby? They would read up about the museum, its exhibits, then spend time leisurely appreciating each exhibit.

Maps were consulted to see if there were any national parks or forests nearby that could be visited. They would set aside a day to walk in the woods and along streams, to follow trails, climb hills and even to camp out at night. The memory of those experiences, photographed on their children's minds, did much for them. They were surprised, too, to find how many natural wonders were within hiking distance of their own backyard.

Going on Tours

All kinds of interesting and educational tours are available in many cities. Your city or town may have a radio or a television station. You may wish to write to the manager and request permission for your family to visit and tour the studios as a part of your family educational program this summer.

Small and big cities have libraries that specialize in certain fields, and a tour of them is well worth the time. Some are medical libraries; others deal with business. Still others are lending libraries and some specialize in periodicals. Teach your family how to use a library; it could prove very beneficial.

There are courthouses in which trials may be attended. Prisons may be visited. A tour of these may increase appreciation for law and order.

There are all kinds of factories, bakeries and printing plants that are fascinating to visit. A tour may take an hour or two, but the experience is valuable. A tour of the Watchtower printing plant in Brooklyn, New York, or of the Watch Tower Society's printing plants in other countries is always rewarding. It increases the spirituality of your children and has a tendency to draw them closer to you. It also keeps them off the streets and away from undesirable associations.

A trip to the airport is always exciting. Have your children or have you ever been up in an airplane? You may find it an unforgettable experience.

Family Togetherness

When was it that you went swimming last or played ball with your children or took them to a circus or an ice show? There is no end of things that can be done together as a family. Some families during the summer enjoy adventures in cooking. Each weekend or so they cook up a different specialty of a different country. One weekend it may be a Chinese feast, perhaps including use of chopsticks. Another weekend the menu could consist of Hungarian goulash or Russian borsch, or Italian spaghetti. At times another family might be invited over to help with the specialty and enjoy the occasion.

A life-insurance agent took his two sons up an icy stream to pan for gold. They never found any gold nuggets, but the experience was stimulating for his teenage boys.

A doctor who spent his weekly hours with the sick in a hospital found relaxation on weekends by chopping trees and sawing logs for his fireplace. Later. he branched out into pruning trees for his neighbors.

Change of Pace

An occasional weekend used in one of these ways is delightful because it represents a change of pace. Small breaks from the weekly routine are stimulating to health. Dr. Harry Johnson, president of the Life Extension Institute, said: "It is definitely better for a person to get frequent short breaks in the routine than one long, continuous vacation. But *change* is the important factor. People need to enjoy activities that are refreshing and different, and they should get as much

physical activity, within reason, as possible."

Backing up this viewpoint is a doctor from California who stated: "We often prescribe the long weekend as a medical treatment. It gives people a chance to recharge their batteries."

Many families of today need their "batteries" recharged. Those who have tried this method of relaxing have found that "an annual plan" works best. It enables one to book well ahead for major three- and four-day weekends, helps ensure a well-balanced program that includes amusement, education, physical activity, and care for the family's spiritual needs. Alternative programs could be worked out so that if, for instance, bad weather cancels a field trip, then you have an indoor substitute ready to take its place.

Another interesting focal point is a big calendar that can be placed in a prominent place where parents and children can see it. At the close of the year a glance at the calendar will suffice to show that summer months brought some fine changes of pace. The calendar stimulates discussion and enthusiasm.

Thinking of an Extended Vacation?

Many persons this summer will be taking extended vacations. Some of them do the same thing year after year and wonder why they do not get excited looking forward to vacation time. It is because their vacations may represent little change. But even those who do a lot of sight-seeing sometimes are not altogether satisfied. They would much rather get to know the people of a land or locality better. Some are beginning to realize that seeing all the art museums in the world in two weeks will not give one instant culture, any more than two weeks of outdoor life will give one instant health. Money and leisure time help to make for enjoyable vacations, but imagination and curiosity count even more.

In your planning stage, pick the place or places you would like to see during your vacation time. For Jehovah's witnesses, who have fellow Witnesses living in all parts of the earth, it always adds to their enjoyment to couple their vacations with conventions. When traveling, they also endeavor to find out in advance if there are Kingdom Halls near the places they will visit. In this way they can combine their leisure hours with Christian fellowship and the spreading of the Kingdom good news.

Farm Vacations

It is becoming increasingly popular these days for farmers to open up some of their spare rooms to rent to tourists. It is estimated that some 100,000 vacationers will spend several million dollars at more than 35,000 farms in America this year. The United States Department of Agriculture, which is pushing the idea as a supplemental source of income for farmers, estimates that the harvest will triple by 1970.

Farm vacations are proving an inspiration to children, who learn to pat cows, horses and barnyard kittens. Some city children have never seen a "real cow" or walked through a green field. On arriving at a Maryland farm, children pointed to black Angus cattle and asked, "Can we ride those horses tomorrow?" A small boy who was considered bold in the city ran terrified into a Vermont farmhouse. Asked what had happened, he gasped, "A butterfly was chasing me!" A teen-ager on her first morning got up early and walked barefoot through the hillside fields. "When I got back," she said, "the landlady could see I had been crying. 'Poor child,' said the landlady, 'you're homesick.' How could I tell her I was crying

because it was so beautiful?" said the girl.

Farm vacations usually prove economical. The accommodations are generally comfortable, although not luxurious. In the United States a booklet *Farm & Ranch Vacation Guide,* 36 E. 57 Street, New York, New York 10022, lists names of farms that take guests in all fifty states and Canada.

Swapping Homes

A New York couple lived abroad, first in England, then in Germany, Greece and Spain—all without paying a single hotel bill. The man's income of $400 a month hardly allowed for the kind of luxurious living that he and his wife had been enjoying. How did they do it? They had a five-room house in Long Island, New York. They wrote to European families who wanted to visit New York, then swapped their house for one in London, at another time for one in Germany, then Spain, Greece, and so on. The families who swapped homes had a vacation of their choice without paying lavish hotel bills.

All over the world families are discovering the benefits of trading houses and apartments for a week, a month or longer. The exchangers find that the advantages are great and the exchange allows them to get acquainted with their new environment more intimately.

How does one go about arranging such an exchange? Some work through friends or they advertise in the newspaper of the town they want to visit. There are now several organizations to help swappers.

But is it sensible to entrust your home and furnishings to strangers? Those in the business of arranging for swapping of houses say that they can recall no serious complaints during the seven years they have been in business. Most swappers are considerate people who live, not in ornate museums, but in ordinary houses.

Vacations do not have to consist of doing the same things year after year. If you went to the seashore last year, you may wish to take an inland motor trip this year. If you have gone to the same bungalow in the hills, you could explore the waterways. If you have a desk job, try traveling. If you are a traveling salesman, you may wish to settle down in one place on your vacation or prefer to stay close to home.

People left with time on their hands and with no stimulation from their environment, no genuine physical or spiritual satisfaction or accomplishment, are not truly happy people. The weekend vacation and the extended vacation can be useful instruments to brighten up one's life. By your following some of these suggestions, this will be, not just another summer for you, but a significant experience, a memorable chapter in your life.

Where Is the Proof?

✔ Though millions of persons throughout the earth have categorically rejected the Bible's account of creation, preferring to accept, instead, the theory of evolution, it sometimes comes as a shock to such individuals to read information to the effect that evolution is not a proved fact. One such is the comment made by J. G. Wood, in his lengthy book *Bible Animals:* "It is admitted that there are no facts—that there is not even a single fact—directly proving the doctrine. We have no experience of one species being transmuted into another. We do not see it taking place before our eyes. There is no trace of it in the historical ages. The vines found depicted in the tombs of Egypt, and the animals on the monuments, are of the same species as those now on the earth. . . . If thousands of years cannot create a new creature, it may be doubted if millions can."—Page 732.

By "Awake!" correspondent in Ireland

HAVE you ever enjoyed the experience of getting away from the smoke-polluted atmosphere of the larger city into the clean, stimulating fresh air of the open countryside? Of course you have. You took a deep breath. Immediately you felt the invigoration. Depression and lethargy began to shake off. What a wonderful sense of well-being!

Instead of merely taking for granted this swift and refreshing transformation, why not pause and ask some pertinent questions? Why is fresh air so beneficial? Why is air so vital to life itself? What happens when you take a deep breath, filling your lungs with this precious substance? Getting an understanding of these matters aids one to build up appreciation for the intelligence and design that are obvious in this feature of our makeup, our respiratory system.

What Is Air?

We humans live at the bottom of a vast ocean of air that envelops the earth. This ocean consists of a mixture of gases in fairly regular proportion. The most important of these, a component of air that is essential for us to keep alive, is oxygen. This is what the body uses, combining it with carbon from food eaten, to build up energy needed for the multiplicity of bodily processes.

Oxygen makes up about one-fifth of the total volume of air. The other components of the gaseous envelope in which we spend our lives are nitrogen, making up about four-fifths of the total volume, and carbon dioxide, of which there is less than one percent.

Realizing that all the food in the world would be quite useless to us without oxygen, we can afford to be curious about how the body uses the oxygen we breathe in. What part do the lungs play? Just how is this vital element of the air converted into a fund of energy?

The Lungs

Let us take note of the lungs and their function. Take a deep breath and feel your lungs expanding to fill the chest cavity below the ribs. The lungs are roughly conical in shape, with the narrow ends uppermost. Like the bellows of an accordion, yes, but much more complicated inside.

Imagine the movement of air taken in through the nose into the windpipe or "trachea," a tube having a diameter of about three-fifths of an inch. After about

four inches this "trachea" splits into two branches, called "bronchi," leading into each of the lungs. Once inside the lung, each "bronchus" divides yet again into smaller branches, which, in turn, keep subdividing into smaller and smaller tubes filling the interior of the lung.

To get a clearer idea of this amazing structure inside the lung, just imagine an inverted tree with a main stem four inches long dividing into two branches and then subdividing again and again to terminate in clusters of the tiniest twigs. Only, instead of twigs at the end of those minute passageways, the smallest being known as "bronchioli," there are clusters of tiny air spaces, "alveoli," as they are called. The "bronchioli," by the way, have a width of only about one-hundredth of an inch.

Exchange of Oxygen

Note, now, those "alveoli" or tiny air spaces grouped together at the extremities of the "bronchial" tree. It is here that the oxygen filling these air spaces is transferred to the cells of the bloodstream. Intertwined with the subdividing branches of the air tubes within the lung, there is a network of arteries breaking down into veins and minute capillary blood vessels —vessels so small that eventually the red blood cells are moving through in single file.

By the time that the extremities of the air tubes are reached, the walls separating the air tubes from the capillary blood network are so exceedingly thin that the transfer of oxygen to the bloodstream becomes possible. It is a two-way transfer, for at this same location the blood discharges its waste cargo of carbon dioxide into the air spaces, to be expelled by lung action back into the atmosphere.

Meantime, the oxygen-enriched blood moves back through capillaries and veins to the heart, from there to be pumped through the body again.

Intricacy of Design

According to one authority, there are an estimated 750 million of these tiny air cells in our lungs, ensuring a constant and plentiful supply of the vital oxygen for all the complicated processes going on inside the body. This might be compared to a vast exchange area, connecting, let us say, road and rail traffic, with 750 million loading and unloading platforms. All that within the small compass of the chest cavity!

If all those air spaces at the extremities of the "bronchial" tree were opened out and spread flat, it is believed they would cover an area of some 1,000 square feet. That is the equivalent of sixteen blankets, each measuring seven by nine feet! Little wonder, then, that men would find it far more difficult to produce an artificial lung than to make an artificial heart. How could this intricate, beautifully designed organ be the product of blind, nonintelligent force, as some would have us believe?

And another amazing feature of our breathing apparatus is that no matter how hard we try, we just cannot empty our lungs. There is always a large residue of air left in the bronchial tubes and air spaces. In normal breathing, it is claimed, only about one-tenth of the total volume of air passes out of the lungs. And the process of exhaling and taking in a fresh supply is repeated eighteen to twenty times each minute.

Transport of Oxygen

That so little is expelled at each exhalation raises the question as to how a good, constant supply of fresh air is guaranteed to the exchange units at the extremities of the "bronchial" tree. And

here is where a basic law of the created universe comes into operation, making possible the transport of oxygen from the outside atmosphere to the inner cells of our bodies.

It has been found that two samples of the same gas, say oxygen, at different pressures, when brought into contact with each other, will mix and diffuse until an equalizing of the pressure takes place. So, the highly concentrated incoming oxygen swiftly mixes with the oxygen-depleted air already in the lungs, and in this way the level of oxygen at the exchange points is constantly maintained.

The same principle applies in the actual exchange of oxygen from the air spaces to the bloodstream. The exceedingly thin walls at these terminal points allow the same diffusing of oxygen, so that the concentration in the bloodstream is built up and maintained. The red blood cells absorb the oxygen, carry it to the millions of cells throughout the body, and there it is used to burn up the food eaten.

Since food eaten combined with oxygen breathed in is the energy source for all body activities, we can understand why we often have to struggle for breath after any particularly strenuous exercise. Energy spent leaves our oxygen supply depleted. The importance of a constant supply of oxygen is underlined by the fact that only a few minutes of oxygen starvation can cause irreparable brain damage.

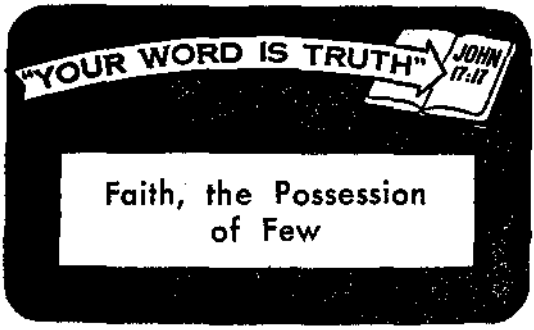
Our illustration of the inverted tree with its branches representing the bronchial system is all the more apt when we learn that in reality trees and plants operate in a converse manner in relation to animal creatures, and have a great deal to do with the maintenance of the vital oxygen supply on our planet. For, while the breathing creatures take in oxygen and throw off carbon dioxide, plants with their intricate mechanisms take in needed carbon dioxide, during the sunlight hours, and release oxygen into the atmosphere. How marvelously the Creator has balanced matters!

Also, we can begin to have some appreciation of fresh air as distinguished from the contaminated air of many industrial regions. Investigation has shown that Eskimos and others who live in a dust-free atmosphere retain the original rose-pink color of the lungs, while the lungs of coal miners become a shade of almost uniform jet black. The black and dirty condition of city buildings also bears witness to the hazard to which the lungs of city dwellers are subjected.

It is altogether to the credit of the Great Designer of lungs that they continue to function so efficiently in spite of the many hazards. Opportunities to get away, even if only temporarily, from polluted atmosphere are really opportunities to learn what God provided for us to breathe. Be thankful for the abundant provision of the enveloping atmosphere. Take a deep breath, and marvel at Jehovah's amazing handiwork.

Your Vocabulary—How Large?

✔ If English is your regular language, how many words do you imagine you know? How many words are there in your normal working vocabulary? The English language has more words than any other language, some 800,000 words, with new ones being originated regularly. Yet normal written English amounts to some 10,000 words, and spoken English of a reasonably well-educated person is only about 5,000 words.



Faith, the Possession of Few

THROUGHOUT the history of mankind, few have been the men and women of faith. The words of the apostle Paul, "faith is not a possession of all people," are just as true today as when they were penned back in the first century C.E. (2 Thess. 3:2) Naturally the question arises as to why this is so. To arrive at the answer, we must know exactly what faith is.

According to the Bible's definition, "faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) "Assured expectation" translates the Greek word *hy·pŏ'sta·sis*. This term is common in ancient papyrus business documents and conveys the idea of something that underlies visible conditions and guarantees a future possession. Faith may therefore be compared to having a title deed to the things hoped for. The Greek word for "evident demonstration," *ĕ'lĕg·khŏs*, carries with it the thought of bringing forth evidence that demonstrates something, particularly something contrary to what appears to be the case, thereby making evident what has not been discerned before and so refutes what appears to be the case. The "evident demonstration," or showing something to be true by other things in evidence, is so positive or so powerful that this is said to be faith itself. Obviously, then, faith is not the possession of credulous persons.

To illustrate the Scriptural meaning of faith, consider the case of the first man of faith, Abel, and his brother Cain. Both men had a basis for hope, since they had undoubtedly heard about God's promise concerning the "seed" that would bruise the "serpent" in the head. (Gen. 3:15) However, was there in each one an "assured expectation of things hoped for"? It was possible for each one to have such, for both Cain and Abel could see tangible evidences of the fulfillment of the sentence that Jehovah God had pronounced upon their parents in the garden of Eden.

Outside Eden, Adam and his family ate bread in the sweat of their face, because the cursed ground produced thorns and thistles. Likely Cain and Abel could observe that their mother's craving was for their father and that he dominated her. Undoubtedly Eve commented about the pain attending pregnancy. The finality of God's judgment was further indicated by the fact that cherubs with the flaming blade of a sword guarded the entrance to the garden of Eden. (Gen. 3:16-19, 24) Since Jehovah had proved to be true in all of this, there was a valid basis for both Cain and Abel to cultivate the "assured expectation" that God's promise about the "seed" would also be fulfilled.

Although both Cain and Abel were in a position to observe the very same things, only Abel exercised faith. Prompted by faith, Abel "offered God a sacrifice of greater worth than Cain"—an offering involving lifeblood, which could fittingly represent the needed human sacrifice for the redeeming of man from slavery to sin and death. (Heb. 11:4; 9:22-24) Apparently Cain turned down the evidence at hand of the appropriateness of Abel's kind of offering and thus did not humble himself to imitate the faith of his righteous brother Abel, but killed him out of jealousy.—Gen. 4:3-8.

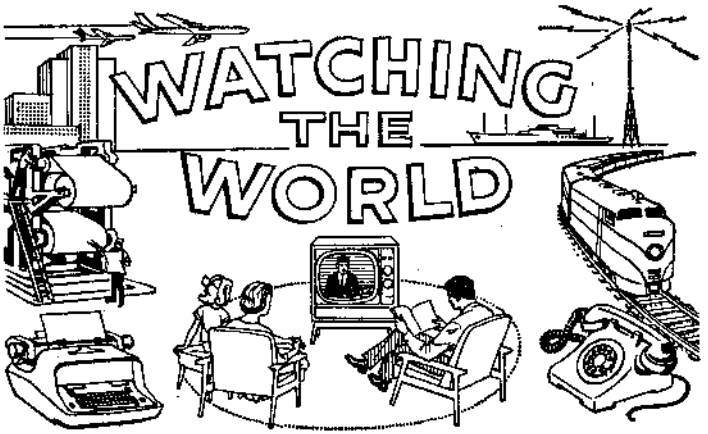
Why, in view of the same circumstances, was there this difference in the two men? The answer becomes more obvious when we are considering that faith is the "evident demonstration of realities though not beheld." Actually the things in evidence that were available to both Cain and Abel demonstrated something contrary to what appeared to be the case. From the mere surface appearance of things there was no hope of liberation from sin and death. Conditions were not improving outside the garden of Eden. Each year the ground produced thorns and thistles. Both Cain and Abel undoubtedly could see that their parents were in a dying condition. They themselves also expected to die in the course of time. Any prospect of gaining access to the "tree of life" in the garden of Eden was blocked by the cherubs and the flaming blade of a sword. However, the situation, although providing no basis for hope in itself, constituted an "evident demonstration of realities though not beheld." How so? The very conditions that did exist testified to the reliability of God's word. The promise of God concerning the "seed" of liberation was bound to come, and the then-existing conditions would, therefore, not always remain, although otherwise suggested by the surface appearance of things.

Abel had faith because he correctly understood what the things in evidence demonstrated. Cain did not. Why was this? Words recorded by the apostle Paul about four thousand years later provide the answer. Faith is a fruit of God's spirit. (Gal. 5:22) Cain had, not God's spirit, but that of God's adversary, Satan the Devil. His works were wicked. On the other hand, Abel's works were righteous. (1 John 3: 12) Abel allowed God's spirit to lead him. Evidently, therefore, God's spirit made Abel's faith possible, enabling him to discern that an offering involving lifeblood was needed to restore what had been lost through the disobedience of his father, that is, perfect human life with all of its rights and prospects.

Today, nearly six thousand years since Abel's day, the conditions existing on the earth, from the surface appearance of things, give no promise of liberation. This century has seen wars, revolutions, riots, terrorism and violence, and their attendant loss of life, on a scale never known before. Famines, earthquakes and pestilences have taken other millions to an untimely death. And the world's problems are mounting, not lessening. Every year there are more hungry mouths to feed. Crime is on the increase.

Faced with these conditions, what reason could anyone have for believing that a peaceful earth will soon be a reality? There is every reason for doing so, because the things in evidence demonstrate something contrary to what appears to be the case. An examination of Matthew chapter 24, Mark chapter 13, Luke chapter 21, and 2 Timothy chapter 3, verses 1 to 5, clearly indicates that this generation is in its "last days." The unerring fulfillment of these prophecies and others gives us a basis for exercising faith that the promised deliverance from the present state of affairs is at hand.

Without the help of God's spirit, however, an individual will not be convinced by the evidence, abundant though it is, that ours is indeed the generation there referred to in the Bible. Hence many today are heard to say, in effect, as also foretold in the Bible, "Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." (2 Pet. 3:4) So, as in the past, faith is the possession of the few who desire to be led by God's spirit, which is available to all who petition him for it.—Luke 11:13.



Sirhan No Witness

◈ Since the assassination of Senator Robert F. Kennedy, press dispatches have published varied reports about the religious background of the alleged assassin's family. Early press dispatches quoted some Arab village elders in Israel-occupied Jordan as believing the Sirhan family were Jehovah's witnesses and received their help. However, a published United Press International report stated that Bishara Sirhan, 52, father of the alleged assassin, told reporters that "the family belonged to the Greek Orthodox Church and that little Sirhan went to a Lutheran Church school in Jerusalem." The Associated Press printed a similar story. A Los Angeles *Times* report for June 8 says the Sirhan family was brought to America "under sponsorship of two members of First Nazarene Church of Pasadena, California," and "members of that church recall that the family attended the church." This report says further that Mrs. Sirhan and other members of the family attended the Baptist Church for several years. The family, says this dispatch, "sometimes went to St. Nicholas Antiochan Orthodox Church in Los Angeles." Mrs. Sirhan is currently employed in a nursery at the Westminster Presbyterian Church in Pasadena and attends services there, as acknowledged by the minister of that church.

"God Has Called Him"

◈ The eulogy delivered by Archbishop Terence J. Cooke at the funeral of Senator Robert F. Kennedy on June 8 at St. Patrick's Cathedral in New York raises some serious questions. The archbishop pleaded that the Senator be joined with those "immortals from every land and nation who live forever with God in Heaven." Then he added: "For God has called him once again. God has called him home." How does God call people? Does he call people by means of an assassin's bullet? Was the assassin in reality carrying out the will of God? And if God be responsible for the death of the Senator, why term his death a crime? Why mourn an act of God? The answers to these questions would be difficult if what Archbishop Cooke said were the truth. But the Bible does not agree with him; God's Word makes clear that murder is no act of God.

Scotland Yard Scores

◈ On June 8, at 11:15 a.m. London time, a man who identified himself as Ramon George Sneyd was passing through British immigration offices when he was asked to step into an office for some routine questions. Sneyd was found carrying two Canadian passports and a loaded pistol. Scotland Yard said the man they were holding was in fact James Earl Ray, wanted for the assassination of Dr. Martin Luther King, Jr.

Killed Trying to See a "Miracle"

◈ Rumors spread that a vision of the "Virgin Mary" had appeared in a Cairo church on May 20. Some 10,000 people rushed to the Church of Archangel Michael in Shubra. Fifteen people were trampled to death inside the church or in the narrow alleys surrounding it. Church leaders publicly appealed to the people to ignore rumors of divine apparitions and avoid such stampedes in the future. But do they not believe in such things because of what the church has taught them?

Famine by Mid-70's

◈ Dr. Paul R. Ehrlich, Stanford University biologist, said millions of people are going to starve to death soon and that there is nothing that can be done to prevent it. It is too late, he said. He said these people will die because of short-sighted governments and because some religious organizations have blocked attempts to control the birthrate and because scientists have managed to persuade influential people that a technological rabbit can always be pulled out of the hat to save mankind at the last minute. There will not be a last-minute rabbit, said Ehrlich. He says it has been predicted that the "time of famines" will be upon the world by the middle of the 1970's.

For Whom the Guns Toll

◈ "It amazes me that we continue to tolerate a system of laws which make it so outrageously easy for any criminal, insane person, drug addict or child to obtain lethal fire-

arms which can be used to rain violence and death on innocent people." These words were spoken in the United States Senate in May by Edward M. Kennedy, but the Senate ignored them. Senator Edward Kennedy introduced an amendment to control mail-order sale of rifles and shotguns. It was defeated 53-29. Senator Dodd introduced an amendment making it illegal for anyone under eighteen to buy a rifle or shotgun on his own. It was defeated, 54-29. Senator Javits introduced an amendment that included an affidavit procedure for mail-order rifle and shotgun sales. It was defeated, 52-28. Senator Brooke introduced an amendment to outlaw other destructive devices, such as hand grenades, bombs and machine guns. It was defeated, 47-30. The record suggests that arms and ammunition makers can greatly influence government.

"Educated" Criminals

◈ At the American Booksellers Association convention held on June 4 delegates were told that employee dishonesty in retail stores had doubled in the last five years. Young men and women hired because of advanced education have been involved in many thefts. Norman Jaspan, head of a New York management consulting firm, said: "Too many college graduates enter industry with the objective of achieving prestige and instant financial success with little regard for moral and ethical considerations." The book, stationery, greeting card and phonograph divisions of department stores that were studied showed a 24-percent year-to-year increase in inventory shortages. The shortages exceeded $13,000,000, eliminating the profits on $200,000,000 of sales. Seventy-three percent of the members of a psychology class at a university said they stole books. Are these the seeds of a better generation to come?

Birds Fly High

◈ An airplane flying at 21,000 feet hit an object, which was later identified from its feathers as a mallard. Radar often detects birds at 20,000 feet, an altitude at which the atmospheric pressure and oxygen levels are less than half those at sea level. During flight, birds consume oxygen some eight times faster than at rest, yet they survive where man would soon collapse. Dr. Tucker, of the zoology department at Duke University, North Carolina, found that at 20,000 feet, 74 percent more oxygen enters those regions of the lung where oxygen is exchanged with the blood than penetrates there at sea level. Moreover, while at sea level only 7 percent of the oxygen entering these regions of the lungs is actually used, at 20,000 feet 12 percent is utilized.

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JULY 18-21: **Fairbanks, Alaska,** 345 A St., Fairbanks, Alaska 99701. **Minot, N.D.,** 2 & 52 Bypass West, Minot, N.D. 58701. **Pawtucket, R.I.,** 825 Mineral Spring Ave., Pawtucket, R.I. 02860. **San Bernardino, Calif.** (English and Spanish), 7842 Grape St., Highland, Calif. 92346. **Wailuku, Maui, Hawaii,** Box 231 Kahului, Hawaii 96732. **Washington, D.C.** (English and Spanish), 2950 Arizona Ave. NW., Washington, D.C. 20016.

JULY 25-28: **Albuquerque, N.M.** (English and Spanish), 339 Pennsylvania NE., Albuquerque, N.M. 87108. **Memphis, Tenn.,** 3849 Elliston Rd., Memphis, Tenn. 38111. **Muskegon, Mich.,** 1947 S. Getty St., Muskegon, Mich. 49442. **Spokane, Wash.,** N. 2824 Lee, Spokane, Wash. 99207. **Ventura, Calif.,** 476 Cedar St., Ventura, Calif. 93001.

AUGUST 1-4: **Charleston, W. Va.,** 812 Bigley Ave., Charleston, W. Va. 25302. **Greenville, S.C.,** 1000 Rutherford Rd., Greenville, S.C. 29609. **Honolulu, Oahu, Hawaii,** 1228 Pensacola St., Honolulu, Hawaii 96814. **Tulsa, Okla.,** 120 S. Rosedale, Tulsa, Okla. 74127.

AUGUST 8-11: **Columbus, Ohio,** 580 Riverview Dr., Columbus, Ohio 43202. **Indianapolis, Ind.,** 2764 East 55th Pl., Indianapolis, Ind. 46220. **Inglewood, Calif.,** 411 Centinela Ave., Inglewood, Calif. 90302. **Santa Rosa, Calif.,** 1233 Rutledge Ave., Santa Rosa, Calif. 95404.

AUGUST 15-18: **Bakersfield, Calif.,** 2400 South P St., Bakersfield, Calif. 93304. **Burlington, Vt.,** 1416 North Ave., Burlington, Vt. 05401. **Eureka, Calif.,** 1324 5th St., Eureka, Calif. 95501. **Jacksonville, Fla.,** 6603 San Juan Ave., Jacksonville, Fla. 32210. **Kaneohe, Oahu, Hawaii,** 1228 Pensacola St., Honolulu, Hawaii 96814. **Medford, Ore.,** 2402 W. Main St., Medford, Ore. 97501.

CANADA

JULY 18-21: **Victoria, B.C.,** 2780 Shelbourne St., Victoria, B.C.

JULY 25-28: **Kamloops, B.C.,** 260 Leigh Rd., Kamloops, B.C.

AUGUST 1-4: **Glace Bay, N.S.,** 40 McLean St., Glace Bay, N.S. **Moose Jaw, Sask.,** 302 Athabasca St. E., Moose Jaw, Sask.

AUGUST 8-11: **Ottawa, Ont.** (English, French, Italian), 405 Gladstone Ave., Ottawa 4, Ont. **Winnipeg, Man.,** 1338 Main St., Winnipeg 4, Man.

AUGUST 15-18: **Calgary, Alta.,** 804 12th Ave. SE., Calgary, Alta. **Harbour Grace, Newfoundland,** 239 Pennywell Rd., St. John's, Newfoundland.

BRITISH ISLES

JULY 18-21: **Belfast, Ireland,** Kingdom Hall, Magdala St., Belfast, BT7 1PU, Northern Ireland. **Bolton, Lancashire,** Kingdom Hall, 163 Crook St., Bolton, Lancs., England.

AUGUST 1-4: **Edinburgh, Scotland,** Kingdom Hall, 10 Pennywell Rd., Edinburgh 4, Scotland. **London (Twickenham),** Rugby Union Football Ground, Whitton Rd., Twickenham, Middlesex, England.

BERMUDA

AUGUST 1-4: **Pembroke, Bermuda,** Box 72, Hamilton, Bermuda.

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Awake!

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The Olympic Games Come to Mexico

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AUGUST 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WHAT TO DO WHEN YOU ARE SURROUNDED WITH VIOLENCE

How can you protect yourself? What precautions are wise to take?

DURING 1967 over 3,750,000 major crimes were committed in the United States, which is one every eight and a half seconds!

Just since 1960 major crimes have increased 88 percent, while the population has grown only 10 percent. That means crime is rising nearly *nine* times as fast as the population! Many other countries are experiencing similar rises in crime. Truly, we are surrounded by violence.

Without doubt this is the time of which the inspired Bible prophecy foretold: "But know this, that in the last days critical times hard to deal with will be here." (2 Tim. 3:1) In some places it is so critical that it is unsafe to walk the streets alone, even in broad daylight.

How can you protect yourself and your property in these dangerous times? What can you do when surrounded by violence? Really, the wisest, most practical counsel is found in a source few persons have thought to consult—the Bible. Yes, the Bible outlines many principles which, if applied in one's life, will serve as a protection in these critical times.

Self-Control, Mildness

For example, the Bible urges persons to apply the fruitage of God's spirit in their lives, including "mildness, self-control." (Gal. 5:22, 23) Also, the principle is given in the Bible: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." —Prov. 15:1.

Not only will your relations with others improve by applying such Bible principles, but you can also safeguard yourself from violence. To illustrate: In Newark, New Jersey, not long ago, a man was forced to brake his car to a sudden halt at North Sixth Street and Delavan Avenue when an oncoming driver cut in front of him. The man did not conceal his irritation, but shouted: "Road hog!" This he followed with an obscenity. He exercised no self-control; his answer to the inconsiderate act was anything but mild. And what was the result?

His pain-causing word did indeed cause anger to come up, just as the Bible said it would. The newspaper account says: "The roadhog answered the shouts with one blast from a shotgun, hitting [the driver] on the left side of the face and killing him instantly." How much wiser it would have been to apply the Bible counsel to control oneself, to answer mildly!

In this tension-filled world many people are like a high explosive. All they need is a spark to set them off. But mildness will serve to calm them down, and prevent them from becoming enraged and perhaps hurting you.

It may be that you are jostled on a crowded bus or subway, or another person accuses you of bumping him. The first inclination may be to reply harshly, or even shove back. Often this is what people do. But it is not the wise response. It does not create goodwill, nor does it contribute to your safety.

To the contrary, it can provoke latent violence, as in the recent case when two men jostled each other on a New York City subway train. A quarrel erupted, and one man pulled a knife and slashed it across the other's face. In retaliation, the injured man drew a gun and fired into the other man's stomach. How tragic! Especially since the trouble could so easily have been avoided if one of the men would have answered mildly.

Significantly, studies have revealed that a major number of crimes are provoked in some way by the victim, or at least could have been prevented by a mild response. As one writer, who reviewed scores of crimes, put it: "What people have to fear most from crime is in themselves."

Truly, then, the Bible gives the wisest, most practical counsel on how to protect yourself in these critical times. It is not a sign of weakness to be mild, as many persons seem to think. Rather, to control yourself under provocation, as the Bible urges, reveals real inner strength. It can safeguard your life.

Humbly Settle Grievances

The Bible also states the principle: "Pride is before a crash." (Prov. 16:18) It simply is unwise to be proud, refusing to acknowledge that you may be in error. Especially can it be dangerous today when there are so many quick-tempered people.

Even if you feel you are in the right, it certainly is not amiss to say humbly that you are sorry, and that you will try to be more careful next time. Usually the other person right away will calm down. Thus, the matter generally can quickly be settled peacefully, thereby avoiding an eruption of violence.

This certainly is illustrated by what happened to a young woman who bumped into another woman on a Bronx, New York, sidewalk one summer night. The older woman demanded an apology, but the young woman refused to give it. Pride impaired good judgment. And so a quarrel developed. Eventually the older woman pulled out an automatic pistol and shot the young woman fatally in the chest.

If only she would have humbly apologized—if she would have sought quickly to settle the complaint against her—she would not have been the victim of violence. But she was too proud to apologize. It meant sudden death for her.

It should not be concluded that these are unusual incidents. To the contrary, in a recent year the New York City Police Department revealed that the most common cause of murder was quarrels or angry disputes. Furthermore, 147 of the murders, or more than one in five, were of persons who got into heated arguments with their relatives. Arguments, especially

between husbands and wives, led to violence, twenty-seven men being indicted for killing their wives during quarrels and sixteen women for murdering their husbands. And this in just one city, in one year!

Just think of the violence that could have been prevented if this Bible counsel were heeded: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you."—Eph. 4:29, 31, 32.

Stay Away from Trouble

Additional Bible principles that can safeguard your life deal with precautions to take to avoid trouble. For example, the Bible says: "The shrewd one considers his steps." (Prov. 14:15) Also, it encourages: "Before the quarrel has burst forth, take your leave."—Prov. 17:14.

To consider your steps shrewdly will involve avoiding places where danger is likely. For instance, use well-lighted, well-traveled streets, rather than poorly lit and infrequently traveled ones. Also, avoid bands of youths loitering on street corners, perhaps crossing over to the other side of the street a block before coming to them. Do not go to parks, 'lovers' lanes,' or other lonely spots after dark, even avoiding such places during daylight hours if they are not well traveled. Nor is it shrewd to display money publicly, or to wear costly clothing or jewelry if you are in a high-crime-rate area.

For violating Bible principles, either knowingly or unknowingly, many have paid with their lives. For example, when a youth was noisily making insulting remarks on a New York subway train recently, a man ordered the noisy one off the train. However, the youth returned through another door and plunged a knife into the man, killing him. How much better if the man had 'taken his leave,' perhaps going to another car, rather than allowing this fatal quarrel to burst forth.

A similar Bible principle that can safeguard your life advises: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his." (Prov. 26:17) Just as grabbing the ears of a dog can cause the dog to turn on you and bite you, so becoming involved in the quarrel of others can be dangerous.

Not long ago, for example, three girls and two young men in a New York City bus station were arguing. A middle-aged man interfered, telling the men to leave the girls alone, though he did not really know what had started the quarrel. He became involved in a quarrel not his. Angered, the young men turned on him, and fatally stabbed him with a knife.

How beneficial it would have been for the man to have followed the Bible principle! But what if another person is in real trouble? Rather than taking sides, and so judging the situation without knowing the facts, it would be wise to call the police.—Prov. 18:13.

If riots or shootings flare in or near your neighborhood, will you take to the streets to become involved, or go out to see what is going on? The Bible advises not to 'grab hold of it,' not to become involved. The wisdom of this advice is emphasized by the incident of the crazed gunman who climbed atop the tower on a Texas campus and began shooting people. A newspaper reported: "Incredibly some people rushed out for a look. A boy and a girl did . . . She was fatally shot. Her

boy friend leaned over to help. He was shot dead."—*The National Observer,* August 8, 1966.

What an unnecessary tragedy! Ignoring Bible advice was disastrous. These youths revealed themselves to be inexperienced, unwise, as the Bible proverb explains: "Shrewd is the one that has seen the calamity and proceeds to conceal himself, but the inexperienced have passed along and must suffer the penalty."—Prov. 22:3.

Your Life or Your Possessions?

Yet another Bible principle that may save your life was given by Jesus Christ, when he said: A person's "life does not result from the things he possesses." —Luke 12:15.

With the increase of crime, there is the ever greater possibility of being confronted at gunpoint or knifepoint by a person demanding your money. Will you resist? Will you fight to save your money, and perhaps lose your life? Your life is of so much more value than material possessions. It is not worth risking it.

A case reported in the New York *Times* early this spring emphasizes this fact. "A member of a Bronx Elk's Club was stabbed to death early yesterday while returning home from a weekly meeting," the report said. "The victim's wallet and watch had not been taken, but the police believe he was stabbed fighting off a mugger." But of what value are wallet and watch when you are dead?

It simply is poor judgment to grapple with an armed criminal, who often is trained in the use of weapons. The criminal is likely to become infuriated by your resistance, and brutally beat or kill you. The New York *Daily News* reported such an incident recently: "The two bandits entered the store and produced a pistol, but [the storekeeper] refused to cooperate. Slugged on the head with the gun, he fought back . . . However, the man with the pistol turned and fired one shot, hitting [the storekeeper] in the stomach." How much better it would have been for the man to have heeded the Bible principle!

Protecting Your Virtue

One of the most shocking aspects of the increase in crime is the rise in forcible rapes. In 1967 more than 27,000 were reported in the United States, for an increase of over 60 percent since 1960. However, according to authorities, only about one in three or one in four is actually reported. Therefore, the real total may be close to 100,000 rapes a year. Think of that. A forcible rape about every five or six minutes in just one country! How can a woman protect herself?

The Bible again has some very pertinent and valuable counsel. It advises "women to adorn themselves in well-arranged dress, *with modesty.*" (1 Tim. 2:9) Also, it emphasizes that when a woman is confronted by a rapist she should scream. —Deut. 22:23-27.

Certain modern styles of dress are without doubt an important factor in the shocking increase in forcible rape. A woman who wears suggestive attire is only inviting trouble, whether she realizes it or not. Many men accept such immodest dress as an invitation to sexual advances. And, really, is not that one of its purposes? Commenting in this connection, *Newsweek* of November 13, 1967, said:

> "Fashion designer Mary Quant, mother of the miniskirt, tells it as it is, or at least the way she sees it: 'Am I the only woman who has ever wanted to go to bed with a man in the afternoon? Any law-abiding female, it used to be thought, waits until dark. Well, there are lots of girls who don't want to wait. Mini-clothes are symbolic of them. So are cosmetics that seem natural and stay on

right into bed and out again, because that's the point. All this decoration is put on in order to seduce a man to bed.' "

So even the designer of the miniskirt notes that one reason for wearing these clothes is to seduce a man to bed. And it is a fact that watching women who wear immodest clothes has often drawn a man into lustful action. Thus, heeding the Bible principle to dress *"with modesty"* will serve as a genuine protection to a woman.

At the same time, too, a woman should be careful that she does not unwittingly invite an attack by carelessly leaving the shades or curtains open while she undresses for bed. The same danger is present if she makes it a habit, when she can be seen from the outside, to run around the house or yard scantily attired.

But what if, despite the precautions taken, you are confronted by a rapist? What will you do? Submit to him? The Bible counsel in this instance is to resist —to scream. Authorities recognize this as the wisest thing to do. Paul Boesch, author of the book *Lady Protect Yourself,* pointed to the horrible consequences to women who failed to do so, writing:

"If a man is vicious enough to commit rape, how do you know just how far his twisted mind is out of focus? If you could read some of the unprintable, unspeakable things I have read, or visit the homicide office of your police department, you would know there is only one answer—to resist with everything that's in you. . . .

"You can scream, and by all means do so. Some women fear that screams will only madden the attacker. But face the facts. How do you know he won't kill you if you don't scream? He may say, 'Don't scream or I'll kill you, but you can't bargain with an attacker."

Yes, what has proved the soundest advice is that contained in the Bible—for a woman to scream for all she is worth if she is attacked by a rapist.

Heed Bible Principles

Thus the key to protecting yourself successfully from criminal violence is to heed Bible principles. In them is found divine wisdom, yes, the wisdom of the grand Creator. He alone can provide the guidance needed to cope with these critical "last days." (2 Tim. 3:1) Therefore, the thing to do is to become acquainted with His Word the Bible, and to put your trust in its teachings.—Prov. 3:5, 6.

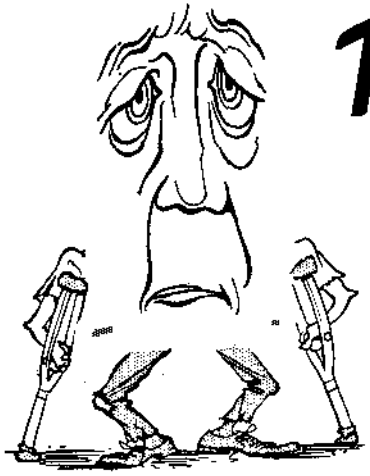
That same Word of God provides bright hope for the future. It assures us that God's kingdom will soon bring in a new system of things free from lawlessness. Yes, what man has proved incapable of bringing about, Jehovah will soon provide for the blessing of all His law-abiding servants.

Therefore, learn God's will. Abide by his laws. By so doing you will enjoy the peace of a grand new era when not a lawbreaker will be left on earth. The Bible prophecy gives this very assurance, promising: "The wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:9-11.

The Amazing Amazon River

◆ This principal river in South America contains more water than the Egyptian Nile River, the American Mississippi River and the Chinese Yangtze River put together. It drains an area that is two-thirds as large as the United States. At its mouth it is about 90 miles wide. In some of its upstream locations it is more than 350 feet deep.

Why Is the DOLLAR in Trouble?



LONG regarded as being as good as gold, the American dollar is now in serious trouble. This was clearly shown by the frenzied buying of gold on the European gold markets early this year.

What does this mean for the housewife when she goes to buy groceries and clothing for the family? What does it mean for the man of the house who earns the family income? What does it mean for the country as a whole?

One of the circumstances that have led up to this trouble has been affecting families for many years, and that is inflation. Are you aware of how much you have been hurt by it and how it has been undermining confidence in the dollar?

Since 1939 the dollar, on a nationwide average, has lost 60 percent of its purchasing power because of inflation. With many things that a family buys, however, the increase in prices has been much more than 60 percent.

In 1939 the New York *Times* sold for 3 cents a copy and the Sunday edition for 10 cents, but now the price is 10 cents for the daily edition and 50 cents for the Sunday edition. A quart of milk cost the housewife 12 cents in 1939, but now she may pay about 32 cents for it. Butter was 32 cents a pound; now it is around 83 cents a pound. Bread was 8 cents a pound; now it is around 30 cents. Round steak was 36 cents a pound; now it is about $1.00 a pound. A man's lightweight suit cost $16; now it is $60 and more. Prices, of course, vary somewhat from place to place in the country. But, generally, inflation has made itself felt on the budget of every American family.

Cause of Dollar's Trouble

Inflation has been one of the chief causes of the trouble that the dollar is now in. It has elevated the price of American goods so high in world markets that they are beginning to have difficulty in competing with cheaper foreign-made goods. Even within the United States many foreign products are underselling domestically made goods. In the steel industry, for example, there is grave concern about the rapidly rising amount of foreign steel coming into the country. Selling at a lower price, it is beginning to hurt the American steel industry.

Inflation is causing a gradual decline in exports for the United States. Imports, on the other hand, have been rising. Thus inflation is contributing to the steadily worsening deficit in the country's international payments. This deficit means that more money is going out of the country than is coming into it. Falling exports and

excessive government spending abroad as well as spending by tourists are the chief reasons for it.

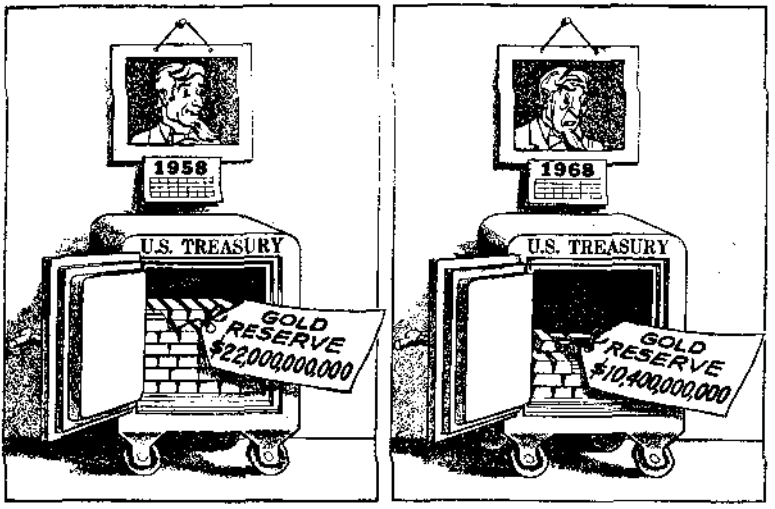
To raise exports the obvious course is to reduce prices on American-made goods, but this can hardly be done if the cost of raw materials and labor keeps rising. So, some family wage earners may eventually find themselves without jobs or receiving lower than expected earnings when companies begin trimming production costs and the nation's economy begins to deflate.

In a general way we might compare the situation of the United States with that of a family that buys merchandise from a number of stores over a period of time using promissory notes. The family spends more than it earns, and has in the bank only one-third of the money needed to redeem its notes. The day will come when its creditors will lose patience and will demand payment. Being unable to pay all the notes, the family will likely go into bankruptcy.

Now, suppose the family could declare that their promissory notes were worth only one-third their face value. It could then pay off its creditors with the funds it has. But the creditors would no longer have confidence in the value of any future promissory notes from the family, and it would have lost its credit standing. The United States would be in the same situation if it devalued the dollar to make its gold reserves stretch farther.

The American dollar is, in a sense, a promissory note to pay a foreign government, upon demand, its value in gold. Whenever foreign governments want gold for the dollars that they hold they can turn the dollars in to the United States Treasury and receive gold in return at the specified rate of $35 per ounce. This American guarantee has given the dollar its stability of value in other countries.

For almost eighteen years dollars have been piling up in foreign countries. They now amount to $33,000,000,000, but the United States has less than one-third of the gold needed to redeem them. It is like the family with more promissory notes in the hands of creditors than money in the bank to cover them. Because the United States has put off taking the corrective measures that many economists say are necessary to eliminate the deficit, it has lost more than 50 percent of its gold reserve in the space of ten years. People in other countries are beginning to lose confidence in the dollar. Now the situation is so serious that the American government is being forced to do something to correct the situation.



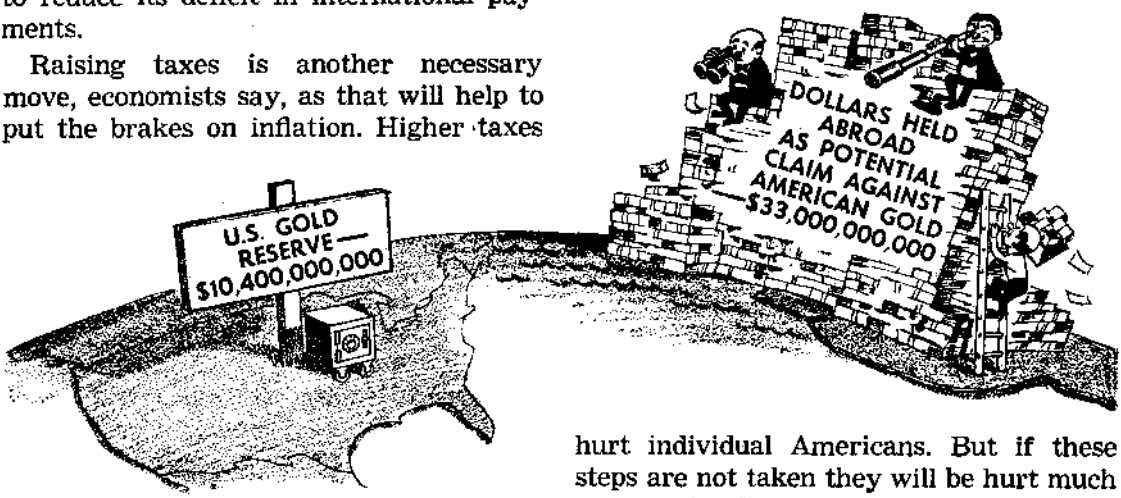
Strengthening the Dollar

Economic experts say that confidence in the dollar can be renewed if steps are taken to slow inflation and to reduce greatly the outflow of dollars to other countries. This involves sub-

stantial cutbacks in government spending.

We might compare these corrective measures with those that a farm family would have to take if it had been increasing its purchases and the prices of its products while its sales were declining. It would have to reduce its purchases so as to cut down on the outflow of money. It would also have to reduce the prices of its goods so they would be more attractive to buyers and more could be sold. This would increase its income. The wages of the workers would also have to be reduced to lower the cost of producing the products. This is what some persons believe the United States must do in order to reduce its deficit in international payments.

Raising taxes is another necessary move, economists say, as that will help to put the brakes on inflation. Higher taxes and a reduction in government spending within the United States will reduce the government's huge domestic deficit, which is a major cause of inflation.



With higher taxes taking more money out of the pockets of the people they will have less to spend, and that should lower the demand for goods. This is supposed to slow the rise in prices, perhaps even reversing the trend somewhat. The demand for foreign goods by Americans should also lessen, helping the American deficit in international payments by lowering imports.

The situation is so serious that President Johnson emphasized that "the fabric of international cooperation upon which the world's postwar prosperity has been built is now threatened." He went on to point out that if that fabric is "torn apart" the consequences will not be "confined to foreign countries but will touch every American."

How People Are Affected

Any corrective measures for strengthening the dollar by eliminating the deficit in international payments are certain to hurt individual Americans. But if these steps are not taken they will be hurt much more seriously.

Higher taxes mean less money for a family to spend. The man of the house will have to contend, not only with higher Federal taxes, but also with higher state and city taxes. So the housewife will need to exercise greater selectivity when she shops, passing up unnecessary luxuries and looking for the best prices. In fact, a family may have to forgo buying many of the things it may have wanted.

Higher interest rates on loans, another corrective measure for fighting inflation and strengthening the dollar, may mean

that a family will not be able to afford to finance a new home or a new car. In fact, it may not even be able to get a loan because of a shortage in lendable funds and more stringent credit requirements. Some families were confronted with this situation in 1966, when credit was especially tight.

If the man of the house succeeds in getting a mortgage he will likely have to pay interest of more than 7 percent, and that rate may go higher in the months ahead. For a 20-year mortgage on $20,000 he will pay out $18,448 in interest if the rate is 7.5 percent. High interest rates can cause a slowdown in home construction, as was experienced in 1966. This can mean less work for carpenters, bricklayers, electricians and other people in the construction business. Many families may feel the effects of higher interest rates by having to pay higher rents.

Thus in a variety of ways families are being affected by the circumstances that have brought the dollar into trouble, and they can expect to feel more and more the results of the corrective measures that financial experts say are necessary to strengthen it. If these corrective measures fail or are too severe, a serious situation can develop for the entire country. The American economy might collapse into a recession or a shocking and painful depression. That could mean widespread unemployment, a big drop in wages, and economic hardships for a great many families. Economists are hoping that this will not happen.

The situation is without doubt a very grave one, and it was with good reason that William McChesney Martin, Chairman of the Federal Reserve Board, recently warned that America is "in the midst of the worst financial crisis since 1931." In the months to come people in other countries will be watching intently as the United States struggles with its payments deficit and strives to shore up its wobbly dollar.

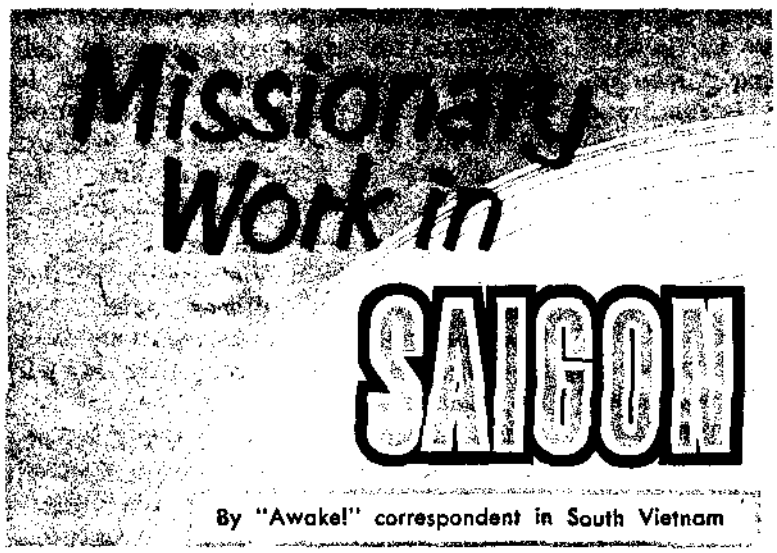
ABSORBING PAGANISM

ON MIDSUMMER each year Roman Catholics in Argentina celebrate St. John's Day. A second birthday party is held for everyone named John, though it is supposed to commemorate the birthday of John the Baptist. Trees are pruned and the branches are used for bonfires, lighted on almost every corner on the evening before St. John's Day. Tradition has it that anyone passing through the fire at midnight will not be burned.

At the same time of year the ancient Druids celebrated with blazing fires, and the custom is still perpetuated in certain parts of France, Switzerland, Ireland and Scotland, areas where Catholicism has long predominated. In Ireland it is still considered beneficial to jump over the fires when the embers have burned low.

A Roman Catholic monsignor was asked why priests lend their presence and blessing to such pagan celebrations for which there is no basis in the Holy Scriptures. Replied Monsignor Winsauer of Posadas, Misiones Province, Argentina: "It is easy. The day of St. John and the birthday of our Lord coincided with the two solstices. In ancient times, these dates were cause for pagan celebrations. When they [the pagans] were Christianized it was difficult to pull off the old practices, and the Church preferred to absorb the pagan fiestas into its own and not abolish them."—*Confirmado* (*Confirmed*, weekly news magazine), Buenos Aires, July 9, 1965.

The monsignor added that "there is nothing wrong in Catholic priests' promoting these fiestas"; however, in this he is not in agreement with the apostle Paul, who rejected the idea of absorbing any paganism, asking: "What fellowship does light have with darkness?"—2 Cor. 6:14-17.



By "Awake!" correspondent in South Vietnam

SAIGON, as you know, is the capital of a war-torn land, and the tide of war recently swept right into the city itself, yet Watch Tower missionaries continue to discharge their duties, bearing to the people from God's Word comfort and hope. But how, you may ask, can they possibly carry on under those conditions of uncertainty and danger?

Normal conditions in Saigon for many months now have been quite different from the situation called "normal" in other lands. Lying in bed at night, the missionary must listen to the familiar sounds of bomb explosions and small-arms fire. Once in a while the bedroom window lights up from the flash of a flare illuminating the sky. Even the girls here, who are graduates of the Watchtower Bible School for missionaries, have learned to distinguish the caliber of weapons by the sound of the firing.

But the missionary does get to sleep, for he has had a busy day, and before he *knows it, it is morning. A bell in the mis-*sionary home sounds at 6:30 a.m.—the signal that breakfast will soon be ready. But who is the cook? Why, one of the missionaries, for each one, male and female, has his turn in the kitchen. Where did they learn to cook? Some of them right there in the kitchen. And, of course, a good cookbook always helps.

Now another bell sounds. That tells all occupants of the mission*ary home that it is 6:55,* with only five minutes to go before breakfast is due to begin. After a brief consideration of a text from the Bible and prayer, a wholesome breakfast is served and then—a full day's schedule of activity.

Scope of the Work

But is it dangerous to go out of doors? Where will the missionaries go? It is said that the Viet Cong have agents all over the city, but what big city is not somewhat dangerous these days? And, of course, missionaries who are sincere about discharging their obligations to God and Christ put their faith in God for their protection.

In Saigon, with its over two million inhabitants, the missionary of the true God, Jehovah, recalls the compelling words of *Jesus: "Yes, the harvest is great, but the* workers are few." (Matt. 9:37) And just as it takes regular meals of rice to keep the Vietnamese healthy, the spiritual food from God's Word, the Bible, is vital if they are to grow strong and stay strong spiritually. So, the few workers in this *southeast Asian field* must keep at their God-given work consistently, without letup. Each missionary here has been assigned a section of Saigon, and it is his

or her job to reach all people in that section. The store owners have to be contacted, as well as the teeming population of the winding back alleys. Houses may be occupied by from two to fifteen persons, depending on the size or the means of the householder. And far and wide, on busy streets, on back roads, on tiny little lanes that are almost imperceptible, people are learning that there are missionaries for Jehovah in Saigon.

Despite the vast population, it is remarkable how people can remember names. Said one missionary: "The Vietnamese love to remember names. They will write yours down carefully, and you are sure they will forget it. But, when you visit the neighborhood again several months later, they will greet you at their doors using your name." It is certainly a very friendly custom.

The Language Barrier

But, since not many people know English, how do the missionaries make out talking with the people? That is a good question. However, it must be remembered that a true missionary goes to the people, does not make them come to him. This means he must learn their ways, their customs, and, yes, their language, be it ever so difficult to grasp at first. It has many tones, and if the wrong emphasis or tone is placed on a syllable, it may alter the entire meaning of the word. So at the beginning the missionary must spend many hours daily at language study.

For the first few weeks he does not worry about vocabulary. He just concentrates on tones, and here his biggest help is his door-to-door ministry. He starts with short, memorized sermons and listens carefully to the idiomatic expressions used by householders. Reported one missionary: "At the start we would write the sermon down on paper, and we would try to read it to the person coming to the door. But they could not understand our words and would grab the paper from us and read it for themselves, and then not even return it to us. So we soon realized it was best to get the sermon into one's head instead of on a piece of paper."

In the missionary home, as a help, twenty new words in Vietnamese are discussed daily at the dinner table. Then each one endeavors to use these words in the house-to-house ministry. The townspeople are very patient and listen closely, seldom ever criticizing the many mistakes of the beginner. But errors have to be detected and corrected, for they can be quite embarrassing. "When I was new in the language," another missionary reports, "I got in the habit of answering Yes to anything I did not understand. One day, when I was working with a local Vietnamese Witness we were invited to stop and talk to three young Vietnamese women. My companion later told me that I had answered Yes to such questions as: Do you have a wife? Do you have more than one wife? Would you like to have some more wives? Rest assured I no longer answer Yes to anything I cannot understand."

The Rainy Season

Weather in Saigon presents quite a challenge to the missionary. There are six months of dry season, and then six months of rain, and does it ever rain! And local people can be noted taking advantage of the heavy rains. Many children in their "birthday suits" will run up and down in the rain to get themselves a good bath. Older people, when the rain pauses for a few moments, will run to the curb and bathe their feet in the water surging down the gutters. Car owners and motorcycle owners take advantage of this plentiful supply of water to wash their vehicles.

Some of the back alleys have poor

drainage, so much so that the missionary may find himself pedaling his cycle with water up to his knees in order to reach some homes. Or, if conducting a Bible study in some house when the rain starts, he may note the water gradually invading the house and swirling about his feet. While the study continues, the household members may be lifting furniture to higher places, and by the time the study session concludes all may be sitting with their feet and legs in water over a foot deep. At this point a missionary girl is hoping she does not lose her shoes when she rises to go, and upon departing she is sure to see other people's shoes floating down the alley.

To offset these discomforts, there is the warm hospitality of the people, and particularly during the rainy season. One cool, rainy day when two missionaries made a visit, they were invited in to sit down. A towel was brought so they could dry off. Then one of the girls was furnished with a fur coat to keep the chill off; the other was loaned a sweater. Finally, last but not least, comb and mirror were supplied. Said one of the girls later: "That was the first time I ever conducted a Bible study in a fur coat!"

At times the missionary may come to a house where there is only one chair available, and it will be offered to the visitor while the family, regardless of age, stand around. What to do under these circumstances? One missionary found it best just to place her literature bag on the chair and carry on the visit on a friendly level with the people.

The Vietnamese are always interested to learn why a missionary does not have any children. In fact, they become so concerned that they will even go so far as to offer a child for adoption, perhaps twins. It is quite new to them to meet someone who is willing to forgo husband, wife and children for the sake of the Kingdom and its interests.

Religious Confusion

The missionary in Saigon is soon aware of the various religious factions that fight one another for political advantage. Demonstrations often end up in violent fights between these factions, and then the police have to move in and even use tear gas to suppress them. These situations at times interfere with the peaceful work of the missionary. One missionary told how one day she noticed all at once that everyone was running, some crying because of tear gas in the air. At the same moment she discovered that her bicycle tire had gone flat. A man in a nearby home, seeing her predicament, quickly ran out, pumped up the tire and told her to go at once. Children, too, were imploring her to leave. They wanted no harm to come to her.

On one occasion the religious demonstrators decided to fight it out in front of the missionary home. A tear-gas bomb hit the residence and saturated the front rooms with gas. The missionaries had to hurry into a back room, seal the door and windows, and wait until the air cleared. Another missionary happened to be out in the street when the tear-gas bombs fell. A store owner, noting her plight, invited her into his store for protection.

Living Apart from the World

Missionary service removes one from the world around one in many ways. One learns to live a life apart from this world, concentrating time and attention on the work of proclaiming a new system of things soon to come, one that will bring deserving ones of all races peace and prosperity. True, as the worldly-minded engage in war all around the missionary, he cannot but be affected somewhat. But how he reacts to those conditions makes all

the difference. How, for example, does he react to attacks such as those made upon Saigon and other cities in South Vietnam recently?

That Viet Cong offensive was full of surprises for Saigon. It started in the early hours of morning, with many points struck simultaneously. Within a few hours most communications were cut off. Electrical and water supplies were cut. Even the foodstuffs coming into the city were halted. Private houses were attacked and burned to the ground. Terrorists were everywhere, it seemed.

A missionary home occupied by nine active missionaries stands right in the middle of Saigon. The radio had given full warning about the attack and its aims. Right there and then the nine missionaries, from Canada, the United States and Australia, assessed their reasons for being there in Vietnam. Who sent them, and why were they there in Saigon? Was it not Jehovah who had sent them to extend life-giving knowledge of His purposes to the truth-hungry population? Then, it was to God they would look for his protection, and not to the strength and weapons of men.—Prov. 18:10.

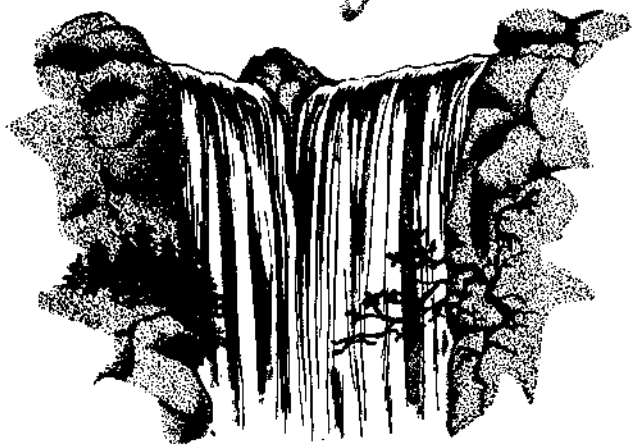
Their decision meant possibility of great danger, but already they can report on Jehovah's loving provision for their needs. As one of those missionaries wrote: "The local Witnesses have been nothing short of precious gems. During the first days of the attack they would take turns coming by to see us, and this at risk of their lives. They knew the secret places to buy food and would bring it to us. All the markets were closed down, of course."

It is true that the dive-bombers came very close at times, and the missionaries have to be most careful as they leave the home. But, while things are upset for a time, they restrict their territory for preaching to relatively safe sections nearby. They do not venture into any of the smaller alleys at present, because this is where most of the Viet Cong hide out during the daytime. As soon as circumstances improve, they are all ready to move out into areas farther afield, where they know many of the people are awaiting additional visits.

So, while there are discomforts, inconveniences, yes, even dangers here in Saigon, they are as nothing compared to the satisfaction of seeing the fruitage of missionary labors. How gladdening to see one with whom you have studied the Bible for four or five years finally take his stand for God and Christ and join his missionary teacher in proclaiming the "good news" of the Kingdom to others! The hardships of seeding and watering and cultivating are forgotten in the joys of the harvest. "My joy is indeed complete," exclaimed one missionary in Saigon, "now that this man (with whom he had studied four years) has joined me in the house-to-house preaching." One Vietnamese woman studied for almost five years before joining in the door-to-door ministry; another studied for six years before taking the same step. But they have thoroughly grasped the Bible's message and are eager to inform their neighbors.

So, in spite of all the obstacles, the life of the missionary in Saigon is satisfying. True, the bombs rumble and the rifles bark, but after a busy day talking to the people, not about war, but about peace soon to be everlastingly ushered in by God's kingdom, the missionary can rest and sleep. He is happy in the assignment God has given him.

THE WORLD'S WONDROUS *Waterfalls*



WATER is forever on the move. It pounds against the shore, it rises as mist, it descends as rain. But the most conspicuous of all moving water is the waterfall. Seething with energy, life and beauty, cascading water fascinates the beholder.

Waterfalls have individual traits. Some are low and voluminous, and speak of great force and strength. These are the most spectacular, for their noise and ferocity seem to dominate the area all around. Others are so high and slender that they appear to be unreal, losing form halfway down and disintegrating into fog and mist. Each kind has its appeal, and can increase one's appreciation of earth's loving Creator.

Most Famous

Probably the most famous of all is Niagara Falls. Its sheer force is awe inspiring. A wall of blue-green water falls at the rate of some 500,000 tons a minute, plunging into a steep-walled gorge nearly 200 feet below. So powerful and voluminous is it that a cloud of mist rises upward perpetually to water the region nearby. All the colors of the rainbow can be seen as the sunlight strikes the ascending water particles. With good reason this iridescent cascade has become one of the most durable tourist attractions on earth, drawing some two million visitors a year. What a wondrous sight!

Niagara is actually two falls, which are located on the eastern United States–Canadian border. Horseshoe Falls, on the Canadian side, is the largest, being 186 feet high and 2,950 feet wide. Over it descends the major part of the thirty-four-mile-long Niagara River, which connects Lake Erie and Lake Ontario. The smaller flow travels around the other side of a small island, and drops about the same distance. This section of the falls is located on the American side and is called American Falls.

To early Indians, the falls were part of their heritage. Legends grew up around them. They called them "thunder of the waters" in their Iroquois language, and it seems that when white men came to the continent, the Indians were not very eager to tell them about the falls. The first white man to report seeing the falls was the French missionary Louis Hennepin, who wrote of his visit in 1678.

At Yosemite Valley in the western United States are a series of perhaps the most famous high waterfalls in the world. At Vernal Falls the Merced River descends for 320 feet in a sheet of jade-green water to foam white among the boulders at its foot. Nevada Falls drops 594 feet, Bridalveil Falls descends 620 feet, the Slender

Ribbon Falls makes a straight drop of 1,612 feet, and Yosemite Falls' total descent is nearly half a mile! Truly these are beauteous wonder falls. They can indeed increase one's appreciation of earth's marvelous Designer.

As famous Bridalveil descends, it swings and sways and sings in the wind. The spray flying free of the falls fashions its own rainbows of misty beauty, and clothes the column of water in a gauzy veil. Thereby it seems to half fall and half float. On the other hand, Yosemite Falls seems to shoot right out of the sky. Its first bound over the lip of the precipice frees it of earthly bonds for several seconds as it plummets 1,430 feet in one sheer fall. Then it tumbles down through a small gorge to reach another brink from which it hurtles another 320 feet to the valley floor—a total drop of 2,524 feet.

However, one should not conclude that Niagara is the biggest waterfall in the world, or that those falls in Yosemite are the highest. No, there are even larger waterfalls than Niagara, and one that is so high that it dwarfs any of those in Yosemite.

Highest in the World

In the interior regions of northern South America the Indians spoke of a waterfall thousands of feet high. However, white men thought this was just another legend. It was less than thirty-five years ago that it was discovered that such a wondrous waterfall really did exist.

Jimmy Angel was one of those perennial prospectors seeking gold and diamonds. While making an aerial reconnaissance in 1935, he flew his tiny plane into a twisting canyon of Devil's Mountain; at least that was the name given it by the local Indians. It is located in the jungle called the Guinea Highlands in Venezuela.

Suddenly, between the ever-narrowing canyon walls, there appeared a magnificent waterfall gushing out of a rock fissure about two hundred feet below the rim of the rocky height. From the stone lips of this mountain spurted a river that cascaded 3,212 feet into the jungle below. Jimmy Angel guided his plane down perilously close to the jungle floor and made a rough calculation of the fall's width. It was perhaps 500 feet at its base. Here was an amazing waterfall hundreds of feet wide and over seventeen times as high as Niagara! Imagine Jimmy Angel's thrill He was apparently the first white man to see the highest of the world's wondrous waterfalls.

Returning home, Jimmy Angel invited his wife and a business partner to see his unique discovery. Circling the area, he spotted a likely landing site. But as the plane coasted to a halt its wheels became hopelessly mired in the soil. They must have immediately realized the danger of being trapped in unexplored territory. Air search for the missing party proved futile. Two weeks later, when all hope for their survival was about abandoned, they dragged themselves to safety. For this singular discovery and amazing survival, the government of Venezuela honored Jimmy Angel in 1937 by applying his name to the falls, calling it Angel Falls.

Other Wondrous Falls

South America is blessed with waterfalls that are not only very high and picturesque but very powerful and voluminous. For example, the Tequendama Falls on the Bogotá River in Colombia. Here the river narrows into a deep channel and hurtles itself some 650 feet to the depths below.

An early explorer, Alexander von Humboldt, observed: "The cataract forms an

assemblage of everything that is sublimely picturesque in beautiful scenery. It is not one of the highest falls, but there scarcely exists a cataract which, from so lofty a height, precipitates so voluminous a mass of water."

However, Kaieteur Falls in British Guiana is a yet higher waterfall, and carries an even greater volume of water. This magnificent cataract plunges in a single column of dazzling whiteness 741 feet into a basin below; then it makes a further drop of 81 feet—a total fall of 822 feet! The long journey to these falls on the Potaro River is rewarded by a truly wondrous sight. How marvelously the Creator has set in such perfect balance jungle, valley, mountain, sky and cascading waters! An *Awake!* correspondent describes the scene:

"We emerge from the forest onto a flat stony plateau, where we break into a run toward the booming noise. . . . A rock ledge provides an excellent view, and cautiously we crawl to peer over the edge, where our eyes are led into a breathtaking panoramic sight of tropical jungle and twisting valley, cradled by sheer mountain ranges. On another rocky ledge about a quarter of a mile to the left we get another spectacular view, here seeing the full height of the falls in their beautiful setting of low mountains beneath a blue sky."

The Paulo Affonso Falls on the São Francisco River in Brazil is a much larger waterfall, although not as high. It has been described as "motion gone mad." Between canyon walls colored red, bronze, yellow, and black, the racing, turbulent waters gleam an extraordinary white. Then, suddenly, at terrific velocity, the river leaps some 260 feet into the mist and turbulence of the gorge below. This is one of the world's major waterfalls.

But probably the best known and most famous of the South American waterfalls is Iguassú Falls on the boundary of Brazil and Argentina. It is often compared with Niagara Falls. And, although less torrential, its panorama of varied features excels the better known North American falls.

The Iguassú River plunges headlong over a brink some two and a half miles wide, and with a maximum height of 237 feet. Thus, not only are these falls much higher and wider than Niagara, but during floodtime the volume of water is greater. During drought, on the other hand, no fewer than 273 separate waterfalls have been counted along its rugged brink.

Across most of its width the falls are broken into two sections by a ledge halfway down. Thus, the water drops in two stages, each more than a hundred feet in height. Many of the individual falls, in turn, are broken by smaller ledges, producing a fairyland spectacle of jagged rock draped with aquatic veils. At one point, however, the water plunges in an unbroken sheet from the brink to the gorge over 200 feet below.

What is particularly attractive about Iguassú Falls is its setting in a virgin tropical forest, featuring bamboo, palms and orchids. Here, too, are excellent vantage points. On a ledge halfway down in the gorge well-kept paths lead through a natural park of rushing waters and jungle growth to spots that give breathtaking views of the falls. How the heart is moved in appreciation to God for such beautiful sights!

Africa's Wondrous Falls

Africa, too, has wondrous waterfalls. For example, Aughrabies Falls in South Africa. Here the mighty Orange River makes a majestic plunge of 450 feet into a foaming caldron. However, there are

falls that excel all others in Africa, and rate among the most spectacular in the world.

In 1855 David Livingstone paddled down the Zambezi River in southern Africa. Perhaps the most amazing spectacle of all his exploring life awaited him. No white man had seen what he was about to see. Soon his ear caught the sound of a torrential roar; his eyes beheld clouds of white mist boiling up. As he mused on the exciting prospect, he landed on an island and found himself on the brink of truly magnificent waterfalls. The African aborigines called it "the smoke that thunders" because of the immense columns of spray and thunderous noise. However, Livingstone named it Victoria Falls, after his queen of England.

ARTICLES IN THE NEXT ISSUE

- How Good Are the Ten Commandments?
- Schizophrenia—a Mental Ailment That Is Not Hopeless.
- Africa Struggles Anew for Independence.
- Bethel's Busy Ministers Preach the Good News.

These wondrous falls are slightly over a mile wide, and they plunge abruptly over the edge into an almost vertical chasm 350 feet deep. This means that they are both higher and wider than Niagara Falls. Islands on the lip of the precipice separate it into four principal falls. The most striking are the main falls, a half-mile sheet of foaming white and green water.

What is unique about Victoria Falls is that the opposite wall of the chasm stands only about 80 to 240 feet away, thus forming a mile-long trench. The waters rush wildly from each end of this trench, where the abyss is shallowest, toward the middle, seeking escape from the imprisoning walls of the opposing precipices.

Largest in the World

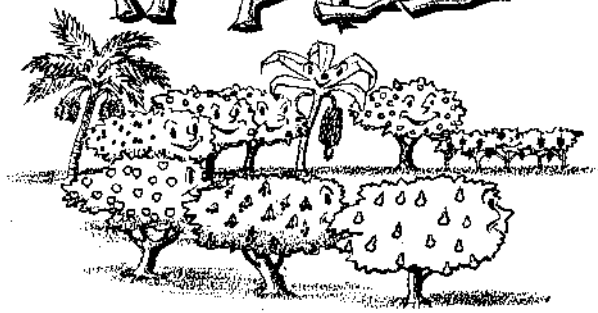
The largest waterfalls in the world are comparatively little known. They are neither the most famous nor the most beautiful. Volume of water alone is not what impresses most. On the Mekong River, which travels down through Cambodia and Vietnam to empty into the sea, there is a series of waterfalls known as the Khon. Although it averages about double the volume of Niagara and is about eight miles broad, the Khon's total descent is only some seventy feet. However, there is a waterfall yet much larger.

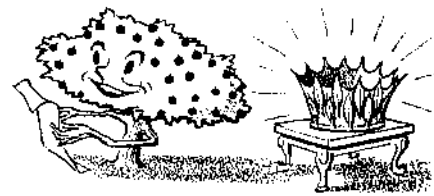
This is the La Guaíra or Sete Quedas Falls on the Paraná River between Brazil and Paraguay. It is a series of eighteen separate falls, the height of which is about that of Niagara. However, its volume rises to eight times that of Niagara during the rainy season! The force of the cascading waters is so great that the earth trembles for miles around.

Edward C. Rashleigh, writing in the *Journal* of the Royal Geographical Society, says of Sete Quedas Falls: "It exceeds the combined mean volumes of Niagara, Paulo Affonso, the Iguassú Falls, the Grand Falls of Labrador, the Victoria Falls of the Zambezi, and the Kaieteur (of Guiana) rolled into one." But because the eighteen separate falls are spread over an area, there is not an ideal vantage point from which to view them. Thus they are not as spectacular to behold as, for instance, nearby Iguassú Falls.

When a surging river hurls itself over a high precipice it indeed is a wondrous spectacle. Whether the falls are comparatively low and voluminous or are extremely high and slender, they are fascinating to behold. How loving of the Creator to adorn earth with these wondrous sights!

The APPLE TREE'S Bid for KINGSHIP





IN THE Bible appears an allegory about the trees of the forest looking for someone to be anointed king over them. (Judg. 9:8-15) We, too, invite you to imagine a gathering of all the fruit trees for the purpose of choosing one of them to be king.

Each tree came prepared to extol its own virtues. Lots were cast, and it so happened that the apple tree was given the opportunity to speak first. His remarks went something like this:

"Fellow citizens of the fruit-tree community: It seems necessary that we first of all establish a basis or criterion by which to judge which of us deserves to be chosen as king. Undoubtedly that basis or criterion is the usefulness of any fruit tree to our owners and masters, the human race, not which tree is the tallest or the most beautiful. Certainly the great Creator did not endow us with the capacity of bearing luscious fruits merely for our own benefit, that we might appear ornamental and that we might not die out. No, but as his Word states, God said to the first human pair: 'Here I have given you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food.'—Gen. 1:29.

"This fact is further borne out by the instructions God gave to the nation of Israel in regard to waging warfare; they were never to cut down any fruit trees for military purposes. Yes, we occupy our peculiarly favored position by virtue of the fact that we are able to bear fruit for the benefit of man.—Deut. 20:19, 20.

"How can we determine which of us fruit trees has been of the greatest service to man? Well, which one has been the most popular with him? One simple way would be to note which fruit name comes up most frequently in his conversation. Another way is by noting which of us he has cultivated most extensively. Still another is by noting which fruit he prepares in the greatest variety of ways. And, then again, a determining factor could be which fruit serves the greatest variety of needs, in addition to being food. In all these aspects we apple trees feel that we are without peer.

"How often the very name apple appears on the tongue of humans is proof of its popularity. Thus ever so many other things are designated apples. The French call the potato *pomme de terre,* meaning 'apple of earth, even as do other nation-

alities. The tomato was long called 'love apple.' There is the rose apple and the apple rose, neither of which are apples; the same is true of the apple banana, the appleberry and apple mint. The pomegranate is an 'apple having many seeds.' The forbidden fruit, that is, the fruit of the tree of knowledge of good and bad in Eden, has been called an apple, although no one actually knows what kind of fruit it was. And men speak of the pupil of the eye as the apple of one's eye, meaning 'something highly cherished.'—Gen. 2:15-17; Ps. 17:8, *RS*.

"As for the apple itself, by way of introduction let us note that we apple trees belong to the rose family and our closest relatives are the pear and quince, all of which have five small seeds and a core and are known as *pomes,* literally, apples. Without a doubt we apple trees have been serving humankind from the beginning; archaeologists have found remains of apples going back to most ancient times. In the Bible there are repeated references to the apple and apple tree. Thus some 3,000 years ago King Solomon wrote that 'a word spoken at the right time for it' is 'as apples of gold in silver carvings.' He could have used some other fruit, but wisely he chose the apple to make his comparison. In his book, 'The Song of Solomon,' we read of a Shulammite maiden likening her lover to 'an apple tree among the trees of the forest,' and of her shepherd lover telling her that her fragrance is like the fragrance of apples. Why? Obviously because these expressions were intended to be highly complimentary and therefore show the high esteem in which the apple was held.—Prov. 25:11; Song of Sol. 2:3; 7:8.

Most Widespread

"Testifying to the usefulness of us apple trees to man is his widespread cultivation of us. No other fruit is grown so widely and so extensively. It is to be found in all six main continents, in North and South America, in Europe and Africa, in Asia and Australia. Only in the greatest extremes of temperature, as in the freezing Arctic and the burning tropics, does one not find one or more of our species. In fact, the apple tree is able to grow where no other fruit tree can survive; the temperature can go as low as 40 degrees below zero (Fahrenheit) without killing an apple tree.

"More than that, where is there another fruit that has more than 7,500 different varieties throughout the world? There are more than 2,500 varieties in the United States alone, although only about 100 are grown commercially. Among the better known ones in Europe and America are the Baldwin, the Bernerrosen, the Blenheim, Bramley's Seedlings, Delicious (Red and Golden), Gravenstein, Grimes Golden, Jonathan, McIntosh, Northern Spy, Pearmain, Pippin, Roman Beauty, Wealthy, Winesap and York Imperial.

"And, interestingly enough, the most popular varieties, at least as far as the United States is concerned, are not the product of experimental breeding by horticulturists but were discovered accidentally. Yes, every now and then an apple tree will send forth a shoot bearing a distinctive kind of fruit, previously unknown. If recognized and cultivated, it results in a fine new variety. This was the case with both the Red and Golden Delicious and the McIntosh. Because of this, these varieties have been called 'Gift of God Varieties.' How many other fruit trees have such characteristics and such a name?

"More than that, the apple family come in a great variety of colors, sizes, textures and flavors. Our colors range from a light yellow-green to an almost blackish-red. In size we vary from one to five inches in

diameter. In texture we range from mealy to hard and crisp, and in flavor—well each variety has its own distinctive one, even as can be seen by comparing the Red with the Golden Delicious.

Eaten in a Variety of Ways

"Then again, it may be doubted whether there is any other fruit tree that can compare with us apple trees in the great variety of ways in which our product can be prepared or used for food in addition to being eaten raw. Man likes to drink the apple as apple juice, apple cider (either sweet or hard), and as apple brandy. In the United States about 80 percent of the apple crop is eaten raw or prepared by housewives, but in France the greater part of its very large apple crop is made into cider, which must have at least 3.2 percent alcohol content to be sold as cider. Then there are apple preserves such as apple jelly, apple butter, apple molasses (popular in Switzerland), and apple candy.

"And in what a variety of ways housewives prepare the apple! There are baked apples, apple dumplings, apple sauce, apple pie, apple crisp, and so forth, not to say anything of the use of apples in salads, such as the Waldorf salad, made with apples, celery and walnuts. In fact, one home economist published a book listing more than 200 ways in which housewives could make use of apples. And last, but not least, there is apple-cider vinegar, which many nutritionists recommend as being superior to any other kind of vinegar. Yes, how many other fruits are prepared in more than 200 different ways?

The Swiss "Apple Break"

"Just another bit of evidence of the popularity of the apple with our human masters," the apple tree went on to say, "is Switzerland's Apple Break, a comparatively recent innovation. For the sake of the health of her people and to make the best possible use of a large apple crop some in the Swiss government are campaigning for what is called the 'Pausenapfel,' literally, 'Apple Pause.' This, we are told, has really caught on. A full 800 tons of apples were assigned to the Swiss schools during the winter of 1966-67. Both school doctors and dentists are supporting the campaign. They complain that the youngsters have too much pocket money to spend and so buy too many candies and therefore suffer from decaying teeth even before entering school. In February a year ago the Swiss Dentists Association distributed 50,000 apples in fourteen cities to demonstrate the value of apples in combating tooth decay and pyorrhea.

"This apple idea has not only been used in schools, but it has found support in factories, banks and other business houses; from office boy to executive. The Americans have their 'coffee break,' the English their 'teatime, and among the Swiss there are those that hope to make the 'Apple Pause' a national institution. Has any other fruit been thus honored?

More than Just Food

"The facts about apples that the Swiss stress in seeking to popularize their 'apple break' have been common knowledge for ever so long. Who has not heard the saying, 'An apple a day keeps the doctor away'? Well, there is more than a grain of truth in that saying. In fact, long before it was coined, the English had one like it: 'Eat an apple ere going to bed, and you'll make the doctor beg for his bread.'

"And did you know that modern research has shown that children who ate one or more apples a day had half as many cavities and one-third as many gum disorders as those who ate no apples? College students eating apples regularly were

found to be far less bothered with the common cold and with tensions. Russian doctors experimenting with the apple diet found that of 180 patients suffering from high blood pressure, 177 benefited and 90 were completely relieved after but three days on this diet.

"More than that, apple pulp, mashed apples without skins and core, either cooked or raw, and to which nothing has been added, has long been prescribed for diarrhea. The apple has an unusually large amount of pectin, which has a great affinity for water and which makes it so valuable in treating dyspepsia and intestinal disorders. Thus of 1,021 babies suffering from intestinal difficulties, 1,005, or more than 98 percent, were completely cured by using raw apple pulp. Powdered apple products, such as Aplona, have been found to be equally effective; this being also recommended where babies have trouble assimilating milk. On the other hand, apples eaten whole with skins are good for combating constipation. How many other fruits can serve for treating both constipation and diarrhea?

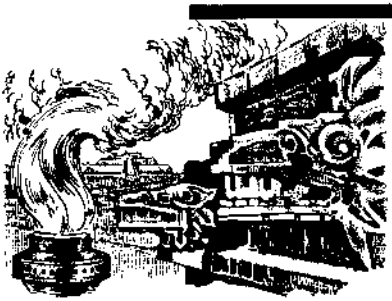
"Just why apples have such great medicinal value Dr. Ira A. Manville, M.D., Ph.D., onetime Clinical Instructor in Medicine and Director of Nutritional Laboratory, University of Oregon School of Medicine, explained in the publication *New Developments in Nutritional Value of Apples.* For one thing, the apple consists of about 85 percent pure water, a great help in regulating body heat. It contains about 13 percent carbohydrates, one of the easiest available sources of energy. It has about .4 percent fat and .5 percent protein, and is rich in such valuable minerals as calcium, phosphorus, potassium and iron. While other foods may have more iron proportionately, yet the iron in apples is far more assimilable than that of most other foods. Then again, the apple has a supply of acids, which are of great help for people suffering from a lack of hydrochloric acid in their stomachs and who are inclined to be anemic.

"According to this authority, 'the apple, more than any other food with which we are acquainted, possesses in the highest degree' an abundance of 'therapeutic advantages. . . . It is undoubtedly this that justifies the high place that it occupies in folklore and that it should occupy in our estimation.'

"Still more can be said showing why the apple deserves to be the king of fruitdom. Many among mankind have to watch their calories, and by making desserts with apples they will be getting far fewer of them. Also, many are very vitamin conscious, and we apples rate high in such vitamins as A, B, C and E. However, it must be admitted that certain of our families rate higher than others when it comes to vitamin content. And to mention just one more benefit there are the manifold medicinal values of apple-cider vinegar, not least of which is in coping with pregnancy problems. Truly, the apple is unique in the popularity of its name, in its being widely cultivated, prepared in a host of ways and in serving a great variety of needs of man, our owner and master."

After hearing this eloquent presentation by the apple tree the other fruit trees were reluctant to speak on their own behalf. Even the vine, which had come prepared to say much extolling the virtues of the grape, became diffident and chose not to speak. So it was that all the trees of the fruit-tree community unanimously chose the apple tree to be the king of fruitdom.

THE OLYMPIC GAMES Come to MEXICO



By "Awake!" correspondent in Mexico

MANY architects have been busy for more than a year in Mexico City preparing courts, swimming pools, tracks, playing fields and a variety of other projects. All this new construction is for the XIX Olympic Games to be held in Mexico City from October 12 to 27, 1968. It is amazing how these games affect a city and attract world attention.

The first recorded Olympics were held in 776 B.C.E., or 2,743 years ago. The games were celebrated on the plain of Olympia, Greece, and at the beginning lasted only one day, but later extended for five days. They were held every four years. The winning athletes were given great honor and esteem, statues being erected to them, and some cities maintained them at public expense for life. The games became so important in the lives of the Greeks that their calendar was based on the games' cycle, each four-year period being called an Olympiad.

Even after Greece declined as a world power, the games continued to be held, with athletes from other lands participating. However, the games became very corrupt in Roman times, deteriorating into professional circuses. Finally, according to an eleventh-century Greek writer, they ceased to be held in 394 C.E. It was the Roman Emperor Theodosius who abolished them, but not until they had been celebrated for over 1,100 years!

It was Baron Pierre de Coubertin of France who inspired the Olympic revival, the first modern games being held in Athens, Greece, in 1896. Since then they have been held every four years, except for 1916, 1940 and 1944, when they were canceled due to the world wars. Thus, 1968 marks the beginning of the XIX (19th) modern Olympiad, and the XIX Olympic games will soon begin; this year in Mexico City.

Significance of the Celebration

But what do people really know about what is being celebrated? Do they know that the games are connected with the way of worship of the ancient Greeks, and that the same event in Mexico is permeated with solemn religious spirit and emotionalism?

This is a fact. Even the magazine *Selecciones del Reader's Digest,* November 1967, observes: "According to the Greeks, sports were something more than a game. The Greek gods were sport fans. Thus, participation in sports was almost like praying."

Concerning Olympia, the place where the games were held, Normand in his *Excursion á Olympie* says: "It was not really a city; it was made up of a sanctuary with a main temple and secondary temples, and buildings for the ones in charge of the sacred service and for the persons who attended."

Also, *The Encyclopedia Americana*

(1956), under the heading "Olympia," comments: "A sanctuary of the Greek gods . . . It was also the scene of the Olympic games. Here were collected thousands of statues of the gods and of victors in the games, treasure houses full of votive offerings, temples, altars . . .

"The excavations of Curtius [toward the end of the last century] covered practically all of Olympia, which was in no sense a town or even a village. It was simply one vast shrine covered with sacred edifices and buildings connected with them and the Olympic games. They show that the central part of the great enclosure was occupied by the great altar of Zeus, upon which were offered up the burnt sacrifices. This is a great block of undressed, unmounted stone, which stood in the open without covering or protection of any kind. When it was unearthed several layers of ashes of its victims were still lying upon it. It stood to the northeast of the great temple of Zeus, the ground plan of which was still complete when excavated."

The Olympic games were opened on their first day with animal sacrifices to the god Zeus, the one worshiped as supreme divinity among the Greeks. According to their beliefs, he was the one who caused an athlete to win or lose in the Olympic games. Here at Olympia was his magnificent temple, some 219 feet long and 99 feet wide, surrounded in its interior by marble-covered columns 75 feet high! The temple was decorated with a statue of Zeus in gold and marble and having a crown of olive leaves. The Olympic winners were also crowned with an olive-leaf wreath.

Thus the Olympic games were dedicated to the pagan Greek god Zeus, and were closely connected with his worship. Even today the games are closely linked with ancient Olympia and its pagan worship.

Olympic Fire

The Olympic fire, in particular, finds its origin in pagan worship of the past, when the Greeks worshiped the sun and fire as gods. The modern Olympic games are inaugurated by the lighting of fire in a huge receptacle, and it burns for the duration of the games. The source of this "sacred fire" is Olympia, Greece, where the rays of the sun are reflected through a glass or concave mirror to start it.

Thus, the fire for the Olympic games in Mexico City will be lighted from the "sacred fire" from Olympia, Greece. From Olympia, relay runners will bring the fire to Genoa, Italy. Then the route of the runners will take them to Barcelona, Spain. From there the fire will cross the ocean by ship, making a few stops en route, until it finally arrives in Mexico.

The place chosen for receiving the "sacred fire" is Teotihuacán, an archaeological zone situated twenty-nine miles to the northeast of Mexico City. From there it will be taken to Mexico City, and the Olympic Stadium there. Here, amid ceremony, this torch will be used to light the fire to inaugurate the XIX Olympic Games of 1968.

Pagan Connections

Interestingly, at Teotihuacán, the site where the "sacred fire" will be received in Mexico, fire used to be worshiped. There is a notable parallel between the sun and fire worship here and that among the ancient Greeks. The booklet *Artistic and Cultural Program of the XIX Olympic Games,* put out by the Olympic organizing committee, says under the subtitle "Receiving of the Olympic Fire in Teotihuacán":

"The Olympic Torch will be received at twilight amidst a spectacle of the masses inspired by the pre-Spanish 'New Fire.' This ceremony took place in cycles of fifty-two years, since it was thought that

humanity would come to an end at the end of this lapse of time. The rising of the New Sun symbolized the renovation of humanity, assuring its existence for a new lapse of fifty-two years. This ceremony was carried out for the last time during the Aztec era, in 1507."

Describing the sacrifices in connection with this ancient fire worship, Victor W. Von Hagen writes in his book *Los Aztecas, Hombre y Tribu:* "Finding a victim for the sacrifice [the Aztecs carried out their worship with human sacrifices], they opened the chest, pulled out the heart and lit a fire in the bleeding wound; all of the temple fires were lit from this fire; and from this the inhabitants of all México-Tenochtitlán took the new fire for the new year."

There is certainly an amazing parallelism of the Aztec ideas to those of the ancient Hellenes, or Greeks. This makes one think that these religions had a common origin. And that they actually did is noted by the comment in the *Diccionario Enciclopédico Hispano-Americano* concerning sun-worship: "It is probable that the hypothesis of this culture was born on the plains of Chaldea, from where it spread to Egypt, Greece, Scythia and even Ceylon and Mexico."

So any investigator can see that the modern Olympic games revive features of ancient pagan religious rites. In this connection, the comment of *The Encyclopedia Americana* (1962), Volume 11, page 155, is of interest: "Each of the principal divinities was honored by at least one day of special celebration in Greece; and the Olympic games of modern times are a reminder of the sacred festivals when young athletes from the different city-states competed, the Olympian games of antiquity being the most celebrated of these recurrent occasions."

Promote Peace and Unity?

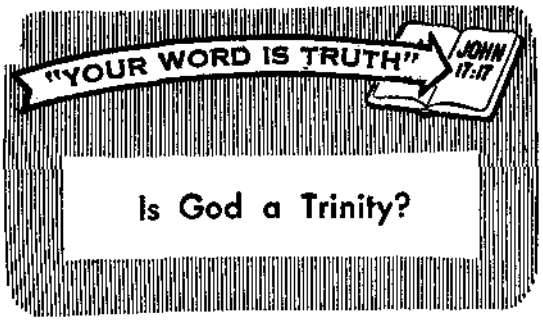
Because of the esteem with which the ancient Greeks held these religious games, they were known to suspend wars temporarily in order to hold them. Today it is hoped that the 1968 Olympics will accomplish a similar purpose, as noted in the *Selecciones del Reader's Digest:* "We anxiously desire that the hopes of the whole world for peace, understanding and progress will find expression at this favorable moment: The Olympic Games."

But will these games bring peace and unity? They did not in 1916. The Olympics were suspended, not the world war. The same was true in 1940 and 1944 during the second world war. And one thing is certain, after the games are over, sincere Mexicans as well as sincere people around the world will anxiously continue to desire peace. Many, many Olympic games have been celebrated and they have not changed man's selfish ambitions.

Peace will not come about by means of festivals founded in ancient pagan worship. Rather, it will come by means of the heavenly kingdom that the true God Jehovah has established in the hands of his Son, Jesus Christ. This government is the only true hope for peoples who desire to live at peace and unity with their fellowman.—Matt. 6:9; Ps. 29:11.

The Young Driver

● A study by the University of Michigan found that the leading cause of death among men between the ages of 16 and 24 is traffic accidents. While representing only one-eighth of all registered drivers in the United States, young male drivers are the cause of one-third of all the fatal automobile accidents. How carefully do you drive?



Is God a Trinity?

CHRISTENDOM'S doctrine of the Trinity claims that there are three, namely, God the Father, God the Son and God the Holy Ghost, who are all completely equal and who together make but one God. That three are one and one is three is admittedly a strange kind of mathematics. And if you ask for an explanation of this dogma by a theologian, he will probably inform you that it is all a mystery, something not understandable to the ordinary man. But what does the Bible say about it?

2 If we learn from the Bible that there is no such equality among the three, then the Trinity teaching falls to the ground. Certainly it is to the Bible we should go for a clearing up of this question, for one of Christ Jesus' apostles wrote: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight."—2 Tim. 3:16.

3 First, then, you will want to give attention to a rule that Jesus himself set forth. It is recorded at John 13:16: "Most truly I say to you, a slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." Did Jesus here mean that slave and master are equal, and that one sent as a messenger is equal with the one who sent him? Of course not. You will doubtless agree that he was teaching that the sender is greater than the one sent.

4 This understanding is borne out by Jesus' own words in another place: "Just as the Father has sent me forth, I also am sending you." (John 20:21) We know that Christ Jesus was and is greater than his disciples, and thus has authority to send them forth. By the same token it is clear that the Father is greater than the Son. In fact, we have the plain statement of Jesus: "If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth." (John 8:42) Then, with added emphasis, he declared: "The Father is greater than I am."—John 14:28.

5 Another principle that is easy to understand is that where authority is granted to or conferred on someone, then there is a source from which the authority comes. One vested with authority becomes an agent or empowered representative of the one from whom he derived authority. Thus police agents are authorized by law. They are not above the law, but are themselves subject to it. When they act beyond the authority conferred upon them, they are usurping authority and are no longer faithful to the law that granted them certain powers.

6 Now, consider this frank declaration by Christ Jesus: "Just as the Father has life in himself, so he has *granted* also to the Son to have life in himself. And he has *given him authority* to do judging." (John 5:26, 27) Note especially those words we have italicized. Jesus truly recognized the heavenly Father as the source of all authority. (Matt. 20:23) As he said: "The very works that my Father *assigned me* to accomplish, the works themselves that I am doing, bear witness about me that the Father *dispatched* me." (John 5:36) So Jesus received his work assignment from the Father.

7 Then, the very relationship of Father and Son rules out any equality between the two, for according to Bible

teaching a son is to honor his father, and the father must instruct and counsel his son. (Prov. 4:1; Eph. 6:1-3) Even though Jesus Christ has been "appointed heir of all things" by his Father, this does not mean that he enters into unlimited possession of all things. (Heb. 1:2) No, for the heir can inherit fully only after the death of the testator. And since the Father is, in this instance, from everlasting to everlasting, that can never be. (Ps. 90:2) So, as his Father's heir Christ Jesus will forever rejoice in the topmost privileges and responsibilities in his Father's boundless realm; he has been given a name above every other name, excepting only his Father's.—Phil. 2:9-11.

[8] One of the assignments that Jehovah God, the Father, has given to his beloved Son is to serve as executioner against all of God's enemies. Referring to this assignment, the Bible tells us: "He [Christ] must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." (1 Cor. 15:25, 26) So it is evident that the Son will wage the final and successful fight against God's enemies in the power and strength supplied by his Father through God's holy spirit or invisible active force. And then what?

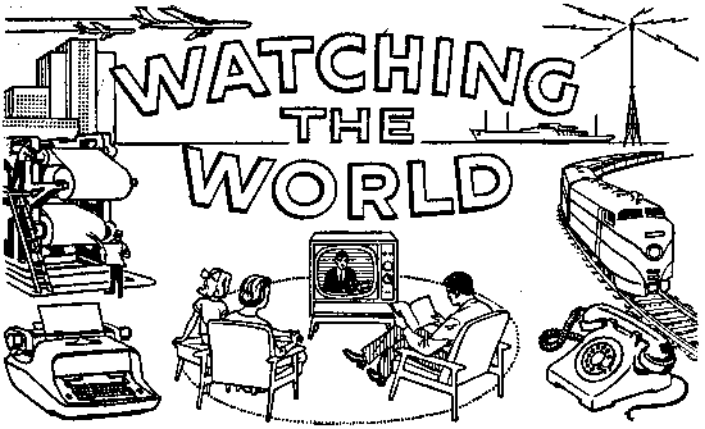
[9] Here is the Bible's answer: "When all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." (1 Cor. 15:28) God's assignment to Jesus Christ to do judging during the thousand years of his Kingdom rule will have been loyally completed when Christ "hands over the kingdom to his God and Father," as the Bible says he will.—1 Cor. 15:24; Rev. 20:4.

[10] So, the only-begotten Son of God is not and never will be equal with his Father. Though, because of his loyalty, exalted to the second position in the whole universe, he will always be subject to the One who appointed him heir of all things. He will forever display to all other creatures the course that is pleasing to the Supreme Sovereign, Jehovah.

[11] "Jehovah our God is one Jehovah," wrote the prophet Moses. (Deut. 6:4) "I am ascending to my Father and your Father and to my God and your God," declared Jesus after his resurrection. (John 20:17) The course of wisdom, then, is to reject the Trinity and all religion that teaches such an unscriptural doctrine. Direct all your worship to Jehovah through the mediator that he provided, Christ Jesus.

Can you answer these questions? For answers read the above article

(1) Briefly, what is the doctrine of the Trinity? (2) According to 2 Timothy 3:16, why can we confidently refer this question to the Bible? (3) At John 13:16, what rule did Jesus give, and what did he mean? (4) What words at John 8:42 and John 14:28 show that Jesus has always been subject to the Father? (5) Which is greater, the one who confers authority or the one who is granted authority? (6) At John 5:26, 27, what does Jesus say about the authority that he received? (7) Even though "appointed heir of all things" by his Father, why, in harmony with Psalm 90:2, can Christ Jesus never assume his Father's position? (8) When Christ Jesus finally executes all of his Father's enemies, whose power and strength will bring him complete victory, as indicated at 1 Corinthians 15:25, 26? (9) What do we learn at 1 Corinthians 15:24, 28 about the future relationship of Christ Jesus and the Father? (10) What, then, must we conclude as to Jesus' future position? (11) How is the question "Is God a Trinity?" answered by Moses at Deuteronomy 6:4 and by Christ Jesus at John 20:17?



"Good News for All Nations"

◈ Jehovah's witnesses began their 1968 series of four-day district assemblies in North America with seven simultaneous conventions on July 4-7. Each featured the timely Scriptural theme: "Good News for All Nations." The president of the Watchtower Society, N. H. Knorr, spoke to a crowd of 6,205 persons at the assembly in Lewiston, Maine, on the subject "Man's Rule About to Give Way to God's Rule." Among the more prominent features of the program at each of the assemblies are the Bible dramas highlighting how the Scripture accounts apply to modern-day life. At each of the fifty-seven assembly cities throughout the United States, Canada, Bermuda and the British Isles arrangements have been made for baptism of those who have dedicated themselves to Jehovah, the God who will cause man's rule to give way to His rule in our time.

Ignored Warnings

◈ In Great Britain, all cigarette ads have been banned from television since August 1965. Yet smoking among young people and women has risen. In the United States, ads in 1967 have cost the cigarette makers $230,000,000. Some 551,000,000,000 cigarettes were smoked last year, and the tobacco industry is enjoying one of its best years on record. This in spite of the insistent warnings that smokers are more prone to cancer, heart disease and other afflictions.

Brazilian Catholics

◈ Of Brazil's 88,000,000 people, an estimated 94 percent profess Catholicism. Recently a public opinion poll was taken in this, the world's most populous Roman Catholic country, to determine what Catholics thought about sin in general. The poll covered all age-groups and it was divided evenly between men and women. The poll produced some revealing results. While 82 percent said they attended Mass, only 30 percent said they went every Sunday. Seventy-seven percent said a person who does not go to church could be a good Catholic. In Catholic Brazil divorce is illegal, yet 62 percent said it is not a sin and are in favor of divorce. When questioned about prostitution, 38 percent said only the woman commits a sin. In Copacabana district, only 19 percent of the people questioned believed a prostitute is a sinner. When asked if it was a sin not to pay taxes, 63 percent said "No."

Transplant Madness

◈ An editorial appearing in *The Montreal Star*, May 9, contained these thoughtful comments: "The mad rush of transplants within the past week sharply underlines problems, ethical and legal, which have yet to be resolved. The latest case in Houston, moreover, will do nothing to enhance the reputation of the medical profession. Here was a situation in which doctors openly disagreed as to whether the 'donor' was actually dead. Here was a case in which the coronor objected to the transplant because he, too, doubted whether it could be proved that the man was legally dead. Here was a situation in which the donor died as a result of injuries sustained in a brawl and which might involve the pressing of legal charges against his assailants. The coroner even cautioned the doctors that this was a 'homicide suspect case.' The picture of supposedly respectable surgeons waiting anxiously for another person to die in a traffic accident or a brawl or as a result of a brain hemorrhage so they can grab his heart while it is still hot can only produce revulsion. Is this an honest attempt to restore to health persons who are severely incapacitated and possibly near death? . . . The present situation is not a tribute to medical progress; it is, rather, an appalling spectacle."

Ouija Board Predicted Kennedy Death

◈ Two Worcester, Massachusetts, women went to the home of a friend about two weeks before the assassination of Senator Robert Kennedy. The girls got out a Ouija board and started asking questions. One of the women asked: 'Will Robert Kennedy become president?' The answer was, 'No. He will be shot like his brother.' Another question: 'Where do you get your answers?' The reply: 'Satan.' Again the question: 'Where do you get your information?' The answer: 'The Devil.' On the day that Robert Kennedy was shot, one

of the same women asked if the senator would die, and it answered: 'Yes, he is done for.'

Meet Mr. Kim

◈ There are 411 different family names in Korea, but about 70 percent of the population of 40,000,000 share five names: Kim, Lee, Park, Choi and Chung. The Kims are the most numerous, totaling over 21 percent of the population.

New Fashions for Negroes

◈ Advertisers say that the measurements of the black man are different from those of the white man and, since that is the case, the black man should have his own clothing style to fit the shape of his body and personality. Already new fashions strictly for blacks are flooding the market. The news of this cultural-fashion revolution has raced through the black community, even engulfing prominent entertainers and religious celebrities. What is the fashion revolution all about? One Negro businessman said: "It's just one more gimmick to cash in on the black movement."

Our Quivering Earth

◈ The spot on which you are standing is not as solid as you may think. In fact, it may be quite shaky. Scripture prophecies state that the last days of this wicked system of things on earth would be marked by an increase of earthquakes. Well, has this been the case? Every year, between one million and five million earthquakes rock the earth. That is about 3,484 earthquakes a second! The majority of these, of course, are minor quakes, unnoticeable tremors. However, there are a few that are major, that score 7 or above on the 10-point Richter scale. In the latter part of June, a strong earthquake wracked Moyobamba, north of Lima, Peru, claiming the lives of 16 persons and injuring more than 100 others. On July 1 one of the strongest earthquakes to hit Tokyo, Japan, in ten years jarred this city of 11,000,000 people.

Scrap Toys of Violence

◈ Following the assassination of Senator Robert Kennedy, a principal in one of New York city's public schools asked the pupils, "How can we get the American people to return to a sane mode of living?" The children in response formulated a code, which, in part, said that the children should pledge to stop playing with toys that represent violence, such as guns and knives. The code also requested the store owners to stop displaying and selling such toys. It also suggested that television programs showing violence not be watched or movies that glorify violence not be seen. And the children pledged to get rid of "Superman" and "Combat" comic books. Now, how can they get the adult population to cooperate? In San Francisco when the police asked the people to turn over their weapons "with no questions asked," a little girl brought in her wooden and metal toy pistols and rifles. The officer at the station laughingly told her that "this is not quite what we had in mind," patted her on the head and gave her a ride home in a police car. Yet the girl had a sound point, because the roots of crime and violence take hold in youth. But manufacturing of toys of a violent nature—guns, tanks, war machinery—is an enormously big and profitable industry. Will manufacturers stop producing these for the sake of a saner and safer world?

The Silver Rush

◈ Prior to June 24, the deadline when old $1, $5, and $10 bills "marked silver certificate" could be exchanged for silver bullion, holders of these certificates flocked to New York and San Francisco assay offices to exchange these certificates for silver bullion or granules. After June 24 these certificates would have only their nominal value as legal tender. But up to the deadline, a $1 certificate could be swapped for three-quarters of an ounce of silver, which on the open market was being sold for about $2.50 an ounce. This would add up to a profit of almost 90 percent, and thus there were the makings of a silver rush.

Space Exploration

◈ Expenditures for space exploration have shrunk drastically in the United States. Already the space industry has stopped hiring and has begun firing employees. Towns that sprang up because of space contracts are now dwindling away to ghost towns. Some scientists, who apparently have read the handwriting on the wall, want out now. "There's no question but things will be bleak in the early seventies," said a space official.

Split-Second Thievery

◈ Stealing autos is big business in America and the idea is catching on in other parts of the world. So refined is this art of thievery that thieves can steal a car and change it beyond recognition in a matter of minutes. Twenty minutes after a Brooklyn car owner had his car stolen, it was presented to him, but he was not able to recognize it. The car had been repainted. The motor number had been removed. The thieves worked with precision timing. If they worked half as hard at honest labor, they would undoubtedly be successful businessmen.

Children Riot

◈ A riot took place recently in Rochdale, England, that should call to mind the Bible principle that says: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." (Prov. 13:24) The dessert course at lunch time was slightly delayed.

More than 150 children, aged between 5 and 15, rioted. The children threw crockery, cutlery and beanbags at one another and at the women serving. Police were called in to quell the rebellion. The deputy chief education officer called the incident "appalling." Said one observer: "Perhaps if stricter discipline were imposed in both homes and elementary schools, there would be fewer rioters in the universities." There is no doubt about it.

Mao Given "God" Status

◈ A published report from Hong Kong says all people in Communist China have been ordered to make daily public confessions before the bust or portrait of Chairman Mao Tse-tung. Instructions cover the whole day's activities. In part, the instructions read that upon awakening all must sing "The East Is Red." Before beginning the workday, all must shout: "Long live Chairman Mao." During physical exercises, children must shout: "We wish Mao Tse-tung eternal life," and for the enemies: "Kill, kill, kill." Before every meal all chant: "We swear to be always faithful to Chairman Mao." When greeting each other on meeting, people say: "Long live Chairman Mao." Before going to bed each must make a public confession of his failings during the day, addressing the confession to Chairman Mao and facing his portrait or bust. This adoration given to a man is rank idolatry.

Beware of Accidents!

◈ The United States public health service lists twelve household items that cause the most home accidents. Curious children who want to help either mother or father head the list of those who get injured. Power tools and heating appliances are the top two of the dangerous dozen. Each is responsible for 125,000 accidents per year. Children are intrigued by power tools, so keep home tools locked up. Power mowers, clothes wringers and cooking stoves are next on the list, with 100,000 accidents apiece. Skillets cause 80,000 serious burns annually. Incinerators and outdoor grills result in 50,000 additional injuries. Glass doors may be beautiful when clean, but it is amazing how many adults and children get hurt crashing into them. Sunlamps and pilot lights also take their toll in the dangerous dozen. But the automobile is by far the most deadly. The National Safety Council reported on June 14 that 15,610 persons died in traffic accidents in the first four months of 1968.

Our time is one that is full of anxiety. The world staggers from one crisis to another, keeping mankind in a state of constant agitation. No one can escape being affected by this strife, for it is global. Yet, in the face of the worsening world conditions, Jesus encouraged Christians not to be in fear, not to be anxious. "As these things start to occur," he said, "lift your heads up, because your deliverance is getting near."

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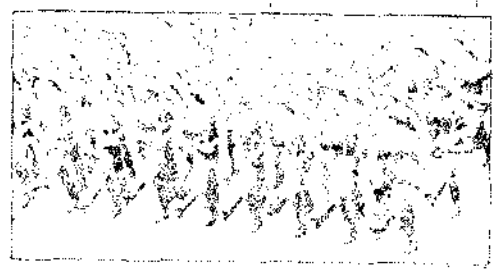

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Awake!

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AUGUST 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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LIGHT Means LIFE
In More Ways than One!

"LIGHT is sweet, and it is pleasant for the eyes to behold the sun." How true! We can be thankful that a wise and loving Creator has provided us with light, and especially the precious and beautiful sunlight. He has also endowed us with sight, which serves, more than any other of our senses, to enlighten and inform us regarding what is going on all about us as well as to take in knowledge from printed literature, television, and so forth.—Eccl. 11:7, *RS*.

What is light? That is a question that has puzzled men of learning for many centuries. Among those interesting themselves in the subject was Isaac Newton, who appears to have been the first to show by means of a prism that white light is made up of a spectrum of colors ranging from red to violet. On the basis of his experiments he concluded that light was composed of tiny particles that he named "corpuscles," and he said that these traveled in a straight line. About the same time another scientist claimed that light travels as do waves of water. At the beginning of the twentieth century the quantum theory was developed. This might be said to have harmonized the two theories.

Important as light is for feeding our minds, it is even more important to the feeding of our bodies. Plants depend upon a process known as "photosynthesis," which means, literally, "putting together by light." Green plants combine the energy they derive from light with water and carbon dioxide in order to make food. And at the same time that the plants take in carbon dioxide they give off oxygen. Thus in a twofold way light literally means life to man. It accounts for all the food that man eats, either in the form of plants or of animals that live on plants; food energy originally comes from light. In this process oxygen is produced, without which man could not live. No question about it, light had to come first, even as the Bible's account of creation shows. On the first creative day or epoch God said, "Let light come to be." —Gen. 1:3-5.

Just how valuable light is to life man is learning to appreciate more and more, even as can be seen from a report that appeared in *Medical World News*, May 26, 1967, entitled "Bath of Light Prevents Jaundice in Babies." It told how doctors had discovered that premature babies, who are especially susceptible to jaundice, did not develop it when bathed in light for the

first six days, wearing only diapers and eyeshields.

The jaundice in these babies is caused by an excess of a reddish-yellow pigment known as "bilirubin" in the blood. Not a few premature babies, in the United States, develop this condition on the fourth to the sixth day of life and, of these, from 5 to 10 percent die. Some who survive develop a type of cerebral palsy or similar afflictions. The usual method of treating these babies has been to exchange their blood by means of a transfusion. But, according to doctors using the light treatment, "this carries a definite risk, because the death rate during transfusion is only slightly less than the risk of [too much bilirubin]."

This same condition is helped in still another way by light, in that charcoal is an indirect product of light. Thus in the same medical publication, February 17, 1967, a report told that charcoal each day keeps jaundice away. As a result of this treatment more than 90 percent of the children usually given blood transfusions were cured without such transfusions.

However, to appreciate fully just how true it is that light means life we must direct our attention and thoughts beyond the mundane, material things. How so? Because the same is true in a spiritual sense. Thus Jehovah God, the Creator of all things seen and unseen, is spoken of in his Word as "the Father of the celestial lights," and of him the psalmist David sang, "Jehovah is my light." At the same time we read that "with you [Jehovah, who is light] is the source of life; by light from you we can see light." Yes, it could be no other way, since he is the only one without beginning; all life proceeds from him, the Father of light.—Jas. 1:17; Ps. 27:1; 36:9.

God's Word, the Bible, is also spoken of as light and as life. "Your word is a lamp to my foot, and a light to my roadway." Jesus Christ said that his words, now found in the Bible, "are spirit and are life." God's Word is further described as "the word of life."—Ps. 119:105; John 6:63; Phil. 2:16.

Similarly, the Son of God, Jesus Christ, is described in terms of light and life. He said of himself: "I am the light of the world. He that follows me . . . will possess the light of life." Thus also the apostle John wrote of Jesus: "By means of him was life, and the life was the light of men." He was "the true light that gives light to every sort of man." By his faithful course he "has shed light upon life and incorruption through the good news."—John 8:12; 1:4-9; 2 Tim. 1:10.

All who become true followers of Jesus Christ will, like him, be bringing the hope of life to the people by means of the light of truth found in the Bible. Thus Jesus said of them: "You are the light of the world," and commanded them, "Let your light shine before men." That the light these bring means life to those who accept it Jesus' further words show: "This means everlasting life, their taking in knowledge [enlightenment] of you, the only true God, and of the one whom you sent forth, Jesus Christ."—Matt. 5:14, 16; John 17:3.

So, would you enjoy good health? Then do not minimize the value of light, sunlight in particular. And would you enjoy everlasting life? Then recognize Jehovah God and Jesus Christ as your Lights and the ones to whom you must look for life. Listen to their servants as they hold fast the "word of life" as "illuminators in the world."—Phil. 2:15, 16.

How Good Are the TEN COMMANDMENTS?

Are they irrelevant? How should they be viewed by servants of God today?

MANY religious leaders now say that the Ten Commandments are out of date, irrelevant to modern society. Joseph F. Fletcher, professor of ethics at the Episcopal Theological School in Cambridge, Massachusetts, is one prominent theologian with this view.

According to *The National Observer* of April 24, 1967, Fletcher "has spelled out a controversial manifesto of individual freedom and responsibility, based on an ethic of brotherly love, which he says should free modern man from rigid, archaic rules and codes like the 'Ten Commandments.' "

Another person with such views is Kenneth C. Bailey. As professor at the Lutheran Concordia College in Minnesota he wrote an article entitled "The Decalogue as Morality and Ethics," which appeared in the prominent religious journal *Theology Today,* July 1963. In it he said:

> "What I hope to show is that observance or non-observance of a set of rules, such as the Ten Commandments [or Decalogue], has nothing whatever to do with morality or conviction of sin. . . .
>
> "Morality, for the Christian, consists precisely in doing whatever he honestly believes is right. We cannot insist that his behavior must be thus and so, for we have no way of knowing what he himself honestly believes is right under these particular circumstances. . . . This, and only this, is the essence of morality: behavior consistent with what one honestly believes to be right!"

Many ministers are now teaching these views, even from their pulpits and through the public news media. For example, the cover of the *Star Weekly,* Toronto, Canada, of October 8, 1966, carried the picture of a robed minister declaring: "The Ten Commandments Are Dead." And the four-page feature article, written by United Church minister G. W. Goth, asserted:

> "The 10 commandments are no more relevant for today's need than the particular forms of government and science that were acceptable in the time of Moses. . . .
>
> "We are failing to be the masters of the events of our time because in a world that has changed immeasurably in every other form we continue to cling stubbornly to the code of a primitive people in a simple society."

Also in England, George Wilkins, a Church of England minister, declared regarding the Ten Commandments: "They are very largely responsible for giving young people the idea that the church is a wet blanket. . . . My opinion is not unusual. In common with many other clergymen, I do not refer to the commandments in my Sunday services."

Well, then, are the Ten Commandments really outdated and irrelevant? Should the substance of them be discarded and ignored as a proper standard of conduct?

Of Divine Origin

The Ten Commandments, or Decalogue, were not conceived or authored by mere humans. Rather, they were written by Jehovah God himself, as the Bible explains: "He [Jehovah] declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." (Deut. 4:13; Ex. 31:18, *AV*) These commandments were incorporated into the so-called Mosaic law, or the "law of Moses," which Jehovah gave through Moses to govern the nation of Israel. They became the ten principal laws of that Law covenant.—1 Ki. 2:3; Ex. 24:12-18.

The Ten Commandments, like all other works of God, are good. (Deut. 32:4) No set of moral laws ever produced by man can compare with them in excellence. The book *Biblical Law* by H. B. Clark says of them: "They have been called the greatest short moral code ever formulated and the idealized model of all law." The superiority of the Ten Commandments is commonly recognized by honest men and women.

Appropriately, the first three of them concern man's worship of the Creator, emphasizing his obligation to hold Jehovah God in highest esteem.

> First, God commanded: "You must not have any other gods against my face."
>
> Second: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them . . ."
>
> And third: "You must not take up the name of Jehovah your God in a worthless way . . ."—Ex. 20:2-7.

How fine are these laws, which emphasize that nothing should become more important in one's life than worshiping his Creator!

The fourth commandment is unique. It set aside a day in the week on which no work was to be done. It was to be a sabbath, or rest day, to be kept sacred. —Ex. 20:8-11.

Finally, the last six commandments concern man's dealings with his fellow creatures. They are:

> Fifth: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your God is giving you."
>
> Sixth: "You must not murder."
>
> Seventh: "You must not commit adultery."
>
> Eighth: "You must not steal."
>
> Ninth: "You must not testify falsely as a witness against your fellow man."
>
> Tenth: "You must not desire your fellow man's house. You must not desire your fellow man's wife, nor his slave man nor his slave girl nor his bull nor his ass nor anything that belongs to your fellow man." —Ex. 20:12-17.

Certainly if everyone sincerely endeavored to live up to the spirit of these commandments this would be a much safer, happier world in which to live!

Clergy Undermine Commandments

Nevertheless, some religious leaders say these commandments are irrelevant, and they seek to undermine them in the eyes of the people. For example, in his article in *Theology Today* on the Ten Commandments, Kenneth C. Bailey wrote concerning the prohibition on adultery:

> "Sexual chastity is a highly emotive subject, so it is easy to imagine that any suggestion that under certain circumstances adultery would be ethically right will be met with many a raised eyebrow. But suppose, to take a not-so-extreme example, that a man and a woman, each the husband or wife of another, were cast away upon an island, with little or no hope of rescue. It would be ridiculous to suppose that it would be ethically wrong for them to cohabitate, even without benefit of clergy! . . . the possibility of one single instance when insisting upon sexual chastity would be wrong is sufficient to demonstrate that the commandment is not universal."

Thus, theologian Bailey endeavors to show that under certain circumstances it is all right to break the commandments —in this instance to commit adultery. He explains: "The demands of modern society require decisions be made according to circumstances, and we cannot bind ourselves to an ancient code of laws."

Therefore, in connection with the next commandment, prohibiting stealing, Bailey writes: "If a situation were to arise in which the only alternatives were taking another's property without permission, stealing if you will, and starvation, the only proper ethical course is clear. . . . then stealing another's property is clearly right." And relative to the ninth commandment, which says, "You must not testify falsely," Bailey asserts: "There clearly are cases in which it is our obligation not to tell the truth."

The prominent Episcopal theologian Joseph F. Fletcher expresses similar views. According to *The National Observer,* April 24, 1967, Fletcher teaches that "in some situations, unmarried sexual activity could be infinitely more moral than 'married love.' Lying could be more Christian than telling the truth. Stealing could be more acceptable than respecting private property."

This religious teaching of modern clergymen has undoubtedly contributed to the tremendous increase in lawlessness. When persons are told that they are free to decide when to obey laws, many are bound to do what is harmful. Selfish passions easily distort decisions. Humans need definite guidelines.

But someone might ask: "Are not Christians released from the Mosaic law? And so are they not free from the obligation to adhere to its many commands? Should they not, therefore, enjoy the freedom from law of which the clergymen speak?"

Decalogue's Principles Ever Valid

It is true that the Mosaic law was fulfilled and as a law code it was brought to an end by means of Jesus Christ. The Bible explains: "For Christ is the end of the Law." "Now we have been discharged from the Law." (Rom. 10:4; 7:6; Matt. 5:17) Concerning the action that Jehovah God himself took toward the Mosaic law, the Bible also says: "He kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees [including the Ten Commandments] and which was in opposition to us [because of condemning us as sinners]; and He has taken it out of the way by nailing it to the torture stake."—Col. 2:13, 14.

However, this does not mean that the Mosaic law was not good, or that the principles underlying the Ten Commandments are not still binding upon Christians today. The setting aside of the Law covenant does not mean that Christians are not bound by laws. True Christians have come under a "new covenant," with its better sacrifice of Jesus' perfect human life, and they are subject to the laws and commands connected with it. (Heb. 8:7-13; 10:1-4; Luke 22:20) Many of these laws have been adopted from those found in the Mosaic law.

This is not unexpected or unusual. A similar thing often happens when a new government takes over the rule of a country. The constitution under the old government might be canceled and replaced with a new constitution, but the new constitution may include many of the regulations in the old one. So, too, the Law covenant came to an end, but Jehovah God established a "new covenant," included in which are many commands and instructions that were embodied in the old Law covenant.

Note how this is the case. The Ten Commandments ordered that no other gods

besides Jehovah are to be worshiped, no idolatrous images are to be made or bowed to, and Jehovah's name is not to be treated in a worthless way. Are Christians required to obey what is expressed in these first three commandments? Most assuredly!

Jesus Christ himself emphasizes that 'it is Jehovah your God alone that you must worship.' (Matt. 4:10; 1 Cor. 10:20-22) Also, Christians in the new covenant are warned: "Guard yourselves from idols." (1 John 5:21; 1 Cor. 10:14) And Jesus' followers were taught by him to pray that Jehovah's name be sanctified, or hallowed, which certainly requires that a Christian praying that prayer treat God's name respectfully and not in a worthless way. —Matt. 6:9.

How about the commandment to honor father and mother? It, too, is carried over into the Christian system of things, children being instructed: "Be obedient to your parents." (Eph. 6:1, 2) And not only are Christians not to murder, as the sixth commandment prohibits, but they are commanded to love their enemies. They are also counseled: "Everyone who hates his brother is a manslayer."—1 John 3:15; Matt. 5:44.

While clergymen may make allowance for adultery under certain circumstances, the Bible does not. Rather, for Christians this commandment is given emphasis. "God will judge fornicators and adulterers." (Heb. 13:4; 1 Thess. 4:3-7) Nor are exceptions made in the Bible for stealing or lying. Both of these practices are specifically prohibited for Christians living under the new covenant. (Eph. 4:25, 28; 1 Cor. 6:9-11; Rev. 21:8) The tenth commandment, against desiring what belongs to one's fellowman, is also carried over into the Christian system of things, Jesus making a special point of warning against such desires.—Luke 12:15; Col. 3:5.

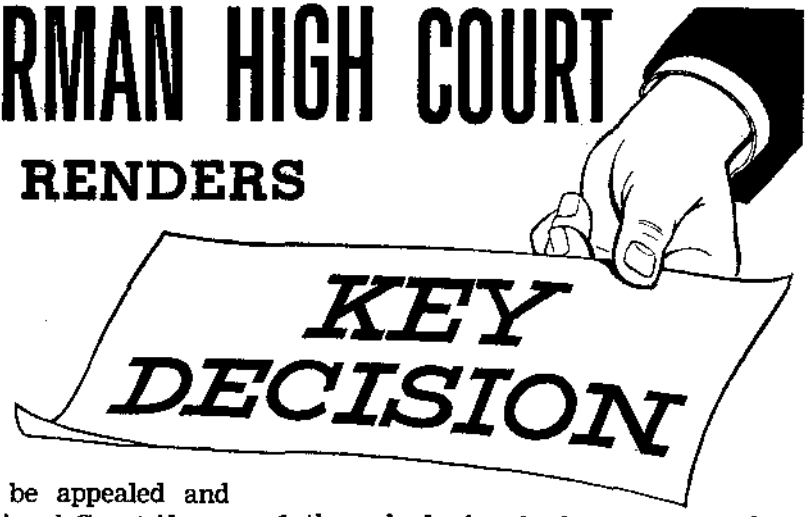
"But what about the sabbath law?" someone may ask. "That fourth commandment has thus far been skipped. Are Christians under obligation to observe a day of rest?"

No, nowhere in the Bible are Christians commanded to keep a literal rest one day in seven. On the contrary, they are told: "Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath." The bringing to an end of the Mosaic law, by "nailing it to the torture stake," relieved Christians from observing the many Jewish religious festivals, including the sabbath observance. —Col. 2:13-16; Lev. 23:1-44; 25:1-12.

Nevertheless, the principle underlying sabbath observance was carried over into the Christian system. For Christians that means they must observe a spiritual sabbath or rest. This is a rest that is continuous, not one day a week but all seven days. It is a rest that comes from faith and obedience; a rest from selfish works, including efforts to establish one's own righteousness. (Heb. 4:10) Even as the literal seventh-day sabbath served to guard the Israelites against being taken over by materialism, so the spiritual rest of Christians safeguards them against the same snare.

Truly, the Ten Commandments are very good, and certainly the principles of them are relevant and up-to-date for our day. So even though the Mosaic law, with its Ten Commandments, was brought to an end, the principles of that wonderful law code are still valid. Love for God will motivate Christians to obey all his commandments for them. (1 John 5:3) At the same time, they will turn away from clergymen who undermine God's Word and from the religious organizations they represent.

WEST GERMAN HIGH COURT RENDERS KEY DECISION



IN THE Federal Republic of Germany, the Constitutional Court is regarded as the highest court of the land. The decisions of other high courts can be appealed and brought to the Constitutional Court if one feels that his constitutional rights have been violated.

The Court serves much the same function as the Supreme Court of the United States. When it decides a case, it is not possible to appeal the case to another court. The same matter could come up again only if the Constitutional Court would accept it at a later time either to confirm or to reverse its own decision.

This means that the West German government and courts are bound by the decisions of the Constitutional Court. A change can take place in constitutional matters only if that high court makes the change.

Key Decision

Recently, the Constitutional Court rendered a key decision that affects those who for reasons of religious conviction refuse military service.

On March 7, 1968, the Court declared by a 5 to 2 margin that it is unconstitutional to sentence a person to jail a second time after he has already served one term for refusing to accept military service or substitute duty.

In this important case the complainants were a number of Jehovah's witnesses. All of them had already been sentenced to prison terms by lower courts and had served between two and eight months for their conscientious objection to service in Germany's armed forces.

The point involving constitutional law in West Germany arose after they had served their prison sentences. They were given a new summons from the Federal Minister of Labor, who is responsible for inducting persons into alternative civilian service. This summons again called upon these witnesses of Jehovah to enter civilian service as a substitute for induction into the armed forces. Maintaining the same stand on the matter as the first time, they refused and were sentenced to jail once more, some of them for terms of six months.

The complainants all considered their second prison term as being contrary to the constitution of the Federal Republic of Germany. On what basis? On the basis of Article 103, Paragraph 3, of the constitution. According to this statute, it is a violation of the rights of West German citizens to be sentenced twice for the same act.

While a person can be sentenced to a prison term each time he breaks the law

anew, he cannot be sentenced twice for the *same* violation. Thus, when Jehovah's witnesses refused military service or its alternative the first time, they were sentenced to jail and served their sentences. Yet, when released from jail, they were again brought before the courts, tried for refusing alternative service in lieu of military service, and once more sentenced to jail.

Decisions of Lower Courts Annulled

After hearing the case, the Constitutional Court handed down its decision on March 7. It declared null and void all the decisions of lower courts that had resulted in some of Jehovah's witnesses' being sent to prison a second time.

In its decision, the Court declared the following: "To exercise justice in the problem of refusal to perform alternative service out of conscientious reasons, it is therefore necessary to consider that their conscientious decision, as Jehovah's witnesses, was not continually renewed, but rather in every case had been made only once, and this decision was made at the same time as that to refuse military service for all time. This was already shown in the fact that they, being irreproachable citizens of the state until this time, were willing without hesitation to take on even a criminal imprisonment for their refusal."

The Court saw the injustice of treating "irreproachable citizens" in the same way that it would treat persons who repeatedly had committed crimes such as murder, assault or theft. Jehovah's witnesses are well known in Germany for their strict obedience to all the laws of the land that do not conflict with God's laws, which is why the Court recognized them as citizens who were without reproach.

Hence, the Court stated that when sanctions were applied to Jehovah's witnesses, these sanctions must show "that they are not referring to the conduct of a common law-breaker, but rather that a decision of conscience is at hand, . . . Therefore one responsible to do alternative service who refused his service out of honest, conscientious grounds cannot be repeatedly abducted to alternative service, and, because of refusing to do this service, be punished. Such a kind of compulsory punishment would run contrary to the meaning of freedom of conscience."

Thus, Jehovah's witnesses in West Germany are now released from the burden of having to serve repeated prison terms for their conscientious objection to military service or voluntarily accepting an alternative.

Other Lands

The course that the Federal Republic of Germany has taken is similar to the course taken by many other countries in handling the cases of Jehovah's witnesses relative to military service.

For example, in the United States Jehovah's witnesses who are not in the full-time work of the ministry are called upon for induction. When they refuse they are often given prison terms, most of these ranging from two to five years, heavier sentences than have been given in West Germany. However, in the United States, as in West Germany now, they are not usually called upon for service again after having served one prison term.

In Sweden the matter is handled with even greater recognition for the freedom of conscience. As in Germany, Sweden earlier recognized the irreproachable conduct of Jehovah's witnesses as citizens, and saw the futility of jailing them as common criminals. Sweden's parliament then came to a new decision. A Swedish paper, *Freden,* of June 10, 1966, stated of it in an editorial: "Jehovah's witnesses will in the future, after an individual investigation, be relieved of compulsory ser-

vice by the simple method of not being called up at all." The editorial added: "Sweden's Riksdag is to be congratulated for this decision which solves a problem that has hitherto been looked upon as unsolvable. Sweden can in this respect serve as an example to other countries."

In Brazil a similar course is now being followed. There, the constitution had provided for the freedom of conscience and the free exercise of religion. However, its application to Jehovah's witnesses was unclear. But on June 8, 1967, the application of these freedoms was clarified. In Decree No. 56 the minister of the army set out instructions to the Directory of Military service for granting claims for exemption from performing military service. It directed that Brazilian citizens may, after an investigation, be exempted from military service because of religious convictions.

On the other hand, there are countries that do not at all recognize the freedom of religion or conscience. Among such, of course, are the Communist countries. There, Jehovah's witnesses are denied classification either as ministers or conscientious objectors, but are given stiff jail sentences for not serving in Communist military forces. However, such treatment is not confined to Communist lands alone. The same, or worse, is meted out in countries such as Spain and Portugal.

Of Spain, the New York *Post* of July 6, 1967, reported: "At least 67 Jehovah's witnesses face the possibility of life terms in Spanish prisons for refusing to do military service." Under Spanish law Jehovah's witnesses are repeatedly imprisoned on the same charge. When called upon for military service in Franco's armed forces, they refuse. Hence, they are sentenced to between six months and six years in prison. At the end of that sentence they must again present themselves for military service. When they maintain the same stand as originally and refuse induction, the courts impose even harsher prison sentences upon them. This is in addition to the term already served. England's *Guardian* of July 4, 1967, noted: "Four of the men are now serving their third consecutive prison sentence. They have been in prison for periods totalling between eight and 14 years."

Thus, we can observe how the matter of conscientious objection to military service is handled by various countries. On the one hand there is the course taken by Sweden, which recognizes the freedom of religious conscience and deals with the matter in a very humane and enlightened manner. At the other extreme there is Spain, which deals with conscientious individuals in a way that is reminiscent of the "dark ages" and the Inquisition.

By its recent decision, the high court of the Federal Republic of Germany shows it has respect for the constitutional rights of the individual and for the freedoms of religion and conscience. West Germany thus joins the more liberal nations, which, to this point at least, have been careful to protect the freedoms that mankind cherishes so much.

Not So Large, but Long

● How large is a stroke of lightning? Though there may be a "corona envelope" around the central section that measures ten to twenty inches in diameter, the central section itself is only about a half inch in diameter. What may help to make a "bolt" of lightning seem so large is that the average stroke of fork lightning is about three and three-quarters miles long.

Schizophrenia

A MENTAL AILMENT THAT IS NOT HOPELESS

AMONG your acquaintances there may be someone who is afflicted with schizophrenia. This mental ailment is so common that one percent of the earth's population are afflicted with it. In the United States it is responsible for putting about 250,000 people in mental hospitals, which is around 50 percent of all people in such places. It is not confined to any particular society of people, culture, social group or race, but afflicts people of all types and ages.

There is no general agreement among doctors as to what constitutes schizophrenia or what causes it. The term is applied to a wide variety of mental disorders. Psychiatrists differ as to where the border line should be drawn. What one group might classify as schizophrenia is not necessarily what another group would classify as such.

Despite the fact that a very high percentage of mentally disturbed people are schizophrenic, very little is actually known about the illness. This, according to the book *Schizophrenia—An Integrated Approach,* which was edited by Dr. Alfred Auerback, "is a paradox of modern psychiatry." Nevertheless, the ailment is not hopeless. There is treatment that brings positive results.

Symptoms

There are many symptoms that are regarded as indications of schizophrenia. Not all of them, however, may be experienced by one person, although the symptoms he does experience may change from month to month. With some people they develop slowly over a period of months or perhaps years, whereas with others they develop almost overnight.

A change in personality without any obvious explanation for it is perhaps the chief mark of this illness. It does not split a person's personality into two or more personalities, as some persons mistakenly think, but it alters his personality. An outgoing person, for example, may become shy, seclusive, lonely and irritable without apparent reason.

Schizophrenia also causes changes in a person's sense perception. Thus ordinary sounds may seem deafening to him, and ordinary conversation may sound as if people are shouting. Colors may become more brilliant to the eye; pictures may take on a three-dimensional quality whereas three-dimensional objects may appear flat; the faces of other people may appear in strange shapes such as a triangle or a square; and there may be difficulty in estimating distances and the sizes of things.

The sense of smell becomes distorted so that the person may become sensitive to

odors that he never paid much attention to before. Body odors, for example, may become especially noticeable and unpleasant to him, and so he may wash himself excessively.

Delusions and hallucinations are common with schizophrenics. They may have delusions of seeing lights or other things in the sky or may imagine that people are laughing at them behind their back or are plotting things against them. They may be certain that they are being watched and followed and may claim that plotters are afflicting them with electricity or burning rays that they feel on their skin. As might be expected, they tend to withdraw within themselves and may even hide themselves somewhere, becoming wholly occupied with their hallucinations and delusions. Some have the delusion of being Napoleon, George Washington or some other notable person of history. Others may believe that they are brittle and think that they will break if they smile or move, and so they stay for hours in one position.

The illness brings about a change in the sense of taste, causing food to have a bitter, metallic or tainted taste. As a result a schizophrenic may conclude that someone is trying to poison him and may take elaborate precautions in obtaining and preparing his food.

Recognition of friends and relatives may become difficult because of the alterations the illness causes in his senses of perception. He may become thoroughly convinced that someone as close as a marriage mate is a total stranger or that a total stranger is a dear friend. In one case a mother failed to recognize her baby and thought that a strange baby had been substituted for hers. In still another case a high-school youth had difficulty recognizing his friends and relatives and concluded that they were having their faces made over. He did not realize that he could no longer trust his senses.

Popular Theory of Cause

Influenced by the thinking of the Austrian psychiatrist Sigmund Freud, most modern psychiatrists think that schizophrenia is a maladjustment to other people that was seeded in childhood. They look at it as a pattern of behavior that is sick rather than as a disease. So they view the person who develops schizophrenia as having an inadequate personality that finally succumbs to an environmental stress.

The parents of one who has schizophrenia are usually charged with much of the responsibility for his having it, marital strife being regarded as one of the causes. Mothers in particular are accused of a long list of evils that are thought to cause this mental sickness. These include: emotional deprivation, overt rejection, covert rejection, cold mechanical handling, overprotection, capricious punishments, severe discipline, and so forth. Such accusations, however, may unwisely lead some parents to feel guilty for the sickness of their child, and others to be too permissive with their children in fear that the children may develop schizophrenia.

It seems strange that parents should be blamed for causing schizophrenia when there are a great many children who have received the same treatment from their parents as schizophrenic children are supposed to have received, and yet only one percent of the world's population have schizophrenia. In his book *The Abnormal Personality,* Professor Robert W. White observed: "In addition it must be kept in mind that not every child in a family is likely to be schizophrenic. There is no reason to doubt that each child will be treated a little differently, but if we want the psychogenic hypothesis to be com-

pletely adequate we must be prepared to show how the well children escaped the fate of the sick one."

There are psychiatrists who take issue with the theory that schizophrenia is caused by childhood environment. Doctors Abram Hoffer and Humphrey Osmond, in their book *How to Live with Schizophrenia*, said: "Myth No. 3 is that schizophrenia is due to bad mothering. It is remarkable how well established this is in spite of the fact that no research has ever been done which proves it."

Heredity

There is reason to conclude that a genetic defect is linked with schizophrenia. This was pointed out in a report made by Dr. David Rosenthal in 1964. In the first case ever recorded of schizophrenia in identical quadruplets, he found that they and their father had the same abnormal brain wave and that a pattern of mental illness was in the family. He concluded that an "inherited factor needs to be present for schizophrenia to develop. However, without severe environmental stresses the illness may not appear in those who have a predisposition to it."

Further evidence supporting this conclusion is the finding of Dr. F. J. Kallman, which revealed that if one identical twin has schizophrenia, there is an 85-percent chance the other will too. He also found that when one parent in a family suffered from it, 16.4 percent of the offspring from those parents would also have it. But if both had it, then 68.1 percent of their offspring would be schizophrenic.

Biochemical Theory

A theory that does not yet have widespread acceptance among psychiatrists but that appears to be a reasonable explanation for schizophrenia views the illness as being caused by a flaw in the chemical operations of the body. Joining the psychiatrists who hold this view, the Nobel Prize-winning chemist Dr. Linus Pauling said, in April 1968, that therapy seeking to restore chemical balance is "the best method of treatment for many patients."

That the mind can be affected by an upset in the body's chemistry is evident from the disease known as pellagra. It is due to a deficiency in the body of a B vitamin called niacin. This vitamin is also called nicotinic acid. A person who gets pellagra may become mentally unbalanced.

Experiments have indicated that there are chemical substances in the body of a schizophrenic that are not present in normal people. On this point Dr. Nolan D. C. Lewis remarked: "It would seem to be established that there is something different circulating in the blood of schizophrenics than in that of other people."

Dr. Robert Heath has discovered a substance in the blood of schizophrenics that causes a disturbance in the behavior of animals when injected into them. Human volunteers who received this substance were also affected mentally, developing schizophrenic symptoms. Doctor Heath calls the substance taraxein.

Independent research by Dr. Arnold Friedhoff revealed a distinctive chemical in the urine of schizophrenic patients that he called DMPE. It was in the urine of 15 out of 19 schizophrenics but not in 14 normal subjects. When injected into test animals it proved to have mind-altering properties. The substance seems to be closely related in chemical structure with adrenaline, a hormone that is produced in the human body.

The research done by Doctors Hoffer and Osmond also focused attention on adrenaline. They concluded from their findings that it is definitely linked with the cause of schizophrenia. They have pointed out that this hormone is toxic and is quickly changed in the body to another

toxic substance called adrenochrome. This, in turn, is quickly changed in normal persons to a harmless substance called leuco-adrenochrome.

These doctors believe that the body of a schizophrenic has a flaw in the manner in which it handles these chemicals, with the result that adrenochrome is changed into a poisonous substance called adrenolutin. Their conclusion is that too much adrenochrome, adrenolutin, taraxein and other detrimental substances are produced in the body of a schizophrenic and carried to his brain by the blood. The result is that the message-carrying ability of the brain cells is affected adversely, causing the various symptoms of schizophrenia. Human volunteers who have taken adrenochrome and adrenolutin have experienced striking changes in personality and other schizophrenic symptoms.

Treatment

In about 50 percent of the persons who experience the symptoms of schizophrenia the body is able to make the necessary adjustments for a natural recovery. But other persons require treatment.

It was not so long ago that there was little hope for a schizophrenic who did not recover naturally. He was very likely to spend the rest of his life in a mental hospital. Psychotherapy based upon Freud's theories proved ineffectual. Commenting on this, Doctors Hoffer and Osmond stated: "Psychotherapy of a deep and interpretive kind has not been shown to bring about any improvement in this illness, and many in fact consider that it disrupts the patient and may impede recovery."

With the discovery of tranquilizing drugs it was possible to produce marked improvement in the behavior of schizophrenics. These drugs brought good results on the short term but not a cure. They suppress the symptoms of schizophrenia, making it easier to break down the patient's withdrawal into himself and easier for him to live with normal people. But these drugs have bad side effects on the long term. Using a drug such as chlorpromazine, for example, over a long period of time can damage the eyes and skin. It might also be noted that, according to Doctor Hoffer, such drugs as amphetamine, preludin and some antidepressants are even dangerous for schizophrenics and should be avoided.

In times past insulin-coma therapy was used in treatment for schizophrenia, but since the introduction of tranquilizing drugs it has been abandoned almost everywhere. Insulin-coma therapy was a dangerous treatment in which a person was put into shock and deep coma by lowering his blood sugar with insulin. Doctors view tranquilizers as being much safer and more effective.

Today stubborn cases of schizophrenia that do not respond to drug treatment are given electroconvulsive therapy called ECT. Small quantities of electricity are passed across the patient's temples, causing him to fall into a deep sleep, and then he has a convulsive seizure. Doctors say that this therapy is safe and painless, and it is often helpful in producing a temporarily improved condition in a schizophrenic that may last for a few days or weeks, making possible the effective use of other forms of treatment.

Remarkable, long-lasting results have been obtained by doctors who have approached schizophrenia with the theory that it is due to a breakdown in a chemical operation in the body. Working with the objective of reducing the poisonous effects of this breakdown, they have been experiencing good success with niacin. Doctors Hoffer and Osmond, for example, claim a recovery rate of 75 percent of

those they have treated, and there has been a low percentage of these that had to be readmitted to the hospital.

These doctors stated: "In 1962 we followed up the first sixteen patients treated with the vitamin in 1952, and compared them with a group of twenty-seven schizophrenic patients who were receiving the treatments popularly in use at that time, psychotherapy, barbiturates, tranquilizers and ECT. We found that the twenty-seven non-niacin patients did not fare very well. Seventeen of them, or almost sixty-three percent, had to return to hospital for further treatment for a total of sixty-three times. . . . By comparison, twelve of the sixteen vitamin-patients, or seventy-five percent, did not have to return to hospital for further treatment, and are well today."

The vitamin treatment for schizophrenia used by Doctors Hoffer and Osmond consists of massive doses of niacin and vitamin C, amounting to 3,000 milligrams of each every day. One thousand of each is given to a patient with every meal. This dosage might be increased substantially in difficult cases. These doctors say that pronounced improvement can be expected in a period of several weeks to three months. The treatment must be continued for one year and can then be stopped indefinitely, the doctors say, if no symptoms return. If they do, several years of treatment will then be necessary. In especially stubborn cases additional treatment with electroconvulsive therapy and perhaps the drug penicillamine may be necessary. Dr. Linus Pauling also recommends vitamin treatment for mental sickness.

When niacin is used it tends to cause a flush to go over the body, but this is natural and said to be harmless. The massive doses of this vitamin and also of vitamin C are harmless, according to Doctors Hoffer and Osmond. As an additional benefit from the treatment, niacin lowers blood cholesterol and high blood pressure and slows hardening of the arteries.

If you have a relative or friend who has schizophrenia, do not conclude that his case is hopeless. As has just been pointed out, there are forms of treatment that can benefit him. It is necessary, however, to recognize that a schizophrenic is a sick person and should be treated as such. Be as considerate and forgiving of his peculiarities as possible. Help him to determine what is real and unreal, and, above all, make it clear that you love him. With proper treatment, a schizophrenic can, in time, lead a normal and productive life.

"Star Differs from Star"

☆ In proving a point about spirit bodies as contrasted with fleshly bodies, the apostle Paul wrote: "The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, *star differs from star in glory.*" (1 Cor. 15:41) How true Paul's words are! Just the variety of sizes among the stars proves that. In 1966 it was said that the star with the greatest diameter, *Epsilon Aurigea B,* measured 2,500 million miles. That would allow our sun and planets out as far as Saturn to be accommodated within it. Yet the smallest then known star had a diameter only half that of our moon.

Do they also differ greatly as to brightness? Absolutely! Why, if all the stars in the universe were to be viewed from the same distance, *S. Doradus* would be 300,000 to 500,000 times brighter than our sun, which is also a star. In contrast, a tiny red star has been detected that would be one two-millionths of the brightness of the sun.

AFRICA STRUGGLES ANEW for Independence

By "Awake!" correspondent in Liberia

AS RECENTLY as 1950, only four countries in all Africa were independent. But now, eighteen years later, thirty-nine African countries have their own governments. In the year 1960 alone, seventeen former colonies gained their political independence. However, the new African states have remained, for the most part, underdeveloped suppliers of raw materials to industrially rich Europe, an economic subjection as distasteful as had been the political.

Therefore, the struggle now in progress is for economic independence. With this objective in mind, nine West African countries met in conference at Monrovia, Liberia, toward the end of April.

In the keynote address on the opening day, Liberia's president W. V. S. Tubman made a solemn plea to his colleagues to put aside the obstacles and hindrances that, in the past, have obstructed the formation of a free trade area in the region. He urged that their nations be committed to the path of economic cooperation. He called for the kind of cooperation that "tends to build up economies by integrating regional economies through greater utilization of resources, the creation of larger markets and the exploitation of all the possible economic opportunities available."

The results of the three-day conference were encouraging to the participants. Representatives of the nine countries—Guinea, Liberia, Mali, Mauritania, Senegal, Upper Volta, Gambia, Ghana and Nigeria—signed a pact establishing a West African Regional Group. Support for the agreement was expected also from Sierra Leone, which did not attend the conference due to a critical political situation. The new Regional Group was hailed as a first step in setting up a West African common market to benefit the more than 100 million people of the region, about a third of the population of all Africa.

Problems to Integrating Economies

Building up trade between African nations, however, will not be easy. There are many problems. Serving to emphasize this is the decision of the West African nations of Togo, Niger, Ivory Coast and Dahomey not even to attend the conference. This alarmed some observers. Commenting on the decision, one delegate said: "We are disappointed and sorry. We realize that there are differences among us."

This is indeed true. Political and economic systems in the region are quite diverse, ranging from liberalism to state socialism. Also, there are varying trade relationships with overseas powers, the terms of which could interfere with

interregional trade. Naturally, individual African countries are concerned with whether regional integrating of economies would affect economic advantages now enjoyed.

Another problem is that different monetary systems are used throughout the region. In places the basis for exchange is the sterling, in other places the franc, still other countries use dollars, and there are also independent currencies. In fact, now, with thirty-nine independent African nations, there are more than twenty individual national currencies in circulation!

But despite the many problems, the will prevailed at the conference to make integration a reality. Guinea's Sekou Toure noted that the six members of the European Common Market had differing political systems, currencies and economic legislation, but that this did not block successful trade relations between them. He said: "Diversity of systems does not imply a contradiction of interests, nor preclude community of ideas and action."

Potential for Greater Independence

The heavy dependence of African countries upon trade with industrialized nations is reflected in the fact that only 5 percent of the total African trade is among African countries. Must this situation continue to exist? Can intracontinental trade be increased?

Efforts in this direction are being made, and not only in West Africa. Other regions in Africa also are seeking to improve trade relations. For example, on December 1, 1967, an East African Community of Kenya, Uganda and Tanzania went into effect, thus strengthening the existing East African Common Market. Proposals call for the community to extend from Sudan to Zambia.

Also, in 1966, an economic union of the five Central African states of Chad, the Central African Republic, Cameroun, Congo (Brazzaville) and Gabon provided for the elimination of all trade barriers among the member states, the fair distribution of industrial projects and the coordination of development programs. A common customs tariff was also adopted, as well as harmonization of the financial systems and investment codes of the member states.

So efforts are being made to increase intra-African trade. The potential for doing so is obvious, since it is reported that Africa imports over $3,000,000,000 annually in food and raw materials, even though a substantial portion of these commodities is available within the continent.

Transportation Facilities Needed

As a start toward greater intra-Africa trade, Prime Minister David Jawara of Gambia declared: "It is imperative to develop transport and communications within the group, to facilitate the movement of goods and people."

In the past, roads and railroads have been constructed primarily to get produce out of the region to industrialized nations. Therefore, there is no coastal highway that directly links the population centers of West Africa. Such highway connections could prove valuable. In addition, waterways, such as the Niger and Senegal Rivers, can be improved for trade. Also, additions to the existing rail links would increase the potential for transporting produce. For example, there is a railroad that connects inland Niger and Bamako, Mali, with the coastal city of Dakar, Senegal. A short extension could tie in Gambia.

As it is, surface transportation within West Africa is presently inadequate. If there is to be substantial growth in interregional trade, it must be improved.

Natural Resources Encouraging

West Africa is very rich in iron ore, manganese, bauxite, gold, diamonds and other minerals. Also, she is blessed by a variety of good soils. Considering such marvelous natural resources, poverty and backwardness are altogether out of place in the region.

Stepped-up production of Malian and Guinean rice and garden products coupled with modern processing of Liberian sugar, Senegalese peanuts, Ivorien coffee, and Ghanian cocoa could substantially replace overseas imports. Mali is estimated to have almost four million cattle and seven million sheep and goats, and possesses an important refrigeration plant. Development of this industry and better transportation links could supply protein-deficient areas with more and better meat at lower cost.

Since West Africa consists of numerous small countries with populations of 5 million or less (Nigeria and Ghana being exceptions), large-scale industries would not be profitable unless markets covered more than one country. An integrated regional economy could make this possible. To develop more local industries, there is a growing insistence that West African producers of primary products be allowed to process them partially before export.

An example of that principle at work is the recently dedicated $53 million iron washing and pelletizing plant located at Buchanan, Liberia, the first of its kind in Africa and the largest outside of North America. Washed-out fine particles of ore are agglomerated into pellets the size of marbles high in purity and uniform in ore content for which there is great demand today.

With a superabundance of natural resources and hydroelectrical potential in the region, West Africa has already embarked on working out the details of a proposed iron and steel industry. The day may well come when the region will produce steel and steel products. Another fine potential lies in bauxite, from which aluminum can be produced if vast quantities of electricity are available. Ghana and Guinea have plenty of bauxite, and Ghana has the electrical power produced by the Volta River Dam.

Outside Assistance

Aid from the industrialized nations of the world will be needed by the West African Regional Group to meet the high cost of new transportation links and other development programs. It is reported that the United States, for one, favors West African development on a regional, multinational basis. If the Regional Group demonstrates the capacity for initiative and self-responsibility, rich donor countries will be attracted to lend positive aid, including technical assistance.

At the Monrovia conference African leaders appeared desirous of using their potentials to boost the economy of their region. At the same time they evidenced a realistic awareness of the difficulties involved. In a world filled with frustration and national self-interest, it will be interesting to see how far West Africa can go in its quest for greater economic independence.

Tiny but Vital Muscle

● Though we often think of muscles as useful for heavy lifting and moving, the smallest muscle in the human body, the tiny stapedius in the middle ear, could hardly do that. It is less than one-twentieth of an inch long. Yet, because of its valuable contribution we can hear.

Bethel's Busy Ministers
PREACH THE GOOD NEWS

THIS magazine that you are reading was printed by a group of dedicated ministers. Yes, ministers who devote their full time to seeing to it that you and millions of others are supplied with books, booklets and magazines in scores of languages to help explain the teachings of the Bible and the significance of our restless times. Motivated by a deep love for God and for you, their neighbor, these Christian servants of God have freely volunteered to undertake this time-consuming, mammoth project.

If you were to observe them on their way to their assigned duties, you would immediately notice the great variety of persons in this family of ministers known as the "Bethel family," living at the headquarters of the Watch Tower Society, in Brooklyn, New York. Among them are smiling Negroes, polite Orientals, enthusiastic Latins and others. Speaking with them, you would find that they hail from forty-nine States, including Alaska and Hawaii. Further, within their ranks are ones from Australia, Hong Kong, the Philippine Islands, Italy, Greece, Lebanon, Turkey, Mexico, El Salvador, Cuba, Honduras, Puerto Rico, Germany, Austria, Denmark, Switzerland, Ireland, Scotland, England and Canada.

They are from all walks of life and many different professions. Yes, this Bethel family contains carpenters, plumbers, mechanics, barbers, artists, beauticians, electricians, musicians, engineers, medical workers and many, many others. Here they are, unitedly pooling all their natural abilities and talents to the gigantic job of helping to care for the needs of the world's spiritually hungry.

They individually spend forty-seven or more hours a week at their duties in the Bethel home or at the printing plant a few blocks away. However, their activity does not end when the quitting-time bell resounds throughout these buildings in the evening and at Saturday noon. No, these ministers scatter into every section of New York city by automobile, bus and subway to preach God's Word or to attend meetings in various homes and at the Kingdom Halls of Jehovah's witnesses. Like the majority of their fellow Witnesses throughout the earth, they devote time each week to preaching God's kingdom. Moreover, they endeavor to attend and share in all five meetings sponsored by the Christian congregation to which they are assigned. Of the 184 congregations in New York city, members of the Bethel family work with or hold responsible positions in 149. Yes, their days are packed with activity, beginning at 6:30 a.m. and ending when they turn off the lights in their rooms at 10:30 p.m. or, sometimes, later. No wonder some visitors to their home called them 'the busiest, fastest-walking people in the world.'

You cannot help but sense the deep devotion that these Bethel family members have for God's work today. The spirit of

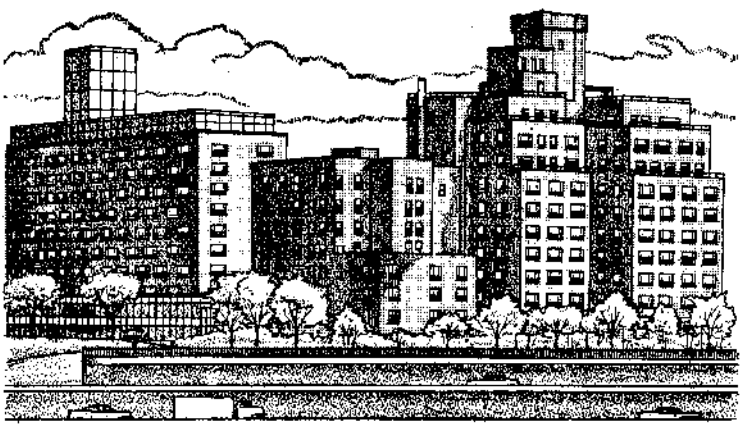
self-sacrifice is displayed by them, from the youngest, who is eighteen years old, to the oldest, who, in his ninety-fourth year, still makes his way to work each morning. Yes, it is seen in the semiparalyzed sixty-four-year-old who has been devoting his full time to God's service for the past twenty-six years. Though walking is difficult for him, he visits families living in basements and first-floor apartments and works on streets in rain or shine to preach the good news of God's kingdom. He spends about fifteen hours each month doing this in addition to his work in the Bethel home. No one can doubt his devotion to Jehovah God!

Preaching to New York's Spanish and French Populace

Here in New York city there is a huge population of Spanish-speaking people, and thirty Spanish congregations of Jehovah's witnesses have been organized to feed them spiritually. Thirty members of the Bethel family who speak the language fluently are assigned to work with these zealous congregations. Two of them serve as presiding ministers, and twenty-five others serve in other responsible capacities. Their contribution to the spiritual welfare and growth of these congregations is greatly appreciated by those whom they serve. Their taking the lead in preaching, setting the example in abiding by Jehovah's righteous principles and teaching of new ones has had a stabilizing effect on these groups. The Spanish folks love them and treat them as if they were members of their own family. Heartwarming is the fact that other members of the Bethel family are learning Spanish in their spare time. Why? They want to qualify to be assigned to one of these congregations and help humble Spanish-speaking persons to understand the Bible.

On December 1, 1967, New York city saw the establishment of its first French-speaking congregation of Jehovah's witnesses. Its formation was due to Jehovah's blessing the zealous efforts of some of the French-speaking members of the Bethel family, among others. The congregation has since grown from forty persons to sixty-six persons. Five members of the Bethel family work with this joyful group. Yes, there are some others in the Bethel family who are learning French to assist them.

Since New York's large French population do not all live in one section of the city, you might wonder how they are reached by this group. They call on persons whose addresses are supplied them by Haitians and others. Two records are kept of this activity. One is for the minister in their congregation who is responsible for the work of mapping out the territory where French-speaking persons live. The other so that these individual ministers can make return visits on the interested ones they



The Brooklyn Bethel home from across East River

find. Obviously, this is time-consuming, but the Bethel family members, along with their companions in this congregation, know that lives are involved.

One of these French-speaking Bethel ministers was asked to call on a Haitian woman. When he did so, he found that she was searching for God's truth. She was disillusioned with the Catholic church because the priests never gave her a satisfying answer to her questions. They never referred to the Bible but just used tradition. She knew that Jehovah's witnesses had Bible truth and she wanted to learn it from them. A study was started with her, and the next day, Sunday, she attended the meetings. The following Sunday she expressed her desire to participate in the *Watchtower* study. In a short time she has made rapid progress, and the Bethel minister is elated because of having the privilege of helping this meek person.

Caring for Chinese and Italian New Yorkers

The many Chinese who live in New York's colorful Chinatown are being cared for by a small group of Chinese-speaking witnesses of Jehovah. A Chinese member of the Bethel family is in charge of the group, which averages fourteen persons. Since the group was formed a while back three new ones have joined it. Associated with them are nine members of the Bethel family. These have undertaken to learn the difficult Cantonese Chinese language under the tutelage of the Chinese brother in charge of the group. Twice a week they assemble in his room for instruction that takes two hours. They will spend further time to do the required study and homework. They do all this in their spare time—truly an act of love. Five of these students are of Chinese descent and the other four are non-Chinese.

One of these students was asked to call on a Chinese family who were somewhat acquainted with Christendom's doctrines. He was able to start a Bible study with them. When they told their relatives that they were studying the Bible with Jehovah's witnesses, a campaign of opposition broke out. The relatives spoke against the Witnesses and gave them Chinese anti-Witness literature. These sincere people, however, saw clearly that Jehovah and Jesus are two different persons. Their relatives were contending that they were one. One evening they barged in on the study as the Bethel minister was conducting it. They began their tirade on the validity of the Trinity. Calmly, the minister showed them how they were misapplying the Scriptures and completely refuted their arguments. The ones who were studying with him could see the truthfulness of the Bible, especially after a number of these sessions. This strengthened them to continue in their studies and enhanced their appreciation of the Bible's truth.

At present there is an Italian-speaking member of the Bethel family who is working with a group of forty Italian persons. This group may some day become an Italian-speaking congregation of Jehovah's witnesses in New York city. If you could speak with this minister he would tell you that the zeal and enthusiasm of these Italian persons are a joy to him. He radiates this when he tells how he looks forward to being with them on the evenings he is to work with them. About five other Bethel ministers are spending some of their spare time in learning Italian. Yes, they want to join this enthusiastic group and help other sincere Italians to find the truth that will lead them to everlasting life.

Last summer this Bethel minister took a large family of Italian persons to the district assembly. Though they could not understand English, they wanted to be in the audience with their spiritual broth-

ers. The Bethel minister helped them to follow some of the program by indicating what scriptures were being quoted. This enabled them to follow it in their Italian Bibles. How mutually encouraged they were by this manifestation of love and Christian brotherhood!

Privileges and Experiences in the Ministry

Among the unique privileges that some of the members of the Bethel family have enjoyed is the one involving a local FM radio station. On Sunday mornings they share in broadcasting a half-hour program that reaches out over a radius of about fifty miles. The program is devoted to explaining the Bible and the teachings of Jehovah's witnesses. It is called "All Scripture Is Beneficial." The program is divided into two parts of fifteen minutes each. The first is a discussion between two persons on a particular Bible theme and the second is a talk based on an article published in the *Watchtower* or *Awake!* magazine. Many listeners who are not Jehovah's witnesses are getting an idea of the truthfulness of the Bible and the faith that Jehovah's witnesses have in its promises.

Every now and then there is a call for someone to address a local church or college group about the beliefs of Jehovah's witnesses. Over the years many different members of the Bethel family have shared in this rewarding privilege. They have been able to give a fine witness to many people who otherwise would not pay heed to the urgent message preached by the Witnesses or who could not be reached due to certain circumstances.

In their preaching from door-to-door and studying the Bible with people, these Bethel ministers have had some very happy experiences. One Bethel minister who serves as a presiding minister took over a Bible study with an interested woman. He and his wife studied with her for about a year and this woman's zeal was kindled. She wanted to spend a vacation period in the full-time preaching work. The presiding minister tactfully explained the requirements she had to meet. The following week she gave prayerful consideration to dedication and baptism so that she could qualify for this privilege. Though she met all the other qualifications, she was yet unbaptized.

The only day she could be baptized was on April 1, which was also the day she wanted to enter the vacation full-time preaching work. How joyful all were when she was baptized that day and then began to fulfill her desires! Her course of faithfulness has brought great happiness and satisfaction to this married couple in Bethel.

By showing hospitality to strangers, another married couple at Bethel were greatly blessed. While they were attending the meeting at the Kingdom Hall located in the Bethel home, a stranger walked in. The husband quickly introduced himself and his wife to him. After getting acquainted, they invited him to sit with them during the meeting. They found out that he was to be in the United States for only six weeks. He had come to the international headquarters of Jehovah's witnesses here in Brooklyn at the request of his wife who was studying with the Witnesses in England.

They arranged to call on him and he reluctantly accepted. Soon the married couple's loving interest, warm hospitality and generosity began to convince this man that there was something to their work and religion. His interest was kindled and he asked them to study with him every night until he left the country. The couple agreed to do so. So when they were not attending meetings, this man would come to their room at Bethel directly after his

work in the evening, eat what they lovingly prepared for him and study with them for three to four hours. Before he left, he even joined the husband in the preaching work.

As he traveled to the various places that his work required, the Bethel couple kept in touch with him. They wrote to various Witnesses in the cities on his itinerary asking them to care for his spiritual needs. After two years of diligent care they were rewarded with the joy of hearing from him saying that he and his wife were baptized. They rejoice that today he holds a responsible position in the congregation where he attends in England and is helping others to learn the Bible.

Another experience involves a young college student who walked into the lobby of the Watchtower factory. He had come to learn more about Jehovah's witnesses. Why? A non-Witness friend in college spoke so highly about them that it aroused his curiosity. The Bethel minister in the lobby answered his intelligent questions. The student obtained some literature, which he later read and absorbed.

In the short conversation they had, the student saw that he needed to learn more and that he could not do this on his own. The free home Bible study arrangement of Jehovah's witnesses was a joyful surprise to him. He wanted to have one but not at his home, because his Jewish parents would not appreciate it. The Witness volunteered to teach him, inviting him to study in his room at Bethel. They studied for about four weeks, and then the Bethel minister arranged for someone near his home to study with him. He has continued to progress and is trying to live up to what he wrote the minister after their first conversation. He wrote: "You said that one is not born a witness of Jehovah. One becomes such. With God's help, with assiduity in study and forthrightness in intention, it is to this that I strive."

Many, many other experiences could be related about Bethel's busy ministers. While they have not come here for the sole purpose of preaching, they do not neglect this vital activity when away from their duties. They know that this helps them to maintain a spiritually balanced outlook on their work at the headquarters facilities. The great amount of work each one does in a week can be attributed only to the power that God's holy spirit infuses in them.—Phil. 4:13.

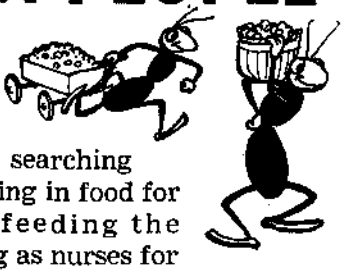
When night falls and the lights throughout the Bethel home are flicked off, God hears many prayers of thanksgiving and requests for strength and blessings. These devoted ministers, having done all things for God's glory, now fall into a deep sleep that is pleasurable, having done what they ought to have done. (Prov. 3:23, 24; Luke 17:10; 1 Cor. 10:31) They rest and sleep in security, assured that God's eyes are upon them, keeping watch over them. —1 Pet. 3:12.

TRAINING FOR VIOLENCE

◆ It is estimated that war toys sold in the United States in a recent year were worth an estimated $70 million—the cost of recruiting, training and equipping 7,000 soldiers for a year. Commenting on the effect that such toys can have on a child, Dr. Penelope Pollaczek, staff psychologist at Edgewood and Heathcote Schools in Scarsdale, New York, observed:

"When a parent gives a child an exact reproduction toy gun, he is expressing his approval of this toy. Since there is only one way to use such a toy, the parent is by implication expressing approval of guns as a means for resolving disputes."

Why Are Called "A PEOPLE"



ANTS are small insects, but their industriousness and foresight are held high as examples to man by the Creator. (Prov. 6:6-8) During spring, summer and fall they are incessantly at work and their activity affords a bright pattern for man.

Ants are extremely numerous and widespread. They live in colonies. They have their houses, towns and public roads. It is estimated that there are some 15,000 varieties of ants. These insects are found in all parts of the earth with the exception of the polar regions.

The ants are called "a people" by wise King Solomon, even as the prophet Joel referred to the locusts as "a nation." This expression is very suitable for these small creatures. (Prov. 30:25; Joel 1:6) While some ant colonies may contain only a few dozen ants, others have a huge population running into the hundreds of thousands. The nest or tunneled area where they live is generally of moderate size but may be as much as an acre.

Within each colony there are three basic castes: the "queen" or "queens," the males, and the workers (sexually undeveloped females). Yet, as Proverbs 6:7 states, the ant "has no commander, officer or ruler." The "queen" is not such in a governmental sense. She more fittingly can be called the "mother" ant, for her function is that of egg-laying. Whereas a "queen" ant may live as much as fifteen years, the males live only long enough to mate and then die.

The worker ants, whose life-span may reach six years, have various duties to perform, such as searching for and gathering in food for the colony, feeding the "queen," acting as nurses for the larvae, cleaning the nest or digging new chambers as expansion is needed, and defending the nest.

Worker ants may be of different sizes and proportions even within the same colony. In some cases the larger ones act as "soldiers" in the event of invasion of the nest. Still, despite the fairly precise division of work (which in some colonies is arranged according to the age of the workers and in others according to size) and the relatively complex social organization existent, there is no sign of any superior "officer" or taskmaster.

"Wisdom" of the Ants

The "wisdom" of the ants is not the product of intelligent reasoning, but results from the instincts with which they are endowed by their Creator. Thus, it has been demonstrated that an ant that comes upon a scented path (made by another ant) that accidentally leads in a circle may continue walking around the path until it dies from exhaustion.

The different ant varieties display their "instinctive wisdom" in various ways. While many build their nests in the earth, some ants ("carpenter" ants) excavate tunnels and chambers in wood. Others make leaf houses in trees. The worker ants, in effect, "sew" the leaves together by taking ant larvae in their jaws and

carrying them back and forth so that the silk spun by the larvae (which silk the adult ants cannot produce) binds the edges of the leaves together. Still others build nests of a mixture of wood fibers and saliva with, at times, some sand added.

Ant Food

It was once thought that all ants were basically carnivorous, living off other insects and small creatures, and that they did not "store" food for the winter months because of remaining in a torpid state during that season. Hence some scholars took issue with the Bible's reference to the ant as 'preparing its food and gathering its supplies in the harvest.' (Prov. 6:8) It is now known, however, that certain ants, living in arid regions, feed almost entirely on seeds. The black ant (*Atta barbara*) and a brown ant (*Atta structor*) are two of the most common varieties found in the Middle East. They are seed feeders that store up a large supply of grain in the summer and make use of this in seasons, including winter, when the obtaining of food becomes difficult.

These "harvester" or "agricultural" ants are usually found in the vicinity of threshing floors where seeds and grain are plentiful. If rain causes dampness to reach the stored seeds, the harvester ants will thereafter carry the grains out into the sun for drying. One type of ant (*Messor semirufus*) is even known to bite off the germ part of the seed so that it will not germinate while stored.

The "instinctive wisdom" of other ants is also notable in their ways of obtaining food. Many types obtain part of their food from aphids and scale insects, which, when stroked (or "milked") by the ants, exude a nectarlike fluid called "honeydew" from their abdomens. Some ants maintain "herds" of these aphids, caring for the aphid eggs during the winter and then, when the growing season begins, carrying the aphids to feed on the roots of plants. —*The Smithsonian Series*, Vol. 5.

A type called the "honey ant" solves the problem of storing supplies of honeydew by feeding it to certain worker ants until these become veritable storage tanks, their abdomens swelling up like a pea as they hang stationary from the ceiling of the nest chamber. These storage ants later regurgitate honeydew for the other ants of the community when outside supplies become depleted.

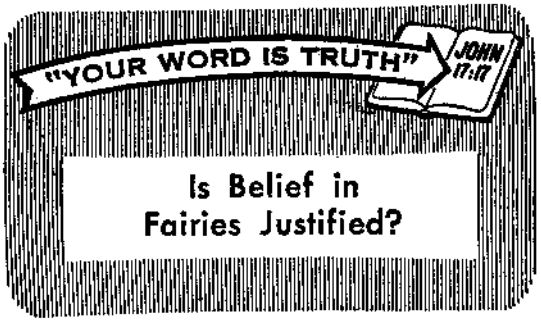
The "leaf cutter" or "parasol" ants are gardeners, transporting pieces of leaves down into the nest, chewing and then using them as a garden bed for planting the spores of certain types of fungus. The crop of fungi is carefully tended.

Thus, a brief investigation of the ant gives force to the exhortation, "Go to the ant, you lazy one; see its ways and become wise." (Prov. 6:6) Not only is their instinctive preparing for the future notable but also their persistence and determination. Often they carry or tenaciously drag objects weighing twice their own weight or more, doing everything possible to fulfill their particular task, and refusing to turn back even though they may fall, slide or roll down some steep precipice.

Remarkably cooperative, they keep their nests very clean and show concern for their fellow workers, at times assisting injured or exhausted ants back to the nest. Certainly in all this the ant provides a worthy example to man.

ARTICLES IN THE NEXT ISSUE

- What You Can Do When Tragedy Strikes.
- Work for a Balanced Education.
- What Can Be Done About "Hay Fever"?
- Selecting Bread for Your Family?



DID you realize that just a few centuries ago belief in fairies was quite popular and widespread in the Western world, and that it affected the lives of many people and their general behavior? But today, you may conclude, people no longer hold to such beliefs. Yet this is not so. For there are still places where belief in fairies is prominent.

One such place is Iceland. There the question of the existence of fairies is likely to prompt an earnest discussion of events, both recent and of bygone days, that are taken as proof that fairies really do exist.

An interesting example of such beliefs is found in events occurring during the late winter of the year 1962. At the town of Akureyri in the northern part of Iceland work was under way to build a quay for a factory. The workers planned to blast a rock nearby in order to use it for filling material. However, before they could carry out their intentions, some older workers at the factory reported to the foreman that, according to old popular belief, the rock was an abode of fairies. Lights had reportedly often been seen there after dark.

The foreman decided to investigate. He called to the scene a young man known for his clairvoyant powers. Here is the account of what this man claimed to see:

> "When I came to the rock, I saw there a fairy man, very magnificent in appearance. He was among the tallest fairies I have seen and his clothes were rich in colour; usually fairies are somewhat smaller than humans. I spoke to him, asking whether the blastings had done some damage. He answered that the already planned blastings would be allowed as they took place about 25 metres from the dwellingplace of the fairies, and that would suffice. However, he said, he would talk to me later. I saw no other fairies there, nor any of their abodes."—*Skyggna kónan*, by Eirikur Sigurðsson, Volume II, pages 121, 122.

However, sometime later the fairies are said to have asked for the work to be halted while they moved to safety. This was allowed for, so from the end of February to March 6, 1962, the work was at a standstill.

Origin of Belief

Although prevalent in Iceland, belief in such supernatural beings is not of Icelandic origin. Long ago, before the apostate "Christian" religion began to make inroads in northern Europe, the Germanic tribes of that area were steeped in superstition, believing in elfs, fairies, goblins, wood nymphs, and other such things.

This superstition was brought to Iceland by the Old Norse or Scandinavian settlers in the late ninth century C.E. A probable reason for the prevalence of these beliefs in Iceland is its relative isolation, a fact that also accounts for the Icelandic language's constancy. This has hardly changed for a thousand years, since the era of the Vikings.

But what are fairies considered to be by those believing in them? Here is one definition:

> "Fairy, the name given to a wide range of supernormal beings, differing in type and character but allied in race, who were once believed to inhabit this world or a magical kingdom lying near or below it. Fairies were akin to men in many respects, but they were not human, nor were they pure spirits. Robert Kirk describes them in his 'Secret Commonwealth' (1691) as 'of a middle nature betwixt Man and Angel.' They were skilled in magic

of all kinds, able to change their shape and size at will, make themselves invisible and delude and enchant human beings, with whose lives they frequently interfered for good or evil. They lived far longer than men but died at last and were usually supposed to perish utterly at death, having no souls." —*The Encyclopædia Britannica*, 1964, Volume IX, page 39.

This definition goes well with Icelandic accounts of the old sagas of medieval times. But in even older days it seems that fairies were classified with the gods, and these beliefs were not totally discarded after the advent of apostate Christianity. Rather, seemingly they were mixed with the sayings of the new religion. Thus, fairies are even represented as children of Adam and Eve.

According to the legend, once when Eve was showing her children to God she hid some of them, as she had not had time to wash them. When God asked her whether these were all her children, she said Yes. God, of course, knew that she was lying, and said: "What is to be hidden from me shall also be hidden from men." And so these hidden children of Adam and Eve became fairies, or in Icelandic, *huldufolk*, which means "hidden people."

Another aspect of the belief in fairies was the fear of cultivating or mowing certain fields or meadows. It was believed that the fairies dwelling there might take revenge by burning down the farm or killing off the cattle. To this day some spots or hillocks are still left untouched, even by modern-day Icelandic farmers.

Scriptural View

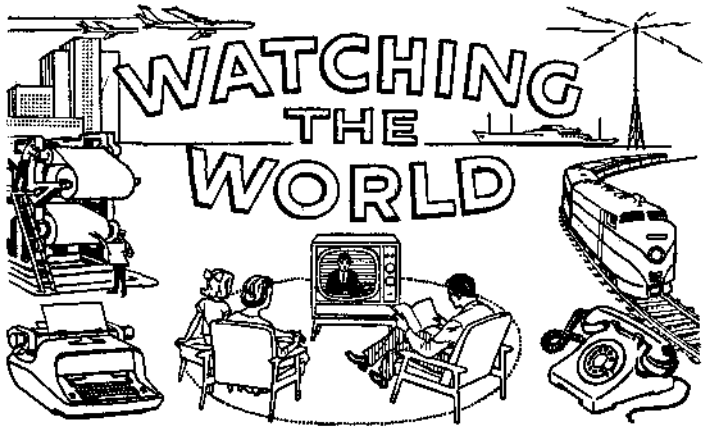
But what is the Scriptural view of belief in fairies or such superhuman beings? Does the Bible mention fairies or in some way indicate what they are?

The Bible does not mention fairies. However, Bible accounts do clearly show that invisible spirit creatures more powerful than man really do exist. Of such ones, the Bible says: "The angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day."—Jude 6.

These angels joined the rebel angel Satan in the time of Noah, and even went so far as to materialize human bodies and to begin living as humans, taking women as wives. At the time of the flood in Noah's day these persons dematerialized their human form, limiting themselves to spirit bodies once again. Since then they have tried all means of spiritism, occultism and other forms of deceit to communicate with men, and the disguise of fairies seems to be just another means of deceit on their part.—Gen. 6:1-4; 2 Pet. 2:4; Rev. 12:9.

This conclusion is corroborated by the fact that belief in fairies is usually connected with some form of spiritism, such as clairvoyance. Thus it was a clairvoyant that was called in during the rock-blasting incident in Iceland in 1962. It was he who reported in detail about seeing and talking with the fairy. To whom was he really speaking? Apparently to one of these deceptive wicked spirit creatures. The Christian apostle Paul warned that Christians have a fight "against the wicked spirit forces in the heavenly places." They can deceive persons.—Eph. 6:12.

Consequently, those who want to serve God and "worship with spirit and truth" will not be deceived in this matter. They will not allow stories about fairies to influence the things that they do. They will recognize that Satan and his demons use such beliefs to mislead those who do not accurately know the Word of God.—John 4:24; 2 Cor. 4:4.



God's Rule Exalted

◈ "A thrilling assembly," "A truly great program," "They will talk about this assembly for a long time to come" were expressions from delegates who attended the four-day "Good News for All Nations" District Assemblies of Jehovah's Witnesses. The assemblies began on June 27 in Cardiff, Wales, and continued the following week in eight North American cities. On July 11 ten other cities in the United States, Canada and in the British Isles thrilled in the stimulating Christian program that encouraged delegates to faithfulness and to greater zeal in the proclamation of the Kingdom good news for all nations. Among the highlights of the assembly program are live Bible dramas emphasizing principles by which Christians should live, and the public talk "Man's Rule About to Give Way to God's Rule." The combined attendance at the public talk in the United States for July 14 was 78,486. At each assembly there are arrangements for baptism of those who have dedicated themselves to Jehovah God. The assemblies will continue through July and August in various locations throughout the United States, Bermuda, Canada and the British Isles.

H-Bomb and Thyroid Damage

◈ Seventeen of 19 children on the Pacific isle of Rongelap who were ten years old or less when a hydrogen bomb was exploded on nearby Bikini Atoll in 1954 have developed abnormal thyroid glands. All are now being treated with thyroid extract to avert further stunting of growth.

Cold Cure?

◈ Dr. Yinder Urban, an ear-nose-and-throat specialist, said a simple therapy cured most of his patients' colds. The Czechoslovakian *Medical Tribune*, published in Prague, said the doctor's treatment consists of immersing his patients' forearms in a basin of hot water (104-113 degrees Fahrenheit), for 30 to 60 minutes. The cold symptoms then disappeared, it was said. Dr. Urban claims the soaking of the forearms increases blood circulation and temperatures in the walls of the nasal passages, which, in turn, appears to counteract the activity of the cold-causing microorganisms.

Shopping Centers

◈ A recent United States Supreme Court case that is of interest to Jehovah's witnesses, although not involving them, is *Amalgamated Food Employees Union Local 590* vs. *Logan Valley Plaza, Inc.* The case extends the First Amendment right of free speech and press to private shopping centers, that is, to those that are privately owned and where the general public has access. It would appear that, on the basis of the opinion rendered by the Court, Jehovah's witnesses have additional legal confirmation of their right to carry on their Kingdom-witnessing activity in the shopping centers as long as they do not interfere with the purpose for which these places are established, namely, for people to come and go to do their shopping. Justice Marshall, who delivered the opinion of the Court, said: "The shopping center premises are open to the public to the same extent as the commercial center of a normal town." Tactfulness in carrying on the Kingdom work, of course, is always wise, and it is important not to go beyond what the rights really are, thereby confusing license with liberty.

High Cost of Benefits

◈ According to *Business News Features*, released by the United States Chamber of Commerce, a 1965 survey showed that employee benefits were costing American businessmen $75 billion-plus each year, nearly four times as much as dividends paid to stockholders. A similar survey for 1967, being conducted by the Chamber of Commerce of the United States, indicates total fringe benefits may now be worth $90 billion. Payments for vacations (now averaging 11 days), holidays (6), rest periods, and so forth, constitute almost half of the total fringe costs. Other benefits are pensions, Social Security, workmen's compensation, hospitalization and surgical-care insurance. Fringe costs are rising twice as fast as wages.

Experiment on Humans

◈ The London *Daily Express* reported one of Britain's leading experimental surgeons as

saying that doctors have to experiment on human patients because the Health Service does not provide the money for experiments to be carried out on animals. Dr. William Dempster, Reader in Experimental Surgery, at Hammersmith Royal Post Graduate Medical School, stated, in part, that many forms of "severe palliation" are carried out on humans in which the patient "suffers high morbidity (illness) and often severely mutilating effects." "Many quite dangerous and purely investigative procedures are frequently performed which are not intended to be of value to the patient. Such procedures are of a scientific interest only," he says. Experimentation on people is cheaper than experiments on animals. Patients cost nothing to acquire. Would you like to be next?

The Bones of Peter

◈ In 1939, the Vatican excavations beneath the main altar of St. Peter's in Rome began to uncover a series of tombs. But the first announcement came only in 1949, ten years later, when Pope Pius XII stated that an urn containing the remains of the apostle Peter had been uncovered and that Roman Catholics must have the "moral conviction" to believe these remains authentic. Later, however, the bones in the urn were shown to be those of a woman. Then there was Professor Margherita Guarducci, a Vatican archaeologist, who said that writings on walls beneath the altar pointed to a niche as the place of Peter's burial. But it was reported earlier to the pope that the niche, and a box in it, were empty. Sometime later two workmen strangely turned up who said they removed some bones from the niche without the knowledge of Vatican archaeologists. It was these bones that Pope Paul in June identified as those of the apostle Peter. European archaeologists familiar with the Vatican diggings remain privately and understandably skeptical and publicly silent.

Diamonds Recovered

◈ Some $36,000 worth of stolen diamonds were hidden by thieves in a wall in Tel Aviv. Ants began carrying away the diamonds to build an anthill. Some children saw the ants carrying the little sparkling stones and notified the police.

When a Priest Prays

◈ In a high school benediction in Glendale, Arizona, a Roman Catholic priest, William Healy, prayed: "We ask your blessing on things and people you created . . . Bless hair spray, miniskirts, turtleneck shirts . . . For God's sake bless our parties, religious exercises. . . . We ask because we realize you are an understanding God, a swinging God, Sock it to em, God." The concluding phrase provoked a storm of protest in the city. Some said the remark bordered on blasphemy. The priest said that he was trying to relate God with the teen-age world, that he "was praying from the heart, not just from words." Little wonder youth find it difficult to relate religion with a loving God.

Ban Prostitution

◈ A published Associated Press dispatch stated that the San Juan Municipal Assembly has voted to outlaw prostitution in Puerto Rico's largest city. But people generally believe the law cannot be enforced. Why not? Prostitution has been a legal practice in Puerto Rico for as long as people can remember. Women openly solicit customers on the streets and in front of San Juan's finest hotels.

Illegitimacy Up

◈ In 1944 the Soviet Union passed what it called the "family edict," which absolved Russian men of any responsibility for children born out of wedlock. Now the law is being changed. In the 24 years the edict has been in effect, more than 6,000,000 illegitimate children have been born in the Soviet Union.

In New York city last year one of every six births was illegitimate, a rise from one of every 15 in 1957, a labor union analysis reported on June 30. Nicholas Kisburg, legislative director of the Teamsters Joint Council, said that for whites, Puerto Ricans and Negroes there appears to be "growing rejection of the idea that a stable, legal family is the fundamental socializing agency in our society."

Dirty Meat and a $1 Fine

◈ Twelve thousand pounds of dirty veal was confiscated by the United States Health Department. Health Department inspectors had found hair, paint, brush bristles and sawdust in the veal. The meat was to have been shipped to the United States Military Academy at West Point. The Feldman Veal Company was taken to court and found guilty. Judge Milton Shalleck on June 18 imposed a $1 fine on the company. This the judge defended as a suitable penalty in the public interest.

College Girls and Sex

◈ Nearly all the unmarried undergraduate women of Oberlin College responded to a study conducted to determine the gynecological and sex-related health needs of its women students. Forty percent of those questioned said they engaged in sexual intercourse. Of the 40 percent, the study showed, one in 13 had become pregnant and more than 80 percent of these pregnancies had been terminated by abortions. Nearly 80 percent also wanted the coed Ohio college to provide birth-control devices.

Guns in America

◈ The same week that President Lyndon Johnson signed an anticrime bill containing gun-control provisions, 189 persons died in the United States as a result of gunshot wounds. The shooting deaths included 109 homicides, 64 suicides and 16 accidents. In 1966 there was an average of 125 gun deaths a week.

Police Misconduct

◈ A study of police operations in three slum cities in America disclosed that 27 percent of all the police were either observed in misconduct situations or admitted to observers that they had engaged in misconduct. The police misconduct included such things as shaking down traffic violators and accepting payoffs to alter sworn testimony. The seriousness of the problem of police misconduct was underscored when District Attorney Frank S. Hogan indicted 37 men, including 19 present and former New York policemen, on charges involving protection payoffs to the police by gamblers and nightclub owners. How can youth come to respect the law when the police in great numbers themselves do not respect it? On the other hand, the police are but representative of the society of which they are a part. Corruption exists, not only among the police, but among the public as well.

Too Much Sunshine

◈ Sun in moderation is good. But when the skin begins to get tender, you have had enough. A severe sunburn can be fatal. The American Cancer Society said there were 3,000 deaths from skin cancer last year, and that incidence in 1968 is estimated at 100,000 cases, with the death rate about the same as last year. Overexposure to the sun's rays can cause skin cancer. Fortunately, skin cancer is easier than most other varieties to diagnose and it responds well to treatment. But, if neglected, it can enter the lymphatic or circulatory systems. A dermatologist active with the cancer society said: "There was a 1,300 percent increase in surfing in the Northeast alone last year. Unless there is early education (to danger of over-sunning) I fear we'll have a skin cancer epidemic."

Student Suicides Soar

◈ In 1966, suicide threats were made by more than 100,000 college students in America. One in 10 of these actually tried it, and 1,000 succeeded. Suicide among college students is now the second greatest cause of death in the 15-24 age range. One of the reasons given is parental pressure to make good grades.

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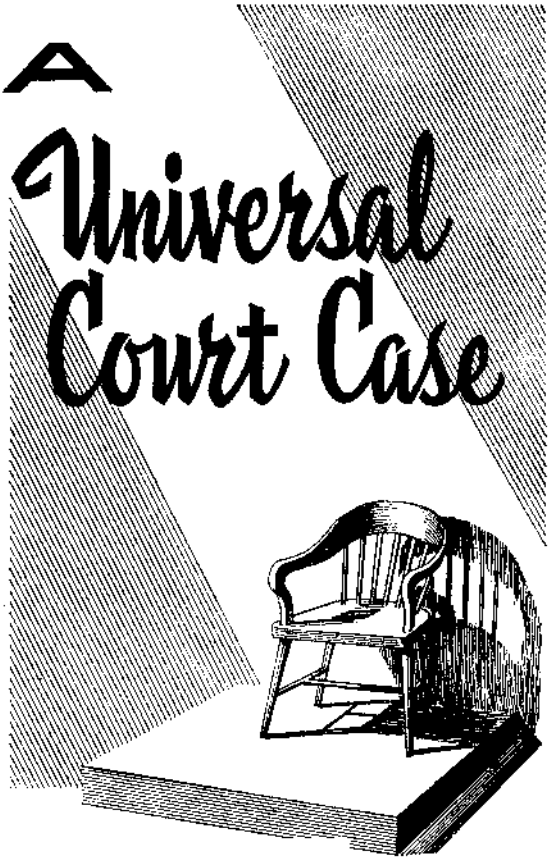
A Universal Court Case



— that involves YOU!

Did you know that there is a universal court case now being tried? that witnesses are being called and arguments heard? In this case not everyone may understand all the issues thoroughly; yet everyone is involved, whether he knows it or not. The question at issue is this: Who is the true God? Yes, who is the God who has actually foretold his purpose and then fulfilled it and who, therefore, has the power and the willingness to deliver mankind and bring about the right kind of government?

Opposition to the long-cherished belief in God is mounting. More and more people are denying the existence of God both by their words and by their actions. But God is alive and his purpose for the immediate future involves the lives of *everyone* in this generation. Be sure of your own position.

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Awake!

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SEPTEMBER 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The STANDARD for RELIGIOUS TRUTH

HOW can you know which of the many conflicting religious teachings are true? You can by using the standard for religious truth, the Bible.

Standards are necessary in almost every form of human activity. A housewife, for example, by putting things in measuring cups or measuring spoons, uses measuring standards when she bakes. In industry there are standards of size and shape, standards for accounting, standards for testing, standards for safety and sanitation, and so on.

"One of the chief functions of standards," states *The Encyclopædia Britannica*, "is to remove conditions which lead to controversies." As this is true in industry and the home so it is true with regard to religious teachings. A standard of religious truth is necessary to determine what is true and what is false.

For religious matters the Bible is such a standard. Paul, an apostle of Jesus Christ, recognized this, and his companion Luke commended the people of the Macedonian town of Beroea for using it to determine the truth of what Paul said.—Acts 17:11.

To illustrate how you can use this standard of truth today to determine what religious teachings are true, let us take the popular teachings about the human soul. These teachings claim that the soul is inherently immortal and that it leaves the body at death, continuing the person's conscious existence in hellfire if he has been wicked or in heaven if he has been good. It may be that you have always accepted these teachings without question, but how do they measure up to the Bible?

If these teachings are assumed to be true, consider the difficulties that are raised when they are compared with the Bible, as indicated by the following questions: If the first man, Adam, was given an immortal soul when he was created, which part of him was responsible for his conduct—his soul or his body? If it was his soul, why did the innocent body have to suffer for his sin? If it was the body that sinned and was condemned, why do some religious teachings claim that it is the soul that needs to be saved? The Bible says, not that man has an immortal soul, but that man himself *is* a soul. So it was not merely a part of Adam that sinned but

the man himself.—Gen. 2:7; 1 Cor. 15:45.

Then does the Bible say that God has decreed that the punishment for sin is eternal torment in a fiery hell, as some religious teachings claim? Biblical passages that are often pointed to as giving seeming support to this teaching use the word "torment" in symbolic settings. That literal torment of immortal souls in a fiery hell could not possibly be meant in these passages is evident from the fact that at Romans 6:23 the punishment for sin is plainly stated as being death, and this is in harmony with what God told Adam. Since the soul is the man, when the man is dead, there is nothing left to torment, is there?—Gen. 2:17.

Inasmuch as death was the punishment for sin, according to the Bible, where would Adam have spent an endless life if he had not sinned and brought death upon himself? Would he have spent it on earth or in heaven? If he could not go to heaven without dying and could not die without sinning, would not that indicate that sin and death were blessings to the human race? Yet God warned men against sin, saying that it would result in death, and the Bible states that death is an enemy. (Rom. 5:12; 1 Cor. 15:26) How, then, could the claim be true that God, from the beginning, purposed that all good people have the destiny of life in heaven?

Jesus Christ raised to life a man by the name of Lazarus who had been dead four days. (John 11:43, 44) Where was Lazarus during the time he was dead? A person familiar with the popular teaching about the immortal soul might say that he had gone to heaven. Well, if he had done that and then come back when he was resurrected, was it really a kindness on Jesus' part to resurrect him? Also, if Lazarus was in heaven, why did he not tell others about what he saw there?

The truth of the matter, according to the divine standard of truth, is that Lazarus did not leave his tomb. He knew nothing during the four days he was dead. Turn to Ecclesiastes 9:5, and see how plainly the Bible shows this to be so. There it states: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all."

Their condition might be illustrated by a person who slips in the bathtub and strikes his head and becomes unconscious for a while. He is aware of nothing while he is in that condition. So it is with the person who dies. He too is unaware of anything.

Consistent with the fact that the soul is the living man, the Bible also speaks of a soul as breathing, eating, having blood and dying.—Josh. 11:11; Lev. 7:18; Jer. 2:34; Ezek. 18:4; Job 7:15.

Since the teaching of soul immortality, with its companion doctrines of hellfire for the wicked and heaven for all who do good, does not measure up to the Bible, the standard for religious truth, what other conclusion can a person draw except that it is not true? Should it not, then, be classed with other false religious doctrines that persons who seek religious truth ought to discard? It is from such religious falsehoods that the truth, God's written Word, can make people free. —John 8:32.

So if you are puzzled about the many conflicting religious teachings and want to know if a particular teaching is true, you do not have to rely on guesswork. You can turn to God's written Word and see if the teaching measures up to that inspired standard of truth.

What You Can Do when TRAGEDY STRIKES

WHAT do you say to a mother whose only child has become the victim of an automobile crash? What can you personally do that will help this mother to cope with so great a tragedy?

A young woman's world may cave in when her husband's heart stops beating. "Why?" she asks. "Why did it have to end this way?" What can you say to her that will be of help? What explanation can you give that will comfort her? How can you aid her in a truly meaningful way?

These persons and thousands like them need to learn that healing of the mind and heart is possible and that it comes through an active faith in God. They need to know that the life of every human creature has its lights and shadows, its heights of joy and its depths of sorrow. These "highs and lows" make up a large part of the experience in life. The Word of God aptly describes the human family in its present condition as "groaning together and being in pain together until now." (Rom. 8:22) The children of God are no exception to this rule; they, too, groan within themselves. They, too, suffer tragedies and need to know how to cope with them.

It is an extremely difficult thing to lose a loving husband, wife or child. God's Word offers great comfort at such a time, but that does not mean that one does not experience grief. Yet it is at times of overwhelming sorrow and grief when many are drawn nearer to God, experiencing his support in a way that they never have before. In his deep affliction the psalmist cried to God, saying: "Out of the depths I have called upon you, O Jehovah. O Jehovah, do hear my voice. May your ears prove to be attentive to the voice of my entreaties." —Ps. 130:1, 2.

Those of pure heart who turn to God in their deep need find that he responds, for all mercy and true comfort come from God's fatherly love. This comfort the apostle Paul speaks about in 2 Corinthians 1: 3-11. He says: "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God." This comfort came to Paul when suffering tribulation and it continued to support him when the tribulation had passed, though the memory of it was still very much alive. The comfort of God continued to glow in his mind as a rainbow shines in the rain-drenched sky.

Comfort is a word that, in modern speech, has lost much of its Biblical meaning. Today the word suggests a kind of sedative, a palliative for pain of body or mind. But the comfort of God is no narcotic. The Greek word translated "Comforter," applied to the holy spirit at John

14:16 according to the Authorized Version of the Bible, really means "helper" or "strengthener." Comforter has the same root as the word "fortify." We comfort someone when we give him courage or fortify him to bear his pain or face his misfortune. Comfort helps to set him back on his feet.

What Mourners Can Do

Since sorrow comes to most people, there appears to be no reason why one cannot benefit from the experience of others who have recovered successfully to continue living a normal life. Some persons, however, do try but they meet with little or no success because of not knowing what to do at such a time. Not all are comforted in the same way.

Physical activity has a way of healing deep wounds. It is wise that one occupy oneself physically during moments of deep sorrow. The mother who lost her only child in an auto crash was visited by an old man who brought her some flower seedlings wrapped in a newspaper. "These little things need the feel of the earth around them," he said as he handed her the seedlings. "They'll need you to care for them as soon as possible." Planting those frail seedlings and coaxing them into bloom brought a special quality of comfort and healing to her broken spirit. It gave her something to do. Years later she spoke about this gift of seedlings as being one of the things that helped her to overcome her tragedy.

Grieving persons must avoid the temptation to sit and brood. Brooding makes matters worse. Feeling sorry for oneself heals nothing, aids nothing and accomplishes nothing good. If anything, it feeds those emotions that keep one feeling miserable. So a sensible program that substitutes fruitful physical activity for fruitless brooding is needed. Physical activity reduces the strain on the mind, which seems bent toward reflecting on the immediate tragedy. Activity demands the attention of the mind; this shifts the strain and brings a measure of relief.

When an old country lawyer visited a young mother engulfed in sorrow, he found she had allowed herself to become so overwhelmed with grief that she lost control of herself. She needed help, but what was he to do? He reached over and got a bucket, filled it with water, rolled up his sleeves and began to scrub her floor with a floor brush. The sight of the old man scrubbing her floor shocked her. She protested, but he went right on scrubbing. Soon she got down on her knees with him and the two of them scrubbed together. By the time they finished cleaning her house that day most of her sorrows were gone. Later she wrote the old man that he had brought her "the best medicine in the world—work." Physical activity may not help all who sorrow; it has harmed none who tried.

Get Involved

When tragedy strikes, the tendency may be to withdraw from the mainstream of life. The remedy, in many cases, is to do just the opposite. It usually is not going to help the individual to isolate himself for weeks or months; that only prolongs the agony. He needs something wholesome and upbuilding to fill the void caused in his life by the loss of a loved one. The thing to do is to plunge oneself into life's activities. Get involved. Take up old wholesome associations. Form new ones. Get busy walking, studying, traveling. Absorb yourself in some worthwhile project. Yes, fill your days with creative activity.

While it is good medicine to emphasize the physical aspect of activity at such a time, better still is it to combine spiritual activity with the physical. For the Christian witnesses of Jehovah there is the vacation pioneer ministry and the pioneer

ministry, which can involve their every thought spiritually and provide the physical activity. In one case a wife found herself so busy in the pioneer ministry, taking care of her home Bible studies with interested persons, that she felt guilty that she did not miss her deceased husband more than she did. What makes this experience perhaps more impressive is the fact that they were almost inseparable in life. But total involvement in the Christian ministry made the difference with her. It gave her true comfort.

The bereaved need sound, constructive, healthy involvement. Superficial involvement through feverish nonproductive activity may deaden the pain temporarily, but it does not really heal the wound. Such distractions as card games and drinking tend to leave one feeling dejected. They do not fortify or comfort one.

Proper to Mourn

Do not think it is abnormal or evidence of weak faith to give way to tears. There is an emotional release in letting the tears flow. Abraham did, and he was truly a man of faith. When Sarah, his wife, died, the Bible says: "Abraham came in to bewail Sarah and to weep over her." (Gen. 23:2) Jacob mourned for his son Joseph. Samuel the prophet mourned for King Saul. Even Jesus Christ wept. (Gen. 37:35; 1 Sam. 15:35; John 11:35) Letting one's tears flow is an excellent and normal release for heartache. But, of course, it should not become habitual.

Some persons whose loved ones have died find it very difficult to go back to the places they used to frequent together. Their tendency is to avoid the old-time places and friends. But going to such places and visiting these friends does not imply disloyalty or indifference to the deceased. Continuing with life as normally as possible is a way of avoiding a state of abnormal grief. The natural process of healing is aided when the individual returns to his usual pursuits and responsibilities and continues therein as formerly.

Explanation of Death Helps

Another bulwark against heartache is to gain a sound and satisfying explanation of death. The Bible gives us a very satisfying answer to the question, "Why do men die, and what hope is there for the dead?" Bible truth will not ward off the sorrow that comes when a loved one dies. What it does is this: It lifts the mourner up to a position of understanding what has taken place. It dissipates grief and morbidity. It prevents the mourner from losing control of himself. It aids him to keep from becoming overwhelmed with grief. His sorrowing is not as great or as deep as those who do not have the hope the Bible gives. The apostle Paul told the Thessalonian Christians: "Brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. For this is what we tell you by Jehovah's word." —1 Thess. 4:13-15.

The Bible assures us that God holds in memory all his loyal ones who have died and will bring them back in the resurrection of the dead. "Precious in the eyes of Jehovah is the death of his loyal ones." (Ps. 116:15) Jesus Christ said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29; 11:21-24) The apostle Paul also firmly held to this hope, saying: "I have hope toward God, which hope these men themselves also entertain, that there is going to be a resurrection of both the righteous and the unrighteous."

(Acts 24:15) In this hope you, too, can find strength and comfort to cope with even the most serious tragedy.

Trust in Jehovah

The deeper remedy for heartache is, therefore, the curative comfort supplied by trust in Jehovah God. (Prov. 3:5, 6) The basic prescription for sorrow is to turn to God in an attitude of faith and prayer. Going to God, along with seeking to learn and to do his will, will finally bring healing to the broken heart.—Ps. 86:6, 7.

It is not wise to try to carry the heavy burdens of sorrow alone. The most effective of all remedies is to practice putting your burdens on Jehovah. "Throw your burden upon Jehovah himself," said the psalmist, "and he himself will sustain you. Never will he allow the righteous one to totter." (Ps. 55:22) This practice will help you to react wisely in moments of emergency.—1 Pet. 5:6, 7; Phil. 4:6, 7.

Pain and sorrow are absorbing facts. For some persons they may shut out everything else. Yet, when understood in the light of God's purposes, they can be the means of bringing one closer to God. Need and despair can make us more sensitive to the love of God. Those who turn to God in harmony with his Word have been filled with renewed hope and have felt relief from the grip of sorrow and loneliness. Appreciation of Jehovah's love has brought inner strength to them. Truly, it is the comfort with which we are comforted by God that is most effective.

Work for a BALANCED EDUCATION

By "Awake!" correspondent in Hong Kong

"I AM sorry. I'm just too busy to listen," declared the young man as he momentarily raised his eyes from his study books. He had been approached by a young Christian minister with the Bible's message of hope for everlasting life in a righteous new order.

"I ask only two or three minutes," began the young minister in a friendly manner.

"Not even two or three minutes," came the immediate reply. This time the student did not bother even to raise his eyes from his textbook.

If the visitor had claimed to have some sure-fire method of passing school examinations and graduating with honors, the student would have been all ears. He is typical of thousands here in Hong Kong, where each year 50,000 youths graduate from secondary schools and invade the employment market. Jobs are few in comparison to the number seeking them, and so only those with the highest qualifications are selected.

Parents count heavily on their child getting a good-paying job so as to supplement the meager family income. They urge their young people to aim for high scholastic records and diplomas, for these

are viewed as the "open sesame" to well-paid employment. College education, a degree and the "big money" are set forth as the most desirable objectives. No wonder students become engrossed with schoolwork and reject any other educational feature, no matter how valuable it is!

Nor can it be claimed that this attitude is confined to young people in the Orient. In Western lands, too, "higher education" is held forth as a necessity, if one is to achieve material success in life. And to a large extent that "higher education" is based on memory training and a molding of the minds of students to a pattern that is already outdated. There is a woeful lack of moral instruction, and little time, if any, devoted to improvement of one's relations with fellow creatures.

Need for Bible Education

Far from realizing the priceless value of Bible education, the majority today have been led to look upon Bible study as a waste of time. Yet, from the standpoint of literature alone the Bible is to be commended as an excellent textbook. Its narratives and argumentation are presented with the utmost clarity. It stimulates thought and encourages the reader to reason and to arrive at logical conclusions.

Said Goethe, the well-known German poet: "The greater the intellectual progress of the ages, the more fully will it be possible to employ the Bible not only as the Foundation, but as the instrument of education." And British novelist Dickens declared of the Bible: "It is the best book that ever was or will be in the world, because it teaches you the best lessons by which any human creature who tries to be truthful and faithful can possibly be guided."

Most important of all is the Bible's unswerving theme that directs men to the Great Author himself, Jehovah God, identifying him as the Source of life and wisdom alike. And just as a machine manufacturer issues a handbook of instruction on how to operate the machine so as to obtain the best results, so man's Creator has provided in the Bible practical instructions for man to follow if he would enjoy maximum happiness in life.

Just think of it! Here is a book that specializes in the inculcation of good principles, good morals, kindness, thoughtfulness and consideration of others—all of them essential acquirements if the student is to maintain good relations with others in his everyday life. Is it not a fact that good manners, loyalty, honesty and industriousness are qualities highly valued by employers? In the long run these count far more than any degree or diploma, for they reveal that the student has much more than an excellent memory to recommend him.

The Need for Some Secular Education

It is true that some secular education is valuable. Think for a moment how essential it is to be able to read well, with fluency and with an intelligent understanding of the material read. How satisfying, too, to be able to write neatly, transferring thoughts clearly and accurately onto paper! How helpful, also, to be able to calculate and use figures for measuring values in a material sense!

So education in the "three R's"—reading, writing and 'rithmetic—can be of inestimable value in adult life. In Hong Kong one often hears the expression "M-sik-jee," which means that the person cannot read or write. When one observes the plight of the millions of such unprivileged ones in China, in India and in other parts of the Far East, there is forcible reminder of the advantages of a basic education.

But is it wise for young people to reach out for "higher education"? Is it necessary for a happy and satisfying life? It is good to ponder these questions, at the same time observing the effect of such advanced education on others.

Fruits of "Higher Education"

Those who belong to the professional classes may be said to be fair samples of the fruitage of "higher education." They form a sort of aristocracy of learning. Often they are proud, untouched by the needs of less fortunate people, opinionated, competitive, independent and inconsiderate of others. They have deeply imbibed the godless theory of evolution. In their view educated men, college and university trained, are the sole hope for progress.

Who, for example, have substituted for the fine moral teaching of the Bible their human philosophies? Is it not the professional clergymen? And who are the ones today that are insistent upon having their own way and openly flouting the authority of God's Word in the matter of sacredness of blood? Is it not the professional doctors? Politicians, lawyers, educators, most of them without any real faith in the existence of God, are they not the end products of "higher education"?

Despite the vaunted strides in scientific knowledge in almost every field, what progress have all these self-styled leaders among men made in the field of bringing men together in peace? In the face of the material prosperity they have made available to a larger segment of the population, what real contentment have they produced? Are we not living in an era that has been appropriately dubbed "the age of contention"? And who is it that figures largely in violent demonstrations, protests and other activities without legal restraint? Is it not clergymen, teachers, university students—those who have been exposed to "higher education"?

Surely no one will claim that there is today, as a result of the widening opportunities for "higher education," more honesty among people in general! Is it not a fact that when laws are made, the immediate reaction is how to get around them? And who are the greatest offenders? Surely it is those men with all of the advantages of "higher education" who unscrupulously use their talents to put over their get-rich-quick schemes at the expense of the man in the street! So, is it not evident that something is sadly lacking in their education?

Then, too, there is the worldwide moral breakdown, the lack of good manners and of self-discipline. The idea that filthy and immoral sexual practices are largely confined to the poverty-stricken and the ignorant can no longer be seriously entertained. Indeed, it is young men and women in colleges and universities, whose parents have insisted on giving them "higher education," who today are notoriously taking to narcotics, loose living and uncontrolled demonstrations against law and order.

In the higher areas of schooling young women are taught to compete with men, to be their equal, to strive to get to the top of the social ladder. Little wonder that in later life they find it difficult to fill the role of being a good wife and mother. Their once-possessed feminine quality of submissiveness has all but disappeared. Retorted one Chinese schoolgirl to the factual criticism of a schoolteacher: "Is it our fault that we are rude? The world teaches us to be aggressive and it forces us to struggle for everything. There are no prizes for coming last in life's great race."

Wherever we look around the world the same situation is evident. The past decade has witnessed more than just a downward

trend in morals. The deterioration has been swift. In Hong Kong, Japan, Indonesia, the United States, France, Germany and other countries, dissatisfied and frustrated youths have taken to the streets, looting, rioting, burning and in some instances causing governments to topple. All of this is the fruitage of modern "higher education," education without proper balance.

The Essential of a Balanced Education

It is easy to determine what is missing. The conclusion can be reached through observing the contrast between those who rely on "higher education" and those who have a balanced education. There are today thousands of young men and women of different national backgrounds who deeply appreciate the essential element of a well-balanced training. Not only have they become proficient in reading and writing and arithmetic, but with the Bible as textbook they have learned the importance of being considerate of others, honest, interdependent with those of the same faith, industrious, clean in habits and morals, and respectful of law and order.

Perhaps you have talked to some of these well-adjusted young people who have called at your home, and have noted their evident sincerity and earnest desire to share with you their bright hope for mankind's future. Never do you find them running with the mob in angry protests and demonstrations. Always they are law-abiding, even in matters where the majority flout the law and get away with it. Far above all the changeable laws among men they know there are solid, lasting principles of righteousness, and they are determined to abide by them. They are convinced of the truth of the declaration of John, an apostle of Jesus Christ: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

Urgency of the Times

Admittedly, we are living in urgent times. Norms or rules of conduct among men that were once accepted and honored are now thrown to the winds. It seems as though everyone wants to be a law to himself. Unity and peace seem impossible of achievement. Anarchy threatens. Modern "higher education" has failed to produce stability, contentment, enduring happiness. It has even failed to teach students how to improve relationships among themselves. It is all head knowledge, without adequate appeal to the heart, so it fails to motivate people to do to others what they would like others to do to them.

Thus those who are seeking an education today are faced with a vital decision. Will they choose "higher education" with the aim of securing a prominent place in a world that is soon to pass away *or* a balanced education in which the Bible takes its rightful place alongside required secular education? Those who go in for "higher education" will find their time commandeered by all kinds of extracurricular activities of a social nature, so that little or no time will be available for earnest Bible study. They will be rubbing shoulders with multitudes who have no love or respect for the God who authored the Bible. As Paul, the apostle of Jesus Christ, warned: "Bad associations spoil useful habits."—1 Cor. 15:33.

Thousands of young witnesses of Jehovah have already proved the value of a balanced education. Many of them have become, while still in youth, skillful preachers and teachers of God's Word. Their knowledge of Bible principles amazes those who enter into a discussion with them. They have a sense of responsibility and eagerly undertake obligations

in the Christian organization and ministry. They are not motivated by ambition to become personally rich, powerful or famous. They exercise faith in the firm promise made by Christ Jesus: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things [the necessities of life] will be added to you." (Matt. 6:33) A balanced education has brought them a stable mind, not easily upset by the convulsions of a society that is passing away.

As to the future, those with a balanced education can look to it with hope. They are not depending upon the empty and broken promises of imperfect men. They are confidently looking to the God of the Bible to bring in the new system of things that he has promised for the blessing of all obedient ones of humankind. (2 Pet. 3:13) They have done exactly what the Bible counsels, namely: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." (Prov. 3: 5, 6) Will you do so?

Using Awake!" in School

◆ The varied subjects covered in *Awake!* make it useful in many ways. Quite often we hear that youngsters in school use it as a reference work when preparing essays and reports for class. By using the *Index* for the Watch Tower publications they are able to locate articles dealing with the subject they are assigned. Then statistics and ideas can be obtained, just as they might locate information in an encyclopedia. Illustrating this use of *Awake!* is the following letter we received:

"Dear Brothers,

"I am eleven years old and will be in the sixth grade next year. Our school entered an essay contest being held in Butler County. The theme of the essay was 'How Are Animals Like People?' I won second prize of $5.00.

"I am sending this money to you to show my appreciation in helping me win it. In my essay I used the *Awake!* magazine. I know the money will be used in the best possible way, to further the preaching work.

"Agape love,
"P. C."

Evolutionary Reasoning on Origin of Life

◆ In his book *We Are Not Alone* science editor for the New York *Times*, Walter Sullivan, noted the complexity of living organisms, and on page 85 admitted regarding the possibility that life evolved by chance: "That all of this took place as a consequence of random interactions between atoms and molecules seems, at first glance, incredible. It is like the oft-cited illustration of the monkey pecking randomly at the typewriter. Since he must eventually type all possible arrangements of letters and spaces, given enough time he will ultimately 'write' *Hamlet*. The only problem is to give him enough time (in billions of years)."

However, it is contended by evolutionists that this is in effect what took place. Two pages later this science editor observes: "It is this almost incomprehensible span of time that makes the emergence of life seem plausible. As one scientist has put it, 'In two billion years the impossible becomes the inevitable.'" How is that for "scientific" reasoning?

What Can Be Done About "HAY FEVER"?

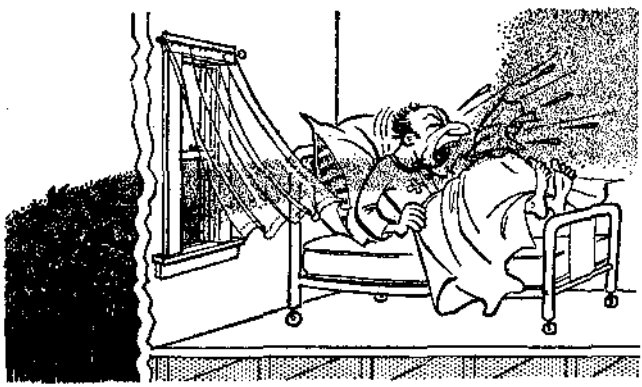
WHEN is a fever not a fever? When it is "hay fever." That is right; although called "hay fever," it is not a fever, and more often than not it has nothing to do with hay. Ill-fitting though the name may be, it has persisted throughout the years in spite of the efforts of some in the medical profession to make such names as *pollinosis* or *allergic rhinitis,* supposed to be more scientifically correct, win popular acceptance.

Those specializing in such ills as hay fever refer to it as "a difficult chronic illness," and warn that it may result in asthma, a far more serious affliction. In fact, in some sufferers hay fever becomes at times so severe that they have to stay home from work. Its symptoms include stuffy nose, violent sneezes, inflammation of the eyes, the roof of the mouth and the throat, as well as insomnia, headaches, irritability, stomach disturbances, loss of appetite and loss of the senses of taste and smell. Hay fever greatly resembles a cold, but differs from it in that it does not cause a rise in the body's temperature as does a cold.

When considering the population as a whole, comparatively few suffer from hay fever, yet it is estimated that from 3 to 5 percent, or from 7 to 9 million persons suffer from it in the United States alone. It has been termed the disease of civilization or culture, and in the last four decades is said to have increased fivefold in that land. First identified some 150 years ago, it became associated with pollen only after many decades.

Hay fever is described as "a common seasonal allergy." An allergen is a substance that is not harmful in itself but does harm certain constitutions that are sensitive to it and so are said to be allergic to it. Thus there are certain persons who cannot tolerate eggs, strawberries, milk or wheat. These foods, wholesome in themselves, cause certain persons much distress if they eat them.

According to prevailing medical opinion, the offending factor in hay fever is pollen, "the fertilizing element of flowering plants, consisting of fine, powdery, yellowish grains or spores." Strictly speaking, there are two kinds of hay fever, seasonal and perennial. Usually, when hay fever is mentioned, seasonal hay fever is meant and the blame is placed on pollens. These may be the tree pollens in the spring, the pollens from grasses in the summer, or the pollens from weeds, particularly the ragweed, in autumn. Perennial hay fever, on the other hand, is not limited to the seasons and is blamed by many



on such things as house dust or the fine dust from furs, house pets and the like.

Wide Differences of Opinion

As with so many other ills, there are wide differences of opinion as to what causes hay fever and how best to treat it. The simplest, cheapest, but perhaps the least satisfactory is the one mentioned in a report not long ago: "One school of doubting M.D.'s has maintained that the best hay fever treatment is to buy the sufferer a box of handkerchiefs and leave him alone." An earlier one stated it similarly: "The only sure help remains a ready handkerchief."

Then, again, a change of environment is advised. Thus we are told that "the best prescription is still an ocean cruise." In a large country such as the United States there are certain areas where hay-fever sufferers are relatively free from discomfort. In this connection some recommend that hay-fever victims do not travel through the countryside during hay-fever season, or at least do not have the windows open in the car or train in which they are traveling, and that they avoid drafts and windy places. Also, it is recommended that at night these hay-fever sufferers cover open windows with a thin gauze to keep out the pollen or have the ventilation for their room come from another room rather than directly from the outside. According to this approach, "avoiding the offending antigen is still the best treatment."

There is also the drug approach, which might be said to be largely palliative, that is, removing the disturbing symptoms but not getting at the cause. Among the various drugs recommended for hay fever, some of which can be obtained only by a doctor's prescription, are the antihistamines (rhymes with "means"), on the premise that hay fever is caused by too much histamine in the body. Other remedies prescribed are ephedrine, cortisone, ACTH and a host of trade-name products, all of which, however, are generally prescribed only as supplemental to other treatment. The objection to most of such drugs is that they are likely to have side effects such as drowsiness, headaches, dizziness, stomach distress, and so forth.

Hyposensitization

Among the most highly regarded medical approaches to treating hay fever is what is known as desensitization or, more correctly, *hyposensitization*. Concerning it one authority on allergy wrote: "It is important to bear in mind that we are treating a difficult illness. Despite the chronic nature of allergy, despite its complexities, despite the fact that we cannot guarantee results, despite the fact that there is still no objective means of measuring the results of the treatment," he, nevertheless, recommended the hyposensitization treatment as being "the only specific treatment for the illness and still the most promising means of controlling it."

In this treatment skin tests are made to discover which pollen or pollens cause the hay-fever symptoms. The doctor then proceeds to inject a preparation of this type of pollen in ever-increasing amounts over a period of time to build up immunity to it by means of antibodies in the bloodstream. Such treatment begins months before the hay-fever season comes around and continues throughout the season. Some also recommend that this treatment be continued throughout the year, an injection to be given every four weeks. With some this appears to effect a cure after a year or two, while with others the treatment is required year after year. It is reported that in the United States a million hay-fever sufferers take this type of treatment annually and that it costs

as much as $225, and so has been described as "a long and costly process." It is claimed to be quite effective in three cases out of four.

In spite of these claims there is a wide difference of opinion within the medical profession as to the efficacy of hyposensitization. Thus three doctors, after making a five-year test with a large number of children suffering from hay fever, giving one-half of them placebos and the other half the regular injections, summarized their conclusions by saying: "Even though the allergen injections may have had some beneficial effect on some children, the amount of benefit was indistinguishable from differences likely to appear in randomization experiments. There was found no justification for promising any greater benefit to children treated with allergens than they would manifest if they received placebo injections."—*Journal of the American Medical Association,* March 21, 1966.

The Psychosomatic Approach

A fifth approach to hay fever is the psychosomatic one. Yes, there are those who insist that hay fever is largely if not all "in the mind," and so recommend psychotherapy. These point to the fact that such emotions as anxiety, fear and anger often bring on an attack. However, skin tests would seem to indicate that at least in some cases the hay-fever symptoms are not due solely to mental or emotional factors. The fact that in some persons these tests result in a swelling, a "wheal," and not in others and are caused by one type of pollen and not another would seem to prove a physical basis.

But it cannot be denied that it is possible for the mind to have an effect on hay-fever symptoms in certain cases, either in relieving them or in making them worse, for which reason some authorities recognize psychotherapy as a valid means of treating hay fever. Apparently an optimistic, positive outlook is a help, and a pessimistic, self-pitying negative mental attitude is a hindrance in treating at least some cases of hay fever. It has been found that a bona fide hay-fever victim began to sneeze when seeing some ragweed even though it was made of plastic and so could not possibly have borne any offending pollens! The power of suggestion is great!

Physical Medicine and Manipulative Therapy

Physical medicine also has something to offer for hay-fever victims. It is defined as "the treatment of disease by physical and mechanical means (as massage, regulated exercise, water, light, heat, electricity)." Thus Dr. W. J. Q. Van Ufford, in *Physiotherapy of Allergic Diseases,* tells of the benefits hay-fever victims get from vigorous exercise such as running up and down stairs. And, according to him, having the body and mind in the best possible condition can go far to minimize allergic reactions.

A somewhat similar approach, it might be said, is that of manipulative therapy as practiced by chiropractors and osteopaths. According to one veteran chiropractor, his therapy is of great help to hay-fever sufferers in that manipulation of the sensory nerves that control the sinuses brings relief. He himself has also found that massaging the areas around the sinuses can be helpful. For best results such treatments should be started well before the hay-fever season begins.

Food and Vitamins

Next, there are the dietary approaches to hay fever. Among these is the use of honey and beeswax. Thus in an article in *The Military Surgeon,* May 1937, folk medicine, which recommended eating lo-

cal honey and in particular chewing the wax comb of such honey, was credited with bringing relief to hay-fever sufferers. "It is reasonable that the benefit received was probably from the oral extraction of the pollen in the honey and the wax." The author also told of getting results by administering pollen extracts by mouth rather than by injections. He recommended these as being more effective, simpler and more economical than skin injections.

Vermont folk medicine likewise recommends honey, a tablespoon after each meal and in a half glass of water before retiring, starting three months before the season begins. Then, two weeks before the season begins, two tablespoons of honey and two of apple cider vinegar in a half glass of water before breakfast and before going to bed, and a tablespoon of honey after the noon and evening meals till the end of the hay-fever season.

Putting great stress on diet as a cure for hay fever is B. W. Newman in his book *Hay Fever and Common Sense.* He tells of getting rid of his stubborn and chronic hay fever, after the efforts of physicians failed, by taking enemas and by a diet that cut out all meats, including fish, dairy products and eggs, cereals (grains), as well as sugar, soda pop, and so forth. What is there left to eat? All fruits and vegetables, honey and vegetable oils. But perhaps not a few would consider such a restricted diet worse than hay fever itself!

Also advocating the diet approach, but not so greatly restricted, is Dr. W. H. Hay. In his book, *How to Be Always Well,* he makes a strong case for eating more fruits and vegetables and less starch and protein. According to him, hay fever is due to an "acid-alkali imbalance." To correct this, one's meals should consist of 80 percent fruits and vegetables and only 20 percent starches and proteins. Instead of having salads merely to garnish the meal, he would give them a leading place. "Eat freely and largely of vegetables, salads and fruits, and sparingly of meats," he recommends.

Somewhat similar is the approach of nutritionist Dr. H. G. Bieler in his book *Food Is Your Best Medicine.* He takes the position that "the inflammation comes first and the irritation follows" and that hay fever is "vicarious elimination due to toxemia." He holds that "when there is no catarrhal state there is no hay fever no matter what irritants are inhaled." He blames, among other things, table salt and counsels abstaining from "toxemia producing proteins and starches," that is, very rich and highly refined foods.

The foregoing dietary approaches receive some support from a report appearing in *Science News Letter,* August 13, 1966. It says that two of the six chief causes of hay fever are "overeating of heavy foods" and "fatigue and long hours."

Still another approach to the hay-fever problem is the taking of vitamins. Since vitamin C has been found to be good for colds, it is held that this vitamin will help cure or prevent hay fever. Those who recommend it, however, point out that it is necessary to keep taking the extra vitamin C throughout the year.

So there is indeed a wide difference of opinion as to how to treat hay fever. In view of this, it would seem wise not to be dogmatic. Depending upon one's hereditary pattern, environment and habits of life, one approach or the other may prove to be of help so that freedom from the discomfort of hay fever may be enjoyed.

Selecting Bread FOR YOUR FAMILY

By "Awake!" correspondent in Sweden

"WHAT kind of bread shall I take home today?" mused Mrs. Anderson, a Swedish housewife. In front of her was the largest bakery display in the country, with an assortment of some 620 different kinds of baked goods —breads, cakes and cookies from several different lands. As the manager of the grocery section in the department store watched her wander slowly along the huge display, he recalled to mind the proverb: "He who has a choice has trouble."

"This big assortment confuses me. Would you please help me?" begged Mrs. Anderson, as she turned to the manager.

There were few shoppers around at the moment, so the manager, who had many years of bakery experience and a personal interest in bread, prepared himself for a more detailed conversation. He asked: "Do you choose bread according to your family's taste or according to their need of nourishment?"

She turned from the display and looked a little surprised. "Why, of course, one would like to choose something that tastes good, but, even so, one wants it to be nourishing also. Can't both of these desires be combined?"

"Naturally," answered the manager, "but that requires knowledge about bread, especially as to how bread should be baked."

"I really don't know much about that," answered Mrs. Anderson thoughtfully.

"May I share with you some things I have learned about bread baking?" the manager asked pleasantly.

"Yes, please!" answered Mrs. Anderson as she put down her basket.

Not All Breads Are Equally Valuable

"In this field we notice that many shoppers choose bread according to taste and custom, but seldom according to its dietary value," the manager began.

"But aren't all kinds of bread equally nourishing?" wondered the housewife.

"Sorry to say, but the truth is that a lot of bread isn't as nourishing as one could wish."

"What kind of bread for example?"

"No doubt you have often bought white sweetened bread, haven't you?"

"Yes, I have, especially coffee rolls, but sometimes also plain bread."

"So there you are. That is the kind of bread we sell a lot of, even though it usually isn't as valuable as many believe. But people have become accustomed to it and think that it tastes good."

"Why isn't it so valuable?" Mrs. Anderson asked.

"Well, the culprit is the sugar. When sugar is mixed into bread the amino acid lysine, which is necessary for the body, is destroyed and so one loses one of the many valuable proteins in the grain. Besides that, sugar in itself lacks vitamins and minerals. And each addition of sugar to the diet causes a loss of the relative nourishment in relation to the calorie value.

"Furthermore, the consistency of the saliva is regulated automatically with respect to the diet, so that the salivary glands produce different kinds of saliva depending on what we eat. Sugar stimulates development of one sort of saliva, and bread, which contains starch, another kind of saliva. Now, the saliva that sugar stimulates is so composed that it can help the body break down sugar, but it doesn't have the ability to break down starch, which is one of the most important food substances and is found so richly in grain. Therefore, food researchers think that sugar in bread hinders the body's ability to make use of the nourishment available in bread.

"In addition," the manager continued, "white bread is usually baked from refined flour, that is, flour that has been deprived of much of its nourishment. The outer parts of the grain are removed, including the protein-rich aleuronic layer. Even the protein-rich and oil-rich germ is removed in the refining process. Since the aleuronic layer and the germ are not found in the refined flour, it has less protein, oil and vitamins than unrefined flour. In this way such flour loses nutritive value, but gains whiteness.

"In some countries a bleaching agent is added, such as chlorine, nitrosyl chloride or benzoyl peroxide, to whiten it further. To replace some of the vitamin content and minerals that are lost in the refining process, the flour may be enriched with additions of iron, calcium and certain vitamins. By the time such flour is made into bread for eating some fifteen or sixteen chemicals may have been added. However, the wisdom of removing so much of the natural food value from the flour, and replacing it with artificial vitamins and chemicals, is certainly questionable."

Mrs. Anderson appeared thoughtful when she remembered all the white bread she had bought and baked during the years.

"But why is so much bread of poor food value baked?" she countered.

"Taste often goes before nutrition," replied the manager. "The 'fun of eating' has such a strong grip on many people that information about what is healthful and not healthful in the food line often doesn't leave any impression upon them. People eat and drink injurious foodstuffs just for the 'fun of eating.' "

Healthful Bread

Now Mrs. Anderson remembered her errand again and asked: "Tell me, what bread do you recommend for me to buy?"

"Leading dietitians say that bread that is baked from whole grain, without addition of sweeteners and preservatives, is the best bread. It should be eaten together with other suitable foods, such as certain vegetables that help the body make use of all the nutrients of the full-grain bread. Interestingly, bread that was baked in many lands during the second world war, when a shortage of raw materials forced many to grind the whole grain, was more healthful than much of the bread that is baked now. The reason is that whole-grain bread contains two to seven times more of the necessary vital sub-

stances and minerals than ordinary white bread."

Superiority of Sourdough Bread

"Tell me, then," Mrs. Anderson asked as she made a wide sweep with her hand before the large bread display, "which bread of all these kinds do you believe is the most desirable nutritionally speaking?"

The manager let his eyes wander over the display, picked up a flat cake and said: "Look at this! It is newly baked but has an ancient ancestry. It is a sort of leavened or sourdough bread baked according to a recipe that is so old that no one knows exactly when it began. Historians know that it was used by the ancient Egyptians, Jews and Romans. The Bible also speaks a lot about leaven and leavened bread. Leaven was the fermenting agent used by ancient peoples, and nutritional researchers can guarantee that for thousands of years such bread had good reason to be called the 'staff of life.' This is because of its very high nutritional value. By the way, smell the delicious aroma of the rich flavored grain in this cake."

Mrs. Anderson drew in her breath close to the cake and felt how the salivary glands in her cheeks immediately reacted to the acidic, fresh aroma of the bread.

"How interesting! But how is it baked?" she asked as she eyed the bread.

"Because I am especially interested in ancient bread making I have read a lot about such bread," explained the manager. "It is supposed that sourdough once came into existence simply because someone in ancient times let a mixture of flour and water stand for a while. Later it was found that the bread baked from the dough became porous and had a delicious tartness. Besides possessing yeast spores, sourdough contains bacteria that produce lactic and acetic acid, which give the bread its agreeable tangy taste."

"Could I make that kind of bread myself?" Mrs. Anderson interrupted with interest.

"Yes, that is possible, but it isn't always easy to get a bread with that fine aroma. This is because there is an endless variety of sourdough bacteria and, depending on the stiffness of the dough, its temperature and the time that the dough is allowed to stand, the aroma develops in many different ways. Therefore, making a really good sourdough bread is recognized as one of the most difficult achievements of a baker.

"When a wife in ancient times succeeded in making a good sourdough bread, a bread the family members relished, she was wise enough to save a bit of the dough. This was then mixed with enough flour to form a hard ball, and was used the next time she would bake. The ball was then dissolved in warm water. Of course, she was unaware of what happened to the doughball. But now we know that the bacteria are awakened to life by the heat, and that they quickly multiply in the new dough and secrete lactic and acetic acid until the whole dough is permeated."

Its Advantages

"But what advantages does sourdough bread have?" Mrs. Anderson wondered.

"Well, the housewife of ancient times noticed that her family members thrived extremely well on sourdough bread. She couldn't explain why, but a modern nutritionist can. He says that sourdough bacteria build up protein of the same nutritional value as beef protein, and that the yeast spores and bacteria work together to widen the protein value of the bread. But sourdough bacteria accomplish a very good work in another way.

When the dough becomes more acid, the heat-sensitive vitamin B_1 is preserved much better, and that means that the bread will be richer in vitamins.

"Our ancient housewife had still another advantage with her flour. She ground only the day's supply of flour, so that she always had newly ground flour when she baked. That was important for both taste and nourishment, since the quality of flour deteriorates through storage. The outer shell of the kernel, the bran, was included in the flour. This is important, for the bran contains valuable mineral salts, iron for the blood, phosphorous for the nerves and skeleton, and many, many other vital substances."

"You said," reminded Mrs. Anderson, "that it would be possible for me to make such bread for my family. Just how can I make it?"

"Of course, there are many fine recipes for sourdough bread. Very important in its preparation is the making of the sour. This may, for example, be made of 21 percent rye flour, 21 percent clear wheat flour, 33 percent cultured or plain buttermilk (milks with the highest possible acidity are best), 23 percent water, and about 1 or 1½ percent each of milk powder and salt.

"The milk powder and salt first are dissolved in the water, and then mixed with the buttermilk. Afterward the flour is mixed in by hand. This sour should be allowed to set for a day or two at room temperature. Then use about one pound of this sour for every ten pounds of flour in the making of your bread, varying the proportion slightly depending on the degree of sourness desired.

"There are, of course, many ways of preparing the sour. Unpasteurized milk soured at different temperatures and over varying lengths of time will produce different flavors in the finished bread. Also cider vinegar, sauerkraut juice and souring liquid from pickle manufacture can be used in making the sour."

"But, tell me, why don't more commercial bakeries make such a sourdough bread today?" inquired Mrs. Anderson.

"For several reasons," answered the manager. "Sourdough baking is a process that takes much time and requires know-how in order to be good tasting. The baking must always be adjusted to the grain and to the daily weather. In eastern Europe, Germany, Denmark and some other countries, a lot of sourdough bread is still baked, especially of rye. But one must become accustomed to the new taste, and the stomach must become accustomed to the acids."

"All this is certainly interesting and useful. Now I must buy some of this bread and see how the family like it," Mrs. Anderson exclaimed.

As she thanked the store manager and bade him good-bye, she thought: "How little one actually knows about things that are important for a family's nourishment! If only I could remember all this."

While many persons have at one time or another dined on oysters or clams, what would you do with a clam over three and a half feet across? One specimen of the giant clam (*Tridacna gigas*) measured 43 inches by 29 inches. The shell alone weighed 579½ pounds. It was from this type of clam that a 14-pound natural pearl was taken.

Belgium's NEW BETHEL

By "Awake!" correspondent in Belgium

EVIDENTLY it was the "time to build" in the Belgian sector of the worldwide 'field' for preaching the "good news." (Eccl. 3:3; Matt. 13:38) Commencing with excavation in November 1966, there began to arise a handsome, four-story brick building at Kraainem, in the outskirts of Greater Brussels. On a plot measuring about 1,200 square yards the structure gradually took shape. By February 1968, the building program had progressed to the point where inside finishing work could be undertaken.

What was this new building? It was to be the new Bethel or branch office of the Watch Tower Bible and Tract Society in Belgium. And it had truly become a vital need. Back in 1929 Belgium's population was served by a small group of twenty-eight zealous Witnesses. In 1939, as World War II rent Europe from end to end, the number of Witnesses had increased to 162. Despite the vicious persecutions of Nazi rule, the devotion of those Witnesses was maintained, so that by the end of the war they numbered 600.

In the postwar period the Society's branch was established on Brussel's General Eisenhower Avenue. During twenty years, administration of the preaching work in Belgium from this location witnessed Jehovah's abundant blessings. By April 1968, the number of active Witnesses in the land had swelled to a new peak of 10,911 to serve a population of 9,500,000. The interests of God's kingdom had vastly multiplied.

And now Saturday, June 8, had come—the day selected for the dedication of the new Bethel. The Kingdom Hall, on the ground floor, was packed to capacity by Witnesses and well-wishers. To their joyful surprise, N. H. Knorr, president of the Watch Tower Society, appeared on the platform to share in the dedication program. In his discourse he went right to their hearts by explaining to the audience that "the precious things here are not these walls, but you." He drew a parallel between the dedication of the tabernacle in the desert and this dedication. In both instances there was involved a place that would serve as a center for pure worship. In both instances the dedication could not be meaningful without dedicated people. The visiting speaker also stressed the fact that the hall here was not exclusively for Jehovah's witnesses, but was open to all interested in serving Jehovah.

Some time on the program was given to a slide-showing with commentary dealing with the stages of construction and some of the prob-

lems that had to be solved. For example, test probings had revealed that one part of the foundation would be on clay, another on sandy soil. Technicians got around the difficulty by erecting the building in two sections, united by an expansion joint, so ensuring the stability of the structure.

Most of the finishing and inside decoration had been done with the help of scores of volunteers who came from all parts of the land. The zeal of these helpers and their willingness to forgo holidays in order to have a share astonished the architect. In fact, he enjoyed the company of the Witness workers so much that he found it difficult to tear himself away from the building site. "I have never encountered such a warm, friendly atmosphere," he declared.

Touring the Premises

Guided tours of the entire building were arranged. And there was much to admire: the beautiful entrance hall paved with large white-and-green marble blocks, fabricated and polished by the Witnesses themselves, and the stairway of white marble from the Pyrenees, enhanced by a wrought-iron handrail artistically fashioned by Witnesses and gilded in old gold.

The décor of the 150-seat Kingdom Hall matched that of the reception hall, and indirect lighting on the platform brought out the beauty of the rosy-pink brick background and the flowers set out along the back of the platform.

Visitors then saw the next floor, where they could note the layout of the dining hall and library, both located in the one large room, where gold-colored drapes and green floor covering afforded to the sight a pleasant combination. On this same floor the L-shaped offices of the Society were visited as well as the kitchen and laundry. The attractive greenish ceramic of the floor, together with the yellowish hue of the wall, gave the kitchen an outstanding freshness of appearance.

The two upper floors have bedrooms for the staff of the Society's branch, all of them airy and pleasantly furnished. At the rear of the building visitors could view the literature depot, covering an area of 360 square yards. From here Bibles and other publications of the Society will be shipped to all parts of Belgium in support of the Bible education program conducted by Jehovah's witnesses. Next to this depot is the parking area, flanked by a lawn that has been tastefully embellished with shrubbery. There is also a small vegetable garden.

All in all, this new branch office of the Society is pleasant looking and functional. Its four floors form a block 33 yards long by 12 yards wide. The façade, composed of bricks similar to those used in the interior decoration, is neatly set off by the double entrance doors in glass, framed against Roman travertine stone. The window frames are aluminum and the double glass panes assure excellent insulation against outside noise and temperatures.

Throughout this joyous dedication day, both Witnesses and guests were impressed by the generous provision that Jehovah makes for "the desirable [precious] things of all the nations" (Hag. 2:7) in the form of new buildings such as this one, dedicated to the purpose of Jehovah, dedicated to the service of gathering honest-hearted persons of all races and aiding them to cultivate a warm and loving relationship with Jehovah God and his appointed King, Christ Jesus. Visitors were heard to exclaim: "What a welcome!" "What friendliness!" "I have never experienced the like anywhere else!" "We must get to know each other better!"

What Is Happening in CZECHOSLOVAKIA?

"THAW in Czechoslovakia," proclaimed the New York *Times*. "New Wind in Prague," stated *Neue Zürcher Zeitung*. "Breath of Liberty in Czechoslovakia," reported Britain's *Times*.

Many more such headlines in the world press drew attention to the dramatic developments during 1968 in Czechoslovakia, situated in the heart of eastern Europe.

What has been taking place in the country has been called a political, economic and cultural "revival," or "liberalization." This has surprised most political analysts, because for twenty years Czechoslovakia has been in the firm grip of the Communist Party.

However, the goal of the present leadership is stated to be a restoring of a measure of democracy in political, economic, cultural and public life. The governing Communist Party itself now expresses a desire for more freedoms of various kinds. The newspaper *Práce*, official organ for the trade unions, stated: "It ought to be natural for socialism to have a higher degree of democracy than that of the capitalist system. But in this point the socialist democracy often remained on paper only, although we often made a parade of it both for ourselves and for foreign countries."

The process taking place today is described as the first step for proving whether socialism (communism) can be combined with real democracy and liberty, manifested not only in words, but more important, in deeds. Of this, a leading Austrian Marxist, E. Fisher, writing in the Italian periodical *Rinascita*, said: "If this deliberate and bold experiment succeeds, the resulting event will not be of merely local importance, but it will prove to be of historical significance. . . . if people are allowed to tell freely what they think, and make their choice among various alternatives, then in the near future an order will come into existence which so many people are groping for: a socialist society proceeding in freedom."

Will this "revival" process endanger communism in Czechoslovakia? At a meeting of the Presidium of the Central Committee of the Communist Party of Czechoslovakia there was clearly proclaimed that "our process of promoting democracy is of a pure socialist character."

From other proclamations of leading Communist officials in the country it was obvious that no basic changes in foreign policy were going to take place. One of the leading spokesmen for the liberalization process, M. Galuška, declared: "Decidedly no changes are going to take place in alliances; there will not be any changes in principle. But demands may be expressed for a policy to take into account our location in Europe, our cultural traditions, economic situation, etc. The new atmosphere will lead us to a more creative, more active foreign policy."

Why the Change Now?

Why, it may be asked, after twenty years of communism, should Czechoslovakia start on a new course in the political, economic, cultural and public life of the country? Basically, it is due to the lack of progress in these areas over the past twenty years.

An editorial in *Rudé právo* of March 24, 1968, summarized in one short sentence the main reason for the accumulating of difficulties when it said: "The state power was disqualified and compromised due to the extreme centralization of power."

This power concentrated in the hands of a few leaders resulted, for one thing, in tension between the intellectuals, including students, on one side and the bureaucrats of the Communist Party on the other side. The party hierarchy had attempted to characterize this tension as a clash between the intellectuals and the working class, for years charging that students were promoting "interests and proposals against the working class."

Another reason for a gradual paralyzing of the political and economic life was increasing tension between the two specific nations or groups of people in Czechoslovakia, namely the Czechs and the Slovaks. The theory of complete equality of the two peoples was not always applied in actual practice.

A very important factor leading to the current liberalization trend was the increasing economic difficulties. The economy had been stagnating. In fact, there had even been a decrease in the standard of living. A leading Czechoslovak economist, Professor O. Šik, said: "We could not ensure the necessary increase of production to cover the needs and, moreover, the increase of production has even been brought to a standstill, and the amount of the national income on the whole has decreased. The influence it proved to have on the standard of living is obvious. The nominal wages had to be absolutely decreased and, due to the rise of prices, real wages have actually decreased." That economic factors have been important is seen by the result of a public opinion poll regarding which problems were thought to be the most urgent. The poll showed that the people considered the economic difficulties the most pressing.

However, perhaps the worst shortcoming in Czechoslovakia's development over the past twenty years was the strong suppression of individual rights and freedoms, especially the freedoms of speech, press, assembly and religion. In recent years, especially in the period from 1949 to 1954 and even later, thousands of people were unjustly imprisoned for many years as a result of this oppressive policy.

So these and other reasons caused an increasing passivity and aversion to public and political life on the part of the public, especially the youth. It caused the building up of pressures that came to a climax early this year.

This does not mean that the Communist leadership claims no positive results in the past twenty years. On April 5, 1968, at a plenary session of the Central Committee of the Communist Party it was stated: "Our society . . . has abolished capitalistic exploitation and consequent social injuries. Every citizen of our Republic has the right to work and has basic social guarantees. Our society went through a period of industrialization and disposes of a wide industrial base. We have achieved significant results in the development of science and culture, and the possibilities for all people to gain proper education have greatly increased."

A Clamor for Change

However, further progress was being slowed down more and more by the difficulties noted previously. Increasingly, conflicts appeared in the Presidium of the Central Committee of the Communist Party. Finally, about half the members of the Presidium opposed the state of affairs that had prevailed in the country for two decades.

As a result of this division, said *Rudé právo* of March 24, 1968, the Presidium "became incapable of adopting any resolution and the conflict was transferred into the plenary session of the Central Committee." In January, a plenary session of this Central Committee was convened.

One of the most important decisions of that session resulted in dividing the functions of the first secretary of the Communist Party and that of the president of the Republic. Up to that time, both of these positions were combined in the person of A. Novotný. A. Dubček was then elected the first secretary of the Communist Party. The reason for this division of functions was noted by *Rudé právo* when it said: "The leading State and Party organs having coalesced, they got under the control of a single person. Through one of his collaborators he was able to manipulate the State Security apparatus and Army, armed workers' militia, the body of prosecutors, and the Justice."

At first, the general public, and many party members as well, were not informed about the decisions of the January session of the Central Committee. In February, however, a flood of nationwide debate broke out. On radio, TV, in the press and in public speeches leading political, cultural and scientific figures openly clamored for change. This free discussion had no precedent in the country for twenty years. Gradually, the public was informed of the causes for the crisis, with the shortcomings now being criticized openly.

Soon, from all sides, demands were forthcoming for a thorough democratization of the political, public and cultural life of the country. Many people, in and out of authority, began clamoring for freedom of expression, for freedom of the press and assembly, for the abolishing of censorship, and for establishing better relations between Czechs and Slovaks. Demands were made to restore the economy by putting it on a scientific basis.

Referring to the demands for full civil rights and constitutional guarantees, the first secretary of the Central Committee, A. Dubček, said: "Socialism is a higher type of society, not only in abolishing exploitation but also in the fact that it must become a basis for a much more complex development of the personality. This is unthinkable without a broad democratic acknowledgement of political and personal rights of the citizens and without actual guarantees of their realization. We must work out a thorough conception for further development of democratic rights and liberties."

In connection with civil rights, from all parts of the Republic claims were raised for full legal rehabilitation of all citizens who were unjustly treated in the past. There also was a demand for religious freedom. This demand was based on the argument that the Marxist philosophy is strong enough to face the conflict with religion.

The demand for liberalization resulted in a wave of dismissals and resignations of high Communist officials. In early March, the prosecutor general and the minister of interior were dismissed from their posts. On March 21 A. Novotný, the president of the Republic, resigned. General L. Svoboda was then elected the new president. Also, a large number of high party, trade union, and public officials were retired.

Public Reaction

The first reaction from the average citizen to the flood of nationwide debate and criticism was one of great surprise. He could now read in his newspaper and hear over his radio and TV things that would have been unthinkable before. After so many years of suppressing shortcomings,

the exposing of growing conflicts came as quite a shock to many.

The initial surprise has been followed by bewilderment and confusion. People wanted to know who of the leading officials were "progressive" and who were "conservative." What was really going on? Was a genuine change of policy in the making, a real "democratization," or was it merely an exchange of officials?

As time went on, three main opinions were noted. First were those people who were actively involved in the progressive changes or who supported them. In the second group were those who expressed the view that criticism and democratization were proceeding too rapidly, and that they should be limited 'in behalf of unity.' In the third group were people, not small in number, who showed little or no interest in public life and who were ready to conform their opinions to any situation.

On the official level, the "progressive" forces seemed to gain the upper hand gradually. The majority of the Communist Party members, as well as of the public, seemed to favor the process of liberalization. So at the present, the policy of unity and confidence is being stressed. Equal rights in coexistence of the Czech and Slovak peoples in a federative arrangement are being emphasized. A new pattern of socialist democracy is being outlined.

Momentous, too, are the passages outlined in the government's new program regarding the guarantees of civil rights and freedom of assembly. The guarantees of freedom of expression are being discussed even on behalf of minority interests and opinions.

Greater Religious Freedom?

Religious-minded citizens of Czechoslovakia are most interested in one particular passage from the comprehensive document issued by the government outlining the future course of liberalization. This passage deals with the idea that "the liberties guaranteed by the Law in harmony with the Constitution must concern even citizens of various kinds of religious faiths and confessions."

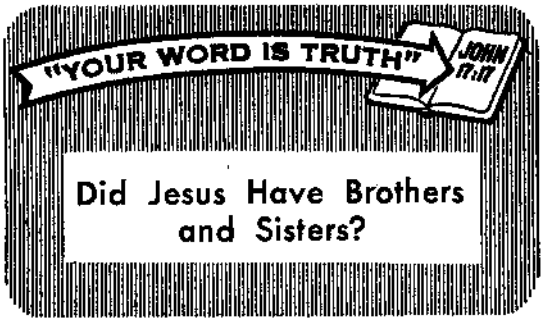
If such words are translated into action, it will mean much greater religious freedom than has been the case to this date. It will mean greater freedom of worship even for the many Christian witnesses of Jehovah living in Czechoslovakia.

The first stage of the liberalization process is finished. It was a hopeful period for many. However, for the present it has been characterized mostly by words, proclamations and plans. Much more difficult periods lie ahead in order to realize the goal of the "progressive" leaders, that is, their expressed desire for socialist democracy.

And in the background, not to be overlooked, is a question that looms very large: What will the Soviet Union do if she sees her small Communist neighbor promoting freedoms that she considers a threat to her orthodox Communist ideas? Developments in recent months provide at least a partial answer to that question.

ARTICLES IN THE NEXT ISSUE

- Why the Epidemic of Venereal Diseases?
- Seals—Fascinating and Useful
- Canada Impounds Her Waters
- Churches Approve of Violence



Did Jesus Have Brothers and Sisters?

IT IS the common belief of millions of professed Christians that Jesus Christ did not have any fleshly brothers and sisters. They believe that Mary, the mother of Jesus, was "ever virgin." Teaching this view is *The Catholic Encyclopedia* (Vol. 15, p. 466), which states that Mary was a virgin before and during the time she gave birth to Jesus, as well as ever after. Is this true that Mary had no other children besides Jesus?

2 The Bible makes unmistakably clear that Mary was a virgin at the time she conceived and gave birth to Jesus. It explains that Jesus was miraculously conceived by the power of the Most High. (Luke 1:34, 35) Jesus was thus the Son of God; Joseph was only his foster father. But did Joseph later have relations with his wife Mary, and were children born to them, these thus becoming fleshly half brothers and half sisters of Jesus?

3 The Bible indicates this. Why not locate your Bible and turn in it to Matthew chapter one and verse twenty-five. If yours is the Catholic *Douay Version* you will notice that it reads: "And he [Joseph] knew her not till she brought forth her firstborn son: and he called his name JESUS." Clearly the implication here is that Joseph did "know" Mary, that is, have relations with her, *after* she gave birth to Jesus. And, too, if Mary really did not bear other children, surely the Gospel writers would have termed Jesus Mary's "only" son, rather than her "*firstborn* son."—Luke 2:7.

4 That Mary actually did bear other children is specifically stated at Matthew 13:54-56, which reads: "How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude? And his sisters, are they not all with us?" (Catholic *Douay Version*) The way in which Jesus' brothers and sisters are linked in this text with Jesus' own mother and foster father reveals that they do not refer to spiritual brothers and sisters, but, rather, had a close fleshly tie with Jesus.

5 That these "brethren" and "sisters" were not spiritual brothers and sisters of Jesus is also made clear when the Bible says: Jesus "went down to Capharnaum, he and his mother, and his brethren, and his disciples." (John 2:12, *Dy*) A clear distinction is here drawn between Jesus' "brethren," and his spiritual brothers or "disciples." In fact, during Jesus' earthly ministry, the Bible says: "Neither did his brethren believe in him." (John 7:5, *Dy*) These "brethren" must refer to his fleshly brothers, for it certainly could not be said that his disciples did not believe in Jesus! Only later did his fleshly brothers put faith in him.—1 Cor. 9:5; Gal. 1:19.

6 Nor can it be argued, as some try to do, that these "brethren" of Jesus were mere cousins of his. Another Greek word is used to identify this relationship. Thus, the Bible says regarding Mary and Elizabeth, who were cousins: "Behold thy cousin [*syg·gĕ·nēs'*] Elizabeth." (Luke 1:36, *Dy*) This Greek word *syg·gĕ·nēs'* occurs some twelve times in the Christian Greek Scriptures and is used to denote relatives who are not as close as one's own family. Thus notice how the Bible distinguishes between brothers and "kinsmen," such as cousins: "You shall be betrayed by your

parents and brethren [*a·dĕl·phŏs'*], and kinsmen [*syg·gĕ·nēs'*] and friends."—Luke 21:16, *Dy.*

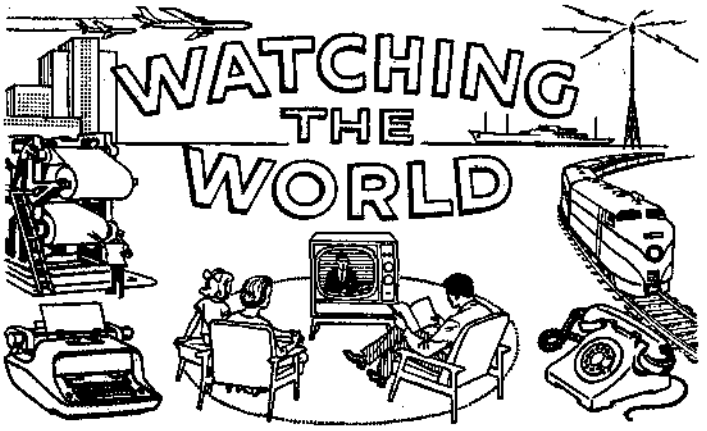
[7] Another incident recorded in the Bible also shows that Jesus' "brethren" do not refer merely to his cousins. We read: "As he [Jesus] was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold thy mother and thy brethren stand without, seeking thee. But he answering him that told him, said: Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother." (Matt. 12: 46-50, *Dy*) This contrast given by Jesus, showing that the spiritual relationship is stronger and more important than the natural relationship, proves that these brothers were not cousins. For if they had been, then Jesus' statement to his disciples must also mean, 'Whosoever shall do the will of my Father, that is in heaven, he is my cousin.' Yet it is well known that Jesus taught that he and his disciples were spiritual brothers, not cousins.

[8] That Mary had other children besides Jesus is also indicated by an incident that occurred when Jesus was twelve years old. As was their custom, Joseph and Mary went to Jerusalem to the Passover feast, taking Jesus with them. However, "when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him." (Luke 2: 42-45, *Dy*) Now consider: If Jesus had been Mary's only child, could we imagine that she would have left Jerusalem with her husband and not at all notice that Jesus was not with her? On the other hand, with such a flock of children, four sons and perhaps as many daughters by that time, and perhaps one even an infant in arms, she certainly would have her hands so full in caring for these that she would not have missed Jesus until the end of the first day.

[9] So we see that all the Scriptural evidence combines to show that Jesus did indeed have fleshly brothers and sisters. This means, then, that Mary was not ever virgin. Although she was greatly blessed with the privilege of giving birth to God's Son, the Bible does not elevate her as one to whom we are to give glory. In fact, Jesus himself corrected those who were inclined to adore her. (Luke 11:27, 28) He showed clearly that we are to give glory and worship to Jehovah God alone. (Matt. 4:10) Some of these thoughts from the Bible may be new to you. In fact, they may come as quite a surprise. But a sincere desire to please God will aid you to make your mind over in harmony with his inspired Word.—Rom. 12:2.

Can you answer these questions? For answers, read the article above.

(1) Does the Catholic church teach that Jesus' mother Mary had other children? (2) Was Mary a virgin at the time of Jesus' birth? Who was Jesus' father? (3) How does the Bible imply that Mary was not forever virgin, and that she did have other children? (4) What Bible account shows specifically that Mary had other children? (5) What proves that the "brethren" and "sisters" mentioned at Matthew 13:54-56 were not spiritual brothers and sisters of Jesus? (6) What proof is there that "brethren" does not really refer to cousins of Jesus? (7) Why is it apparent that Jesus' "brethren" mentioned at Matthew 12:46-50 could not refer to his cousins? (8) What occurred when Jesus was twelve years old that serves to verify that he had brothers and sisters? (9) Is worship of Mary pleasing to God?



How Did Hitler Die?

◈ It was generally believed that Hitler shot himself when the Allies invaded Berlin in 1945. But now, twenty-three years later, Soviet sources have disclosed details of the autopsy and other medical reports that reveal that Hitler took cyanide poisoning. Stalin had suppressed all reports of the evidence, although his reason for doing so is uncertain. It is suggested that he may have intended to use the evidence should someone try to masquerade as Hitler. However, following the disclosure Hitler's valet, Heinz Linge, maintained that Hitler did shoot himself.

Severe Earthquakes

◈ On August 2 two large cities were shaken violently by major earthquakes within 17 hours, although seismologists doubted that there was any relation between the two. In both Manila and Mexico City scores of buildings were damaged, and in Manila a five-story apartment building collapsed, burying hundreds of persons in the debris. Over 200 persons have been confirmed dead there with scores missing, and three were reported killed in Mexico City.

Volcano Erupts in Costa Rica

◈ Late in July, 5,249-foot-high Mount Arenal ended nearly 500 years of dormancy by blowing half its cone into the air and spewing out flaming gas. Everything was scorched in an area 3½ miles wide by 12½ miles long. Rocks as large as a yard in diameter were hurled 30 miles. More than a hundred persons and 300,000 cattle were killed by the hot gases and lava. The volcano had been thought to be extinct.

Kenya Bans TV Violence

◈ After experiencing an increase in crime, the African country of Kenya has banned television programs of violence. Included in programs banned from TV screens in Kenya are "Bonanza" and the British series "The Saint."

Ban on Birth Control

◈ On July 29 the Vatican made public the encyclical "Of Human Life" in which Pope Paul VI officially reaffirms the Catholic Church's ban on artificial means of birth control for Catholics. The only means of birth control permitted by the Church is the rhythm method, which limits sex relations to what are calculated to be the infertile periods of the woman's menstrual cycle. The official document states: "We must once again declare that the direct interruption of the generative process already begun, and, above all, directly willed and procured abortion, even if for therapeutic reasons, are to be absolutely excluded as licit means of regulating birth. . . . Similarly excluded is every action which, either in anticipation of the conjugal act or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."

Dissent Widespread

◈ Many Roman Catholic leaders openly denounced the pope's ban on birth control. On July 30, the day after the encyclical was made public, 87 Roman Catholic theologians asserted in a statement that Catholics were not bound by the pope's prohibition on birth control. Endorsing this statement later was Bernard Haring of the Academia Alfonsiana in Rome, described as "the foremost world authority in Catholic moral theology," as well as many other prominent Church officials. However, among those strongly supporting the position of the pope was the Catholic magazine *Triumph*, whose editor stated: "Those priests who refuse to accept, and faithfully carry out in their pastoral capacity, Pope Paul's encyclical on birth control should leave the church." He added: "Any person who refuses submission to an authoritative teaching by the supreme Pontiff on faith or morals is a schismatic." Serious conflict presently is rending the Roman Catholic Church over this and other issues.

High-ranking Priests Marry

◈ On July 12 Edward J. Sponga, one of the top-ranking Jesuits in America, was married to a divorcée with three children. A few days later the marriage was disclosed, and Sponga resigned his post as head of the 800-member Maryland Province of the Society of Jesus. This marked one of the

most notable departures from the Church in the United States, and Roman Catholic leaders registered widespread dismay. But then, a few days later, it was revealed that Joseph F. Mulligan, former dean of Fordham University's graduate school, had asked to be released from vows as a Jesuit priest so that he could marry. In 1966 and 1967 several hundred priests in the United States are reported to have left the Church for the same reason.

World Council of Churches Meets

◈ On July 19 the Fourth Assembly of the World Council of Churches concluded its 16 days of meetings in Uppsala, Sweden. This world church body has 237 member denominations, representing most major Protestant and Eastern Orthodox churches throughout the world. A feature of the assembly was a virtual invitation to the Roman Catholic Church to seek membership in the World Council. Privately both Catholic and Protestant observers said they fully expect Catholic membership by the next assembly. The Council holds world assemblies about every six or seven years.

Violence in Cleveland

◈ On the night of July 23 violence erupted in Cleveland when five men opened fire on a passing police task force car. Before it was over, 10 persons were shot dead, including three policemen, and 15 were wounded by gunfire. In an unusual move, Mayor Carl B. Stokes the following day ordered all National Guard troops and white policemen out of the area, and placed the predominately Negro neighborhood under the control of 125 Negro policemen.

Shipment of Plasma Curtailed

◈ In April the National Research Council recommended that the use of whole pooled blood plasma be "discouraged and even discontinued." The United States government has responded by asking processors of blood plasma to stop shipping it in interstate commerce. Studies have revealed that 1 patient in 10 who receives a whole pooled blood transfusion gets the serious virus disease hepatitis.

Student Demonstrations

◈ On July 29 Mexico City appeared as if it were under siege. Students had gone on a rampage, seizing buses, smashing shop windows, disrupting downtown traffic and even threatening the National Palace. And when riot policemen could not handle the situation, paratroopers and infantry were called in. The students were demonstrating against the strong measures of police and military units in curbing student disorders.

A New Queen

◈ The famous Queen Mary is now a museum piece in a California port and the equally famous Queen Elizabeth is due to retire similarly at the end of the year. However, a new Queen, the Queen Elizabeth 2, is nearly ready for launching. It is a 963-foot ocean liner that can carry 2,025 passengers. "We will no longer be selling just transportation," explained C. N. Anderson, the president of Cunard's North American company. "We are going to market holidays and a way of life. The fine Queens of the past were tailor-made and maxiskirt. The new one will be miniskirt." It will have twelve decks, nine bars, four swimming pools, two of them on open decks, shops, banks, beauty salons, laundries, a hospital, a newspaper and more outdoor space than any liner afloat.

Canada's Population Growth

◈ Every 82 seconds the "population clock" at Canada's Dominion Bureau of Statistics registers the addition of one new Canadian. The clock operates according to the bureau's calculations of birth, immigration, death and emigration rates. In July Canada's population passed the 20.8 million mark.

Television Violence

◈ Violence on the streets is matched by the violence channeled into the living room via TV, a survey by *The Christian Science Monitor* confirmed. The most violent evening hours, the survey found, are between 7:30 and 9, a time children are likely to be watching TV. "In those early evening hours, violent incidents occurred on an average of once every 16.3 minutes. After 9 P.M., violence tapered off quickly, with incidents occurring once every 35 minutes," the paper said. "In the early evening, there was a murder or killing once every 31 minutes." Is it any wonder youngsters practice what they see so often on television?

Crosses as Ramrods

◈ Jesus Christ taught love, kindness and forgiveness. But today some church ministers advocate violence and breaking the law. In West Berlin a segment of a student riot was led by a Protestant minister carrying a wooden cross. The clergyman also advised the young men to carry wooden crosses when they marched. This was not to indicate that Christ was with them, but rather the crosses were to be used as "ramming blocks" when they ran into the police. Is this Christianity?

A New Low

◈ On July 20 atop the 12,000-foot-high United States Plateau Station in Antarctica a record low of 122 degrees below zero was registered. This was nearly 200 degrees colder than the low of 75 above zero which occurred that same day in New

York City! The previous Antarctica low was 121 below.

Chance of Being Arrested

◈ What is the chance that a ten-year-old American boy will be arrested for a nontraffic offense sometime in his life? According to Dr. Alfred Blumstein, executive secretary of President Johnson's crime commission, there is a 50-50 chance of this happening. And if the boy lives in the city, he said, there is a 60-percent chance of eventual arrest. Blumstein made these projections at a panel discussion on crime before the International Platform Association, an organization of professional lecturers. "That's the direction in which we are going," he said regarding the skyrocketing crime rate.

Where Rats Are Holy

◈ In the town of Deshnoukh, on the great desert of western India, there is an ancient temple that serves as a rat sanctuary. Here rats are considered holy. Even though people may starve for lack of food, the rats are fed an average daily ration of 250 pounds of foodgrains—more than $3,250 worth a year. A reporter visiting the temple said that he was warned by an elderly priest: "If you should kill a rat here, you will be required to present the temple with a statue of a rat cast in gold or the equivalent in cash."

Overcrowded Skies

◈ Highways and streets are unbelievably congested around many major cities, but the skies are fast becoming equally as crowded. In a recent day the New York area handled 5,900 inbound and outbound flights. This heavy traffic means, oftentimes, spending several hours in "holding patterns" before receiving permission to land. Recently planes coming up from Miami to New York went into holding patterns over Jacksonville, Florida. And even the first commercial Soviet jetliner to fly from Moscow to New York, on July 15, had to circle for an hour and 35 minutes before receiving clearance to land.

Fight in Church

◈ Things got really rough in a Baptist church, according to a UPI press dispatch from Blytheville, Arkansas. A deacon tried to get the attention of the minister, who apparently had no intention of recognizing him. "That ignited an argument between the pastor and some other men," the deacon later reported in court. Women started arguing and "got into a little hair-pulling combat in the vestibule . . . that sparked a fight between some men." The wife of one of the deacons insisted: "We're law abiding citizens. We're Christians." But is that Christian conduct?

Is the Bible an "outdated" book?

Remarks are often heard to the effect that the Bible is not "relevant" to our times, that it contains a standard that does not fit in with the modern way of life. However, many who think this way know little if anything about the Bible itself. Now you can make a knowledgeable decision of your own based on your own personal observation. Read

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Awake!

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Seals—Fascinating and Useful PAGE 8

The Calendar from Early Times PAGE 12

Churches Approve of Violence PAGE 25

SEPTEMBER 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Why the Epidemic of VENEREAL DISEASES?

MEDICAL science thought it had conquered venereal diseases in the 1950's, but now these diseases have become a worldwide menace of epidemic proportions. Since 1958 they have been spreading so rapidly that health authorities are gravely concerned.

The American Medical Association now regards venereal diseases as America's most "urgent communicable disease problem." More Americans contracted gonorrhea last year, for example, than those who caught the measles. Dr. William Brown, chief of the venereal disease program at the National Communicable Disease Center, said: "Gonorrhea is now out of control." The rate of infection in some countries of the world exceeds the maximum of the epidemic period of World War II. People of all economic and social levels are involved.

What is particularly disturbing to health authorities is the fact that a high percentage of those being infected each year are teen-agers and young adults, many of whom do not realize how damaging a venereal disease can be. It has been estimated, for example, that 55 percent of the reported cases of gonorrhea in Mexico occur in the age-group between fifteen and twenty-four. In the United States more than half of the venereal disease infections are in the age-group from ten to twenty-four, and in Australia the group from ages fifteen to twenty-nine represents 24 percent of the reported cases. In Denmark 83 percent of all female patients with gonorrhea during 1961 were under the age of twenty-five. So the story goes in country after country. As serious as these statistics are, they do not present the entire picture.

The number of cases of venereal diseases reported to health authorities is only a fraction of the cases that there are. A survey made in 1962 by the American Medical Association and the American Social Health Association revealed that less than 12 percent of infectious cases of venereal diseases treated by American physicians in private practice were reported to health authorities. It has, therefore, been estimated that there are approximately 300,000 new cases of syphilis

and 1,200,000 new cases of gonorrhea annually in the United States. The number of cases that are actually reported are like the visible part of an iceberg. The reported cases give only a partial picture of a very serious epidemic, the greater portion of which is hidden under the surface appearance of things.

The two principal venereal diseases are syphilis and gonorrhea, both persisting only in human bodies. The first is caused by a threadlike, microscopic organism that is twisted into a corkscrew spiral and that is officially called "Treponema pallidum." The other is caused by a microscopic organism called a gonococcus. It is shaped like a pair of coffee beans. Both are highly infectious and very damaging to the body.

How Syphilis Harms the Body

When a person gets syphilis he does not immediately become conspicuously ill or disabled. Syphilis usually does its damage after a long latent period. During that time there may be no signs of the disease. In some cases a latent period of from ten to twenty-five years may pass, and then suddenly the victim may develop a mental disease or go blind or become crippled or develop any number of other serious ailments.

Over 20 percent of the blindness in the United States is due to syphilis in its late stage. The mental disease caused by syphilis usually develops gradually when it makes its appearance a decade or two after a person is first infected. Little by little the victim's personality undergoes a radical change, and eventually his mental and physical powers deteriorate to the point where he is physically helpless and completely demented.

Syphilis also attacks the bones, joints, eyes, liver, pancreas, kidneys and many other organs. When it strikes at the throat it may destroy the vocal cords. If it strikes the ears, it may destroy the inner ear or auditory nerve, bringing on total deafness. When it hits the central nervous system or the heart and blood vessels, it is usually fatal.

Syphilis does not affect in the same way everyone it attacks. Among its untreated victims one in fifteen will develop heart trouble, one in twenty-five will become crippled and one in fifty will become insane.

This is the only killing disease that a mother can transmit to her unborn child. The result may be a stillbirth or a living infant with congenital syphilis who dies soon after birth. Sometimes congenital syphilis does not manifest itself until many years later, perhaps when the child is ten or twelve years old. In the newborn baby the liver is one of the internal organs that syphilis most frequently attacks. The eyes are also vulnerable, and as the child develops, the surface of his eyes may become cloudy, causing his sight to become partially or totally lost.

Damage Done by Gonorrhea

The damage that gonorrhea can do to a person's body may also be extensive. There is hardly an organ in the body that it does not attack. It is the most common of the several venereal diseases, being perhaps the most widespread of all diseases that affect mankind.

Because it tends to cause sterility in the female it has been called "The Great Preventer of Life." By producing inflammatory changes in a woman's reproductive organs it blocks the channels connecting the ovaries with the uterine receptacle of the ovum, preventing passage of the ovum. This obstruction is usually permanent, making it impossible for the woman to have children. It is not unusual for these inflammatory changes to imperil the life

of the woman, necessitating the surgical removal of her reproductive organs. It is also a frequent cause of sterility in men.

But the damage done by the gonococci does not stop with the reproductive organs. As these microscopic organisms migrate to other parts of the body, they leave a path of damaged organs. Among other things they can cause adhesions in the rectum that can result in intestinal obstruction. They can also cause contraction of the channel for passing water.

Although a mother cannot transmit this disease directly to her unborn infant, as in the case of syphilis, the child can pick it up as it is being born. The liquids of the birth canal that contain the gonococci can get into the infant's eyes, with blindness being the result. The medical practice of putting a solution of silver nitrate into the child's eyes when it is born can prevent this.

When the gonococci get into the joints they cause gonorrheal arthritis. In many cases this causes deformity and perhaps permanent disability. Eventually they may invade the heart and the brain and in time kill their victim. Like the organisms of syphilis the gonococci can exist in a latent state for many years.

Symptoms

How can a person know if he has a venereal disease? Although there are certain symptoms that might be manifested by the disease, he cannot be certain without going to a physician and submitting to special tests.

What deceives many victims of syphilis is the fact that the initial symptoms usually disappear, and they conclude that they are well until several years or possibly ten or twenty years have elapsed. Then they are hit hard by the very serious, late complications. To prevent these complications it is important to have the disease diagnosed and treated by a physician as soon as possible.

Usually the first sign of syphilis is a small pimple at the spot where the germ penetrated the body. In most instances it appears on the sex organs. From the time the microscopic organism first enters the body until this symptom appears is an incubation period of three or four weeks. Then in a space of a few days the pimple grows larger and becomes a painless sore called a chancre (pronounced *shan-ker*), which teems with the corkscrew organisms of syphilis, called spirochetes (pronounced *spy-ro-keets*). It may be a small sore or one that is as large as two inches in diameter. In some instances the pimple may not appear, and so the sore will be the first evidence of venereal infection. The sore is usually hidden well within the body of an infected woman and so may not be noticed. In about four weeks the sore will disappear, leaving a permanent scar.

During this time the threadlike organisms are busily spreading throughout the body, and about the time the sore heals, skin eruptions may appear that cause no itching or pain. They may last for several weeks before disappearing. At the same time the person may have a fever, splitting headaches, a sore throat and small elevated patches appearing on the mucous membrane of his mouth. These are usually covered with a white or yellowish substance. The patches are very infectious. In some cases the hair of the person will fall out in spots, giving his scalp a moth-eaten appearance.

If a man gets gonorrhea the first symptom is usually very noticeable. He will have a burning pain when he passes water. This comes a few days after he is infected. He may then notice a discharge of pus from the male organ. In a woman, however, these symptoms are not as no-

ticeable. In fact, women rarely have a burning sensation when passing water after they have been infected, and any pus often goes unnoticed. As a result many infected women are not aware that they have gonorrhea until it has done serious damage to their body. Lacking a wholly dependable means for testing women for this disease, a physician usually treats every woman exposed to it.

Treatment

Anyone who has reason to suspect that he has been infected with a venereal disease should seek treatment from a physician at once. Early treatment can cure him and prevent severe damage. His cure, however, does not mean he will be immune to reinfection.

Before Doctor John F. Mahoney announced that he had successfully treated syphilis with penicillin in 1943, treatment was a prolonged affair of a great many injections of arsenic and bismuth. But penicillin has been more effective, oftentimes curing a person with a single injection.

Resistance to penicillin by hundreds of strains of gonococcus is now causing great concern. The normal dose that cured gonorrhea following World War II was a single shot of 600,000 units of penicillin. Now a dose several times that amount is necessary. Just this year a college student contracted a case of gonorrhea that resisted a penicillin injection of 4.8 million units. He had to take similar injections for three days in a row to destroy the infection. Resistance is also being manifested to tetracycline and streptomycin, other drugs used in fighting venereal diseases.

How They Spread

A venereal disease is passed from one person to another primarily by sex relations. A person who is promiscuous is almost certain to get such a disease eventually, and then he passes his infection on to others. They, in turn, pass it on to still others. One chain of infection traced by health authorities that spread from one person eventually involved 211 persons, 100 of whom were teen-agers.

Because the microscopic organisms that cause venereal diseases die in a few seconds when exposed to the air, there is little likelihood of a person's getting either syphilis or gonorrhea from toilet seats, door handles, drinking cups or eating utensils. Of course, if a person were to bring an open cut in his hand into contact with a syphilitic sore or with a towel that had fresh gonorrheal pus on it, he could get a venereal disease, as that would give the microscopic organisms direct entry into his body. He might also get it from a blood transfusion or from kissing a woman who has syphilitic sores in her mouth. The typical syphilitic pimple would then most likely make its appearance on one of his lips. Although these are possible ways of getting syphilis, the vast majority of cases are acquired through sex relations.

Since gonorrhea and most syphilitic infections are passed from one person to another by sex relations, the sensual love of an infected person can be regarded, not only as dangerous, but as the embrace of death. The infection passed on to others can eventually kill them.

Consider the damage that a promiscuous boy can do to a young girl by giving her gonorrhea. It is unlikely that she will at that time realize that she has been infected, and it may be that the disease will damage her reproductive organs so severely before she does learn of the infection that she will be deprived of having children. What a penalty for a young

girl to pay for a brief moment of sexual love with a promiscuous boy!

On the other hand think what a girl can do to a boy by passing a venereal disease on to him. If he fails to seek treatment he may eventually become blind, crippled or insane. It may even kill him, and she would share the responsibility. It is with good reason, therefore, that the Bible warns a young man to stay away from an immoral woman. If he chases after her, it warns, his liver will be damaged as if struck by an arrow. It goes on to say: "May your heart not turn aside to her ways. Do not wander into her roadways. For many are the ones she has caused to fall down slain, and all those being killed by her are numerous."—Prov. 7:21-27.

Male homosexuals are also dangerous carriers of venereal diseases and can kill others by means of them. Usually being more promiscuous than immoral heterosexuals, they are more active spreaders of these diseases. The best way a young man can protect himself from being infected by the spreaders is to stay away from them.

Why the Epidemic?

There are several reasons why venereal diseases have reached epidemic proportions. Among teen-agers there is a great amount of ignorance about the dangers of these diseases, and among many adults there is indifference to them because of overconfidence in penicillin. Also, people feel they can be sexually freer now that the contraceptive pill removes fear of unwanted pregnancies. The principal reason, however, is the marked change in moral attitudes that has occurred in recent years. Premarital and extramarital sex relations are viewed more tolerantly by the general public. Even homosexuality is losing its former stigma in the world in general and is on the increase.

Commenting on this change, a pamphlet on venereal diseases published by the Public Affairs Committee had this to say about changing morals in the United States: "The revolution in sex attitudes of the past twenty years and the excessive sex emphasis in our mass media have done their share in aggravating the venereal disease problem in our country." Another factor is the failure of religious leaders to take a strong stand for good moral standards. A medical magazine, *The Practitioner,* of October 1967, had this to say about such poor leadership in England: "The publication of the British Council of Churches' 'Sex and Morality' (1966) was a disappointment to those who had looked to the Churches to give a firm lead against promiscuous behaviour both before and after marriage."

Pointing out that immoral people receive in themselves the recompense for their loose conduct, the Bible states: "Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them, . . . and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error." (Rom. 1:24-27) Venereal diseases can certainly be included in that "full recompense."

The Bible has fine moral laws that can protect a person from venereal diseases if he obeys them. It forbids fornication, adultery and homosexual acts, all of which are responsible for the spread of these frightful diseases. The person who obeys its command to have sexual relations with

no one but his or her own marriage mate is in little danger of getting any of them. —Prov. 5:15-20.

The only sure way of stamping out venereal diseases is to change the thinking of the people from that of indifference to that of obedience to Biblical moral laws. Those individuals who make this change will wisely heed the Scriptural admonition: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire . . . Strip off the old personality with its practices."—Col. 3:5, 9.

SEALS

Fascinating and Useful

By "Awake!" correspondent in Uruguay

HOW marvelously entertaining to watch the difficult balancing stunts performed by trained seals! What fascinating, playful creatures they are! In other ways, too, they have proved very useful to mankind. What woman, for example, would not thrill to receive a sealskin coat? But this usefulness of seals is not new.

Did you know that almost 3,500 years ago the Israelites used sealskins to make the outer covering of their tabernacle for worship in the wilderness? (Ex. 26:14) Seals were then common along the Mediterranean and Red Seas. One can appreciate the divine wisdom in directing their use since sealskins are impermeable, durable, beautiful, and lightweight for transportation. The Israelites also used sealskins for footwear.—Ezek. 16:10.

Ruthless Slaughter

In recent times, however, man has ruthlessly and mercilessly slaughtered these animals, and has completely exterminated several species in different parts of the globe. From Mr. Seal's viewpoint man is "public enemy number one," the dreaded shark falling far into the background by comparison.

Commercial fur sealing began at the Falkland Islands in the South Atlantic about 1784. According to the old accounts, "millions were taken during the next fifteen years." By 1812 those fur seals were commercially exterminated.

In 1800 seventeen ships took 112,000 skins from the island of South Georgia. By 1823 that seal herd was exterminated, over a million skins having been taken.

The South Shetland Islands were visited

in 1820-21 by fifty American and British ships, which took over half a million skins. By 1906 the last of that herd was annihilated. From 1809 to 1824 three million seals were killed off the coast of Chile, which practically eliminated that herd.

As a result of the heartless slaughter, the Uruguayan herd was twice on the brink of extinction. However, after studies of seal habits in the Pribilof Islands of Alaska, the Uruguayan government heeded recommendations to enforce strict controls on killing seals. Quotas are now fixed each year and only the excess males are killed.

Although seallike mammals are greatly reduced in numbers, most of the islands of the South Atlantic still are inhabited by several species, including the southern sea lion, the Uruguayan fur seal, the Weddell seal, the leopard seal, the southern elephant seal, and so forth. The Uruguayan fur seal is now particularly populous and useful to man.

A Seal Rookery

Let us visit a Uruguayan rookery, or breeding place. When the sea is calm, one can leave Punta del Este by launch and sail five miles out in the Atlantic Ocean to the Isla de Lobos, a treeless, rocky 100-acre block of granite jutting up out of the sea. It is rimmed with bare rocks and some sandy areas, while on the higher central part of the island there are a few wild plants and shrubs growing in shallow topsoil.

This is "Home Sweet Home" for an average population of over 150,000 seals. Here the seal population is more dense by surface area than anywhere else in the world. In places the rocks are worn slick and smooth by the uncountable multitudes of seals that have slid over them for centuries.

Both the Uruguayan fur seal and the southern sea lion inhabit the Isla de Lobos, and both are polygamists. While they have much in common, there are differences. The sea lion feeds on fish, and when on land prefers sandy areas. He has one layer of hair, and has a heavy mane, which accounts for his name. The bull is dark brown and measures almost eight feet and weighs over 650 pounds in December. The fur seal, on the other hand, is somewhat smaller. He prefers the rocks rather than sandy areas, has two layers of hair instead of one, and he feeds on a special diet of tasty shrimp, squid and anchovies.

Fascinating Characteristics

Fur seals like to play. They will slide along the crest of waves surfboard fashion. Or they will float with heads submerged and tail high in the air as if walking on their hands. Also, they will chase each other in games of tag. On land, the young males try to imitate fights they have witnessed among older bulls. Or they will gallop at a good speed and slide down slippery surfaces toboggan style, using their front flippers like oars to propel and guide themselves. How fascinating they are to watch!

Fur seals also make a lot of noise. A continual uproar is heard, consisting of growls, grunts, bellows, moans, howls, wails, barking, snorting, roaring and crying, which can be heard over a half mile away.

Seals are specially equipped to go "shopping for groceries" in the ocean depths. They possess a contact-lens type of clear protective skin over their eyes, which allows them comfortably to see beneath water. Some species are equipped with special circulatory systems to supply oxygenated blood for deep-sea diving and feeding. Two Weddell seals dived to 1,000

feet and swam under a 19-mile ice pack. Others have been known to go as far as 2,000 feet deep.

Staking Out Territorial Claims

Fur seal bulls begin to arrive at the rookery from the open sea in November to begin staking out their territorial claims. They station themselves near the water where each one selects his own private property. And woe be to anyone that trespasses! Interestingly, there are certain "streets" or "highways" that do not belong to anyone, and on these well-worn paths all seals may travel between sea and dry land without danger of intruding on private property.

Staking out a claim involves many a fierce and savage battle. The seals often are seen with open bleeding wounds on their flippers, and gashes up to twelve inches on the back, neck and head. It is also common to see pieces of fur and flesh ripped out, an eye missing, or other serious battle injury. Fighting consists of alternate aggressive and defensive rapid movements, and slashes with tusklike teeth into the forepart of the opponent's body. During the battle, neighbors frequently become curious spectators.

The single males congregate in the "bachelors' quarters" at a respectable distance. The "bachelors" include older battle-scarred males who have lost out as "family men," and also the young "ineligible" males. The Uruguayan male fur seal is about nine years old when he begins to take mates, and he lives to about 22 to 24. The female begins to produce young at about three years of age, and lives to about 19 or 20.

With territorial boundaries established by the end of November, the females begin to arrive. As they do, each male begins to seize female seals for his harem, sometimes as many as five, usually two or three, sometimes only one. The largest, fattest bulls with thick necks generally get the largest harems, since they are better equipped to fight off competitors. In the northern hemisphere harems are much larger. The Alaskan seal averages about 40 females and has been known to have up to 120 in his harem.

A New Generation

Since it is now near the time for giving birth, the females rest for a few days. Only one baby is born each year, and delivery requires about a half hour. Like most newborn babies the pup begins to cry. Sometimes a sea gull acts as obstetrician or midwife, clipping the umbilical cord with its beak. If not, it soon dries up and falls off. Mama seal nurses her baby like other mammals, producing a thick yellowish milk.

Within a few days Mrs. Seal is again in the mood to conceive. After being fertilized by her polygamous mate, next year's baby begins forming within her body according to the Creator's marvelous design. Female seals are unusual among the mammals in that they have two wombs, using them alternately, since gestation requires over eleven and a half months.

Soon after birth, mother takes baby in her teeth by the nape of the neck and carries him to shallow water, where she gives him his first swimming lesson. After a while she takes him back to the nursery to rest, then repeats the process later. As he progresses, mother takes him into deeper water. Finally he graduates to the open sea. When returning to land in a rough sea, mother takes baby in her teeth and tenderly carries him in to prevent the turbulent waves from dashing him against the rocks. But there is a greater danger to watch for—sharks, which place baby

seals high on their menu of preferred delicacies!

Soon after mother has conceived her next offspring, papa seal releases her from harem restrictions, and she is free to go and come as she pleases. By January the harem becomes a giant nursery. While Mrs. Seal goes to sea to feed, her mate fulfills the role of baby-sitter. As many as fifty or more babies flock together while their fathers keep watch. When any female returns, all the youngsters set up a howl and follow her to try to snatch a snack, but she instinctively knows her own baby and chases the others away. It is a happy time when mother returns home with a meal for youngster! However, it is sad when a mother fails to come back from the feeding grounds, for it means death by starvation for her young one.

After a while the family breaks up. Mr. Seal goes back to the sea, and Mrs. Seal takes baby with her for months of training in how to get along in the world.

Capturing and Killing

But what about that sealskin coat? First, seals must be captured and killed. And, as already noted, this is now done under strict government control, only excess young males now being taken.

Workers surround the seals from downwind and drive them toward a large circular corral. Here each one is carefully examined, measured and checked to see if it qualifies. Only male fur seals from one to three years of age are taken. This is before they get their furs ruined by participating in fights. In the case of sea lions, only pups from fifteen to thirty days are used. All those that do not qualify are set free.

The chosen few are then hit on the head with a club, bled, and with a sharp knife a worker cuts an incision around the neck, tail and two flippers. Then, with the head and body secured, two other men pull the skin off from the tail, like taking a pillow out of a pillowcase. This baglike skin is then cleaned and prepared for tanning. The bodies of the seals are used principally in making oils and soaps, or as food for animals.

Preparation of Garment

The only sealskin tannery in South America is located in Montevideo, Uruguay. About half of the country's seal production is processed here, the rest being exported to the United States for tanning and marketing.

Much handwork and skill are required to turn these raw skins into soft velvety furs. The skins are washed, dried, stretched and softened by various mechanical devices on rounded work benches. They are also agitated by mechanical paddles in large tubs for two days in a special chemical tanning bath.

A particularly complicated and slow process is the dyeing of the fur, which is done entirely by hand and brush. A skilled worker stretches the skin over a screened bench and applies the permanent dye only to the hair. This is dyed, dried, and redyed from twelve to fifteen times to give unusual brilliance, tone color and quality. Stress is given to good quality rather than speed and mass production.

Near the end of the process the skins are placed in large tumbler drums with sawdust, and are allowed to turn at a slow, steady speed to mix thoroughly. The sawdust absorbs all impurities and excess dyes.

When the skins are taken to the furrier, they are stretched to a considerably larger size by nailing them to a board. Next, a mold or pattern is used to cut the skins to the desired size and shape, and these are assembled and carefully sewn.

About seven sealskins, or ten to twelve sea lion pup skins, are needed to make a lady's coat.

When finished, the coats are exported to Spain, France, Germany and other European countries, where they may cost the consumer the equivalent of $2,000 apiece or more. Being from a water animal, seal furs are more waterproof than land-animal furs, and they give longer wear and do not deteriorate so quickly. Sealskins are also used for making ski pants, jackets, gloves, shoes, bags, hats, ornaments and a host of other useful articles.

Truly, seals are not only fascinating animals, but they are very useful as well. Man is wise when he appreciates and cares for them, rather than making himself their worst enemy.

A CALENDAR today is a common household item throughout most of the world. In fact, so common are calendars that most people take them for granted. Housewives hang them on kitchen and living-room walls. Businessmen have calendar pads on their office desks to keep track of business activities. They also carry small calendars with them in their wallets.

But even the first man on earth had some form of calendar. Almighty God himself provided him a basis for measuring time by creating the sun and moon, which might serve for "seasons and for days and years." (Gen. 1:14) The day, the year, and the month are thus natural divisions of time, governed respectively by the daily turning of the earth on its axis, by its annual orbit around the sun, and by the monthly phases of the moon in its relation to earth and sun. The division of time into weeks and the division of the day into hours, on the other hand, are arbitrary ones.

Early Calendars

The earliest calendars were based on the cycles of the moon. On the average, each cycle or lunation, from one new moon to the next new moon, takes 29 days, 12 hours, 44 minutes and 2.78 seconds. The months were usually counted as of either 29 or 30 days, but in the Bible record the term "month," when used generally, means 30 days.—Compare Deuteronomy 21:13; 34:8; also Revelation 11:2, 3.

However, a year of twelve lunar months is about 354⅓ days, or a little less than 11 days shorter than a solar year, which is 365¼ days. (A solar year is the time that the earth takes to make a complete trip around the sun.) Thus, if a year of twelve lunar months began with the vernal equinox on March 21, the next year would begin 11 days before the equinox, or on March 10. And six years

later, the year would begin early in January. So if the calendar was to be of use to agricultural people to determine when to plant and harvest their crops, something had to be done to correct this situation.

Calendar Adjustment

Since the solar year determines the return of the seasons, there was need to adjust the calendar to this solar year, and this resulted in what are called "lunisolar" or "bound solar" years; that is, years in which the months were lunar but the years were solar. This was done by adding the eleven days to each year, or by the addition of an extra month every few years. This would compensate for the shortness of the year of twelve lunar months.

The Israelites used such a lunisolar or bound solar calendar. This is evident from the fact that Jehovah God established the beginning of their sacred year with the month Abib in the spring and specified the celebration of certain festivals on fixed dates, festivals that were related to harvest seasons. For these dates to have coincided with the particular harvests, there had to be a calendar arrangement that would synchronize with the seasons by compensating for the difference between the lunar and solar years.—Ex. 12:1-14; 23:15, 16; Lev. 23:4-16.

The Bible does not indicate what method was originally used to determine when additional days, or an additional or intercalary month, should be inserted. It is logical, however, that either the vernal or the autumnal equinox served as a guide to indicate when the seasons were falling behind sufficiently to require calendar adjustment. Though not specifically mentioned in the Bible, a thirteenth month that was added by the Israelites to accomplish this adjustment was called, in postexilic times, Veadar. So the Hebrew calendar keepers apparently added an extra month whenever they found that the grain was not ripening in the proper month.

First Standardized Calendar

In written history we do not find record of a definitely fixed or standardized form of Jewish calendar until about 359 C.E. At that time it was specified that a thirteenth month should be added seven years in every nineteen years. The extra month was added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years.

Such a nineteen-year cycle is commonly called the Metonic cycle, after the Greek mathematician Meton (of the fifth century B.C.E.), although there is also evidence that such a cycle was used before him by the Babylonians. This cycle takes into account that every nineteen years the new and full moons fall again on the same days of the solar year.

The Months of the Year

The Jewish months ran from new moon to new moon. (Isa. 66:23) Thus, one Hebrew word (*hho'dhesh*), rendered "month" or "new moon," comes from a root meaning "new," while the other principal word for month (*ye'rahh*) is derived from a word meaning "moon."

Official notification of the new month's beginning was made by the sounding of trumpets over burnt offerings and communion sacrifices, and in later periods fire signals were used or messengers were dispatched to advise the people throughout the land.—Num. 10:10.

In the Bible the individual months are usually designated simply by numbering according to their position in the year, from the first through the twelfth. Only four months are named prior to the exile in Babylon, namely, *Abib,* the first month;

Ziv, the second; *Ethanim,* the seventh; and *Bul,* the eighth. (Ex. 13:4; 1 Ki. 6:1, 37, 38; 8:2) The meanings of these names are strictly seasonal, thus giving additional proof of a lunisolar year.

In postexilic times, the names of the months used in Babylon were employed by the Israelites and seven of these are mentioned in the Bible. The names of the remaining five months appear in the Jewish Talmud and other works.

The Sacred and a Secular Calendar

At the time of the Jews' exodus from Egypt in 1513 B.C.E. God decreed that the sacred year of his people should start in the spring with the month Abib (or Nisan). (Ex. 12:2; 13:4) However, prior to this the Bible record indicates that the Jews had counted the year as running from fall to fall. God gave recognition to this arrangement so that, in effect, there was a dual system of a sacred calendar and a secular calendar used by his people. (Ex. 23:16; 34:22; Lev. 23:34; Deut. 16:13) In postexilic times, Tishri 1, in the last half of the year, marked the beginning of the secular year and the Jewish New Year, and Rosh Hashanah (Hebrew, "head of the year") is still celebrated on that date.

In 1908 the only approximation of an ancient written Hebrew calendar was found at the site of Gezer and it is believed to be from the tenth century B.C.E. It is an agricultural calendar and describes agricultural activity beginning with the autumn. In brief, it describes two months each of storage, sowing, and spring growth, followed by one month each of pulling flax, barley harvest, and a general harvest, then two months of pruning the vines, and finally one month of summer fruit.—Lev. 26:5.

The frequent references in the Gospel accounts and the Book of Acts to the various festival seasons show that the Jewish calendar continued to be observed by the Jews during the time of Jesus and the apostles. These festival seasons serve as a guide to locating events on the stream of time in that day.

It should be noted that Christians, under the new covenant, are not governed by the Mosaic Law specifying certain holy days or festivals, a point that is clearly stated by the apostle Paul at Galatians 4:9-11 and Colossians 2:16, 17. The one event that they are required to observe annually is the Lord's evening meal, and this must occur at Passover time of the Jewish religious calendar.—Matt. 26:26-29; 1 Cor. 11:23-26.

The Julian and Gregorian Calendars

The early Romans had difficulty keeping their calendar adjusted to the seasons. In fact, says *Science Digest,* January 1959, "by the time of Julius Caesar, the Roman calendar was in such a mess that January was occurring in the part of the year normally called October."

Therefore, in the year 46 B.C.E., the 708th year from the traditional date of the founding of the city of Rome, Julius Caesar issued a decree changing the Roman calendar from a lunar to a solar year. This Julian calendar, based on the calculations of the Greek astronomer Sosigenes, had twelve months of arbitrary length. According to it, a regular year consisted of 365 days. But in order to compensate for the fact that a solar year is actually about 365¼ days, the Julian calendar also brought in the use of leap years, providing for the addition of an extra day every four years. Thus the Julian calendar provided for a year of approximately 365¼ days.

However, there was a significant error in the Julian calendar. For it was a little more than eleven minutes and fourteen

seconds longer than the true solar year. Thus, by the sixteenth century a discrepancy of ten full days had accumulated. In other words, by the time Columbus set sail on his voyages of discovery, the Julian calendar was wrong by nearly ten days.

To correct the error of the Julian calendar the Gregorian calendar was introduced by Pope Gregory XIII in 1582. Actually it only slightly revised the Julian calendar. It retained the leap year every fourth year. And to correct the yearly error of some eleven minutes and fourteen seconds, it provided that those century years with a number divisible by 400, such as 1600 and 2000, should be leap years, with an extra day being added to the month of February; whereas other century years, such as 1700, 1800 and 1900, would not be leap years. Thus, the average Gregorian calendar year is now only twenty-six seconds longer than the solar year. And it will thus take thousands of years for the error to equal one day.

Also, in order to correct the discrepancy of ten full days that had accumulated because of the error of the Julian calendar, ten days were ordered to be omitted in 1582. Thus the day after October 4 became October 15. This seems a simple way to make the correction, but when it was announced, there were riots throughout Europe. Some nations accepted the change immediately. England and her possessions, including the thirteen American Colonies, did not change until 1752. Russia did not adopt the Gregorian calendar until 1918 and Turkey not until 1927. When the United States purchased Alaska from Russia in 1867, eleven days had to be dropped because the old Julian calendar was still in use in Alaska.

Other Calendars

Interestingly, in the western hemisphere an ancient calendar was developed centuries before our Common Era and used by both the Mayan and Aztec Indians of Mexico and Central America. It was an astronomical calendar and, as regards the length of the solar year, was slightly more accurate than the present Gregorian calendar.

Today, many nations use only the Gregorian calendar, but other countries use two or more calendars. In India many calendars are in use. The Gregorian calendar is issued for official purposes. But as many as 17 different calendars are used for religious purposes.

Whereas Christians today customarily use the calendar in effect in their particular land, they are aware that Jehovah God has his own calendar of events not governed by human systems of reckoning. (Dan. 2:21, 22) However, in his Word he does helpfully relate his actions and purposes to human measurements of time, thereby allowing man to learn where he stands in relation to God's grand calendar of events.

Your Remarkably Designed Stomach

● The lining of your stomach has about 35 million glands, some of which secrete hydrochloric acid and several enzymes for digesting your food. One enzyme curdles milk, another splits certain fats and a third splits the chemical formed by the combination of hydrochloric acid with proteins and also digests the milk curds. This remarkable chemical factory is marvelously designed and it will serve you well as long as you do not mistreat it.

Cleaning Out the Images

HERE is a truly thrilling experience enjoyed by one of Jehovah's witnesses in her Christian work of teaching Bible truth in New Jersey. She says:

"Not too long ago I was asked to call on a woman who was given the book *From Paradise Lost to Paradise Regained* in Italian by her daughter who is studying with Jehovah's witnesses. When I called I found the woman was seventy-four years old. She was happy to see me, since I could speak her language, and immediately she invited me in. She had carefully read the *Paradise* book.

"She lived next door to the Catholic church, having moved there for the convenience of attending church, which she did three times every day. Her kitchen table was cluttered with pictures of saints, with flowers in front of them and candles burning. Glancing into the bedroom, I noticed that statues of saints were all over. I thought, 'Jehovah, how am I going to cut through all this?' and I prayed silently for him to show me how I could help this lady, for she was so sincere. The woman spoke freely, saying: 'This [*Paradise*] book cannot be right in what it says about idols, souls and death because I have read the Bible all my life and I understand it. You must be the false prophets Jesus said would come in the last days, because, if you are not, who is?'

"I simply replied: 'Well, by all this evidence I see that you are an intelligent person. You have understood what you read and you appreciate how paradise was lost and that it is possible to regain it. You even see the hope of the resurrection.' (She lost a son two months before.) I suggested that I visit her an hour a week and we would go through the book together with the Bible to see what God's thoughts are on the matter. She would then easily identify who were the false prophets. I guaranteed her that they were not Jehovah's witnesses. 'Well,' she said, 'who are they?' I said that in a few months she would know.

"Every Monday afternoon we had our study. When I found that her Bible consisted of only the Christian Greek Scriptures, I obtained a complete Bible for her. In three weeks she read all the Hebrew Scriptures. Now she was sick at heart, because Israel was condemned for idolatry. 'How could this be?' she asked. 'Was idolatry wrong? The Catholic church, then, is wrong; pope, priests and nuns! Oh, no, it cannot be!' I would always direct her to the words of Jesus and his apostles. She would say: 'If you are misleading me, I will tell Jehovah. You will lose your life as well as me, and no paradise for either of us!'

"Her conscience bothered her so that she attended church only once a day. She tried to justify it, but I pointed to *Revelation 18:4* and the need to separate oneself. Gradually she was getting the points, and when she said she was confused, I would tell her to pray to Jehovah through Jesus and help would come.

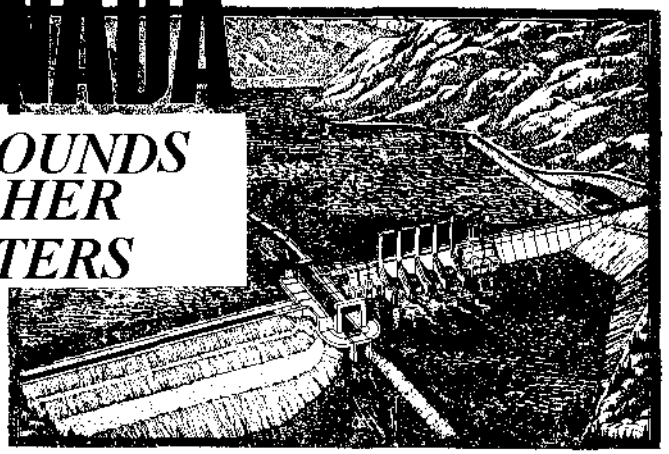
"She then visited the Kingdom Hall and she was shocked to see no statues, no kneeling down, and so forth. 'Oh my,' she cried, 'this cannot be right!' She said she would never, never go there again. I asked her if we should continue studying. 'Oh, yes,' she answered, 'you cannot leave me now. I do not expect anything from the Catholic church now. I'll go only on Sundays.'

"I knew that the *Watchtower* and *Awake!* magazines would help her further to understand God's will and, sure enough, they were the spiritual medication she needed. One day when I came, all the pictures of the false religious saints on the table were gone. She asked me if I noticed anything. I said that I noticed all the pictures were gone. She cried and cried, saying, 'False prophets are all the religions that are not supported by Jehovah's Word and not following Jesus Christ! No more sign of the cross for me!'

"She said she was so happy now. Also, she wanted the statues out of her bedroom. I suggested that she throw them away but she said that the landlady would just return them. I asked her if she wanted me to give them away, but she said, No. So I asked her what she wanted done with them. She said, 'Destroy them.' I hugged her and said I would do so gladly. Next week I found them all packed, including her most prized religious plaque. She said it had to go too. I took them and destroyed them all.

"Now she attends the public lectures and the *Watchtower* study on Sunday. She has been reporting preaching activity. Witnesses who live near her have kindly helped her to get to meetings."

CANADA IMPOUNDS HER WATERS



By "Awake!" correspondent in Canada

FROM coast to coast, Canada has been endowed with bountiful supplies of earth's most abundant mineral—WATER! Water for every conceivable purpose: for drinking, for irrigation, for hydroelectric developments, for industrial uses and for vacation fun, to name but a few. Yet, for all its abundance, this resource needs to be husbanded and controlled so that fullest advantage may be derived from it before it flows at last into the salty seas that wash Canada's shores.

Strange, is it not, that such a plentiful substance should need to be stored and measured out? Consider the vastness of the supply of fresh water. The mighty Fraser-Thompson and the Columbia River system of British Columbia both rise in the Columbia Ice Fields of the Rockies. The Peace River, formed by the junction of the Parsnip and Finlay Rivers, flows into the Arctic Ocean after its juncture with the Mackenzie River system, with its huge Great Bear and Great Slave Lakes.

Then, there is the North and South Saskatchewan River system that drains into Hudson Bay after passing through Lake Winnipeg in Manitoba. Also the gigantic St. Lawrence River, with its Great Lakes, receives the numerous rushing streams of Ontario and Quebec before pouring its tremendous volume into the Atlantic. Canada's eastern provinces also have their ample share of this vital commodity. Truly, it is a case of "Water, water, everywhere."

Yet, there are powerful reasons for handling with care this mighty water supply. Foremost, perhaps, is the worsening water-shortage crisis in the North American continent. It is claimed, for example, that within thirty-five years, according to the way men of the world view matters, 75 percent of the river waters of the United States will be needed for the nation's industrial and economic activities. Then, also, the northern states of Mexico are feeling the pinch of water shortage. Canada's own demands for water for hydroelectric development and irrigation are growing prodigiously.

No wonder water is now being viewed more as a continental resource than as a national asset. In fact, a proposal is already under consideration for a colossal undertaking—canals, locks, tunnels, siphons, pumping stations, dams and storage basins to convey vast quantities of water southward from Canada into the central and Western regions of the United States. If such a project becomes a reality, the focal point of the system would be British Columbia's Rocky Mountain Trench, where a 500-mile-long storage reservoir would be formed. The cost would come close to $100,000 million and construction would take thirty years!

Meantime, projects in water control and

conservation have gone far beyond the experimental stage. Dams of enormous size and strength are being reared here and there throughout the continent. Even that amazing animal engineer, the beaver, if he had the ability to comprehend it, would be staggered at the thought, for instance, of building a dam large enough to tame the raging Peace River. Yet that is what human engineers have accomplished.

The Portage Mountain Project

Picture in your mind a cube measuring slightly more than 1,150 feet on each edge. This is the volume of gravel, sand and rock that had to be transported and carefully compacted on the dam site. About one-fifth of this quantity went into the watertight core of the structure—a core whose base is as thick as a city block and which tapers off at the crest to 40 feet. At its completion in 1967, this mammoth dam, much larger than the famed Aswan High Dam in Egypt, measured 1¼ miles in length, 600 feet in height and a half mile thick at the base.

Equipment to speed this project to its finish included a conveyor belt—the world's largest! A rubber table 3 miles long and 66 inches wide moved at 12.5 miles per hour to carry raw gravel to the processing plant—12,000 tons an hour! Operators at the plant merely pushed buttons to select any combination of dry or washed sand, stone, silt or even unprocessed gravel to meet the engineering specifications for the various zones of the dam. Conveyors from the plant made it possible to pile 100 tons of fill at the dam every minute of the twenty-four-hour day.

Before the dam could be built the Peace River had to be diverted from its normal channel in Peace River Canyon. First, a diversion channel 800 feet long and 280 feet wide had to be blasted out of the solid rock on the west bank. This led to three tunnels, each having a diameter equivalent to a five-story building—tunnels drilled through half a mile of rock to a point downstream from the dam site. Next, a low cofferdam was constructed to divert the river's autumn runoff so the site of the dam could be dried out. Then men and machines poured onto the site and construction of a larger cofferdam, immediately behind the first one, got under way. Stretching 1,100 feet across the canyon at a height of 130 feet, this dam would eventually form an integral part of the main structure.

Of course, dammed-up waters have been known to sweep away huge dams and go on disastrous rampages. To guard against this, special precautions were taken at the Portage Mountain Dam. A "nervous system" was built into the structure. Dozens of sensitive instruments that measure the stresses and strains were strategically placed in the bedrock floor and throughout the dam. Also, the rock floor under the core of the dam was sealed with a cement-sand mixture applied under heavy pressure. Then, too, a barrier called a "grout curtain," was built into the subterranean rock for the purpose of sealing cracks and fissures against seepage.

Finishing touches are now being put on this dam. An immense spillway, 100 feet wide and 2,300 feet long, serves as protection against any exceptionally heavy runoff from the catchment area of 27,000 square miles surrounding the reservoir. The reservoir itself, now in course of filling up, has an area of 640 square miles, and will substitute for the rushing turbulent waters of Peace River Canyon a placid lake with over one thousand miles of shoreline—British Columbia's largest inland body of water! Recreation facilities are to be built around it, so perhaps one day you will be able to enjoy a vacation there amid scenic grandeur.

The Columbia River Development

Then there is the unpredictable Columbia River, whose highest recorded flow at one location was found to be 99 times its lowest. During its history it has destroyed entire communities, with many lives lost and thousands rendered homeless. It needed to have its wild capers brought under control!

The United States and Canada drew up and ratified the Columbia River Treaty for the joint development of these water resources. As soon thereafter as was feasible construction commenced on three Treaty dams.

The first to become operational was the Duncan Dam, 66 miles north of the city of Nelson, British Columbia. Of earth-fill construction, this barrier extends half a mile, across the Duncan River. Its height of 130 feet will back up the waters in a 29-square-mile reservoir, thus enlarging Duncan Lake.

By April 1969 the second Treaty dam is scheduled for completion at the lower end of the Arrow Lakes, near Castlegar. It is of combined earth-fill and cement construction. Reaching half a mile in length, it towers as high as a 17-story building and will control a 14,000-square-mile drainage area. The resulting reservoir will extend 145 miles north to the city of Revelstoke. This dam is to have a navigation lock 50 feet wide and 290 feet long, to provide for river traffic.

Over a hundred miles north of Arrow Dam, near the confluence of the Columbia, Canoe and Wood Rivers, is where the third and largest Treaty dam is planned for construction. Unlike the others, Mica Dam is to produce electric power. Its half-mile-long crest is to rise 645 feet above the natural riverbed. The storage basin behind this structure is planned to stretch 135 miles in a northwest-southeast direction. It is expected to generate eventually two million kilowatts of power. This project is meant to bring many benefits to a large region of the United States as a result of a constant flow of water, where once the supply was never assured.

The South Saskatchewan Project

"Kisiskatchewan"—the Indians called it—"the river that runs swiftly." For centuries it has been pouring its billions of gallons into the sea. To the Indians in their birchbark canoes it constituted their highway system in peace and in war. Though the intruding white men often dreamed of harnessing its vast potential, it was not until 1958 that the Federal and Saskatchewan governments signed an agreement to undertake a joint project for better use of these river waters.

Interest in this development focused on a section of the river known as "The Elbow." Here it makes a right-angle turn to flow north. At the point of the elbow, Aitkow Creek Valley extends east for 11 miles to a height of land 85 feet above the surface of the South Saskatchewan River. Just east of this divide the Qu'Appelle River rises. If a dam were constructed near "The Elbow," this valley could be made into a storage basin with a control dam topping the divide, to guarantee a constant flow in the Qu'Appelle River—a boon to communities such as Regina and Moose Jaw.

The preliminary survey located a bedrock structure under the riverbed, halfway between the towns of Elbow and Outlook, which would bear the weight of the enormous dam that was planned. Work commenced early in 1959, with the first contracts reducing the river channel to half its normal width. A machine, known as 'The Mole,' was brought in to bore five diversion tunnels, each 4,300 feet long. Seven years after the project was begun, the last of the millions of tons of material

was placed and compacted at the dam site. Right away the 140-mile reservoir began to fill. The dam is three miles long, over a mile thick at its base and rises to a height of 210 feet—the continent's second-largest earth-fill dam, second only to Fort Peck Dam on Montana's Missouri River.

By the time the entire project, including the Qu'Appelle River Dam, was completed in 1967, the reservoir, nicknamed by opponents "Saskatchewan's biggest bathtub," had filled up, providing plenty of water for the irrigation of thousands of acres of dry land and for a powerhouse that will generate 400,000 horsepower of electricity. Millions of trees are to be planted around the 475-mile shoreline of the lake formed by the backed-up waters. Parks are planned for the pleasure of an ever-increasing number of tourists.

Quebec's Interest in Water

Quebec is the richest of all the provinces in water resources. In fact, it has available more than 40 percent of Canada's total. Hydroelectric installations in Quebec already produce about 48 percent of the nation's total of kilowatts. Quebec's share is 11,190,000. Many new projects are under way.

Interest, at present, centers on the developments along the Manikuagan and Outardes Rivers of northern Quebec. Seven large dams of various types have either gone up or are in course of construction. The largest, 'Manic 5,' when finished, is to impound 33.3 cubic miles of water! With all that water pressure, it can be realized that a very strong dam will be essential. It is expected that its special arch-buttress design will require only some 2,900,000 cubic yards of concrete. An earth-fill dam of the same strength would need ten times that volume of material.

'Manic 5' is planned to be one of the highest and most massive dams in the world. Imagine, if you will, its length of 4,300 feet and its height of 703 feet at the highest point! The water behind this mighty barrier is to form a ring-shaped lake in the heart of northern Quebec. Seven generating stations producing a combined total of 5,789,000 kilowatts of power are to utilize the constant flow from this huge reservoir.

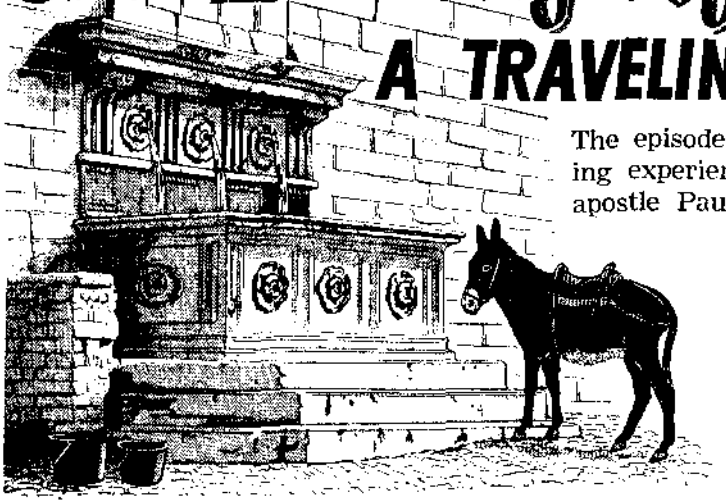
Truly, Canada is impounding her waters! "All the winter torrents" continue "going forth to the sea," but now, from man's viewpoint, in a more controlled manner all across the land. (Eccl. 1:7) Alberta, too, has built large irrigation dams in its southwest. Manitoba, most richly endowed of the Prairie Provinces, is preparing to make better use of her water supply. Ontario has already developed all her sizable waterpower potential within easy reach of the main centers of population, and continues to look farther afield. Newfoundland and the Maritime Provinces are also at work on projects of their own.

All of which should point attention to humankind's complete dependence on the marvelous provisions made by earth's Creator. He himself reminds us of at least two of our vital needs in these words: "Just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater, so my word that goes forth from my mouth will prove to be."—Isa. 55:10, 11.

PRESTO COMMUNICATION

Experiments have shown that some messages transmitted over the human nervous system travel at 265 miles per hour.

The Exciting Life of A TRAVELING MINISTER



I AM a traveling minister of Jehovah's witnesses in Italy. I call on people right in their homes. Thus, I have opportunity to meet them in their own environment, where they feel relaxed and will talk freely. It is an exciting, rewarding life.

What often makes this so is the strong feelings regarding religious matters that exist in many small villages. Once, when my companion and I had left a man's house, we heard someone shouting: "They are Protestants. Away with them!" His cries aroused a mob and we soon found ourselves surrounded by at least 200 people. Some women, from the windows, started shouting: "Kill them! Why don't you kill them?" Tension was high. But we were able to get away safe, although a bit shaken from the experience.

This occurred in a small town just north of famous Venice on the Adriatic Sea. We had come here to speak to a schoolteacher who desired to know more about the Bible, and so had requested a visit by Jehovah's witnesses. It was upon our leaving his home that the mob formed. The episode reminded us of the harrowing experiences of Jesus Christ and the apostle Paul, who, in the first century, were also set upon by angry mobs prejudiced by false religious teachings.—Luke 4: 28-30; Acts 14:19.

After settling down a bit, we decided to go to a nearby village where another person had wanted to be called upon by a minister of Jehovah's witnesses. We found the man we were looking for in the village square. However, no sooner did we introduce ourselves than he went off without saying a word. We thought that he left because he was not interested. But back he came with at least ten people following him. As he came closer, these called to others who were in their homes. Soon a crowd of about 250 people was coming toward us. The whole town! The situation we had experienced earlier appeared about to happen again!

However, as the man we had come to visit approached, he spoke reassuringly to us. All these people just wanted to know what we had to tell them from the Bible! Behind us was an abandoned Catholic church building, so we used the steps that led to its entrance as a platform from which to address the crowd. For two hours we explained the Creator's marvelous purpose to usher in a righteous new system of things wherein obedient humans will enjoy eternal life in perfect peace, happiness and health. (Rev. 21:3, 4; Ps. 37: 9-11, 29) What a joy it was to bring this

comforting message to spiritually hungry people!

So, as you can see, the experiences of a traveling minister here are varied and exciting. One does not know what to expect next.

Religious Ignorance and Superstition

In calling on people in their homes, I often find persons of honest and sincere heart, but who have become victims of religious ignorance and superstition. For example, I remember once talking to a kind lady who, upon my asking whether she had faith in God, answered: "Of course! I often travel from Bolzano to the Sanctuary of St. Anthony of Padua to strengthen my religious faith."

I asked her if it was true that on February 15 the tongue of St. Anthony was venerated by uttering a series of prayers (triduo) in his honor.

"Oh, yes!" she proudly replied. "For my having made an offering in money to the priest, he sent me back a piece of St. Anthony's tongue."

Noticing that I was, I must say, dumbfounded, she quickly added: "Oh, I understand that it cannot be a piece of the original tongue, otherwise you can imagine how long it must have been!"

Such persons, who have been blinded by unscriptural religious teachings, are often amazed and, yet, very happy to learn what God says in his Word regarding these matters.

Visit to Congregations

A principal part of my work is to visit congregations of Jehovah's witnesses to offer Scriptural encouragement, which, in turn, I also receive from the faithful Christians I visit. (Rom. 1:11, 12) So the visits are both spiritually rewarding and often extremely exciting.

There is the time I visited a small congregation in a village in the Dolomite mountains. To get there I had to go over a very narrow, winding mountain road. I shall never forget it. I had the rock wall on my right, and a deep precipice on my left, with no protecting railing. Moreover, the road was covered with a thick layer of ice! What a relief to reach the top safely!

Here I found one of the oldest Italian congregations of Jehovah's witnesses. Because of their faithfulness to Christian principles, some of them were sentenced to eight years of imprisonment during the second world war. Two-year sentences each were given for alleged crimes against the king, Mussolini, the pope and Adolf Hitler. Interestingly, now, the Roman Catholic bishop of Trento has attempted to convince this small group of Witnesses to accept his visit so that they can all pray together for the union of the faiths.

Visiting Northern Cities

One of the really rewarding features of my work is the opportunity to be with fellow Christians, frequently staying right in their homes during my visit. Since so many Italians have settled in the large cities of northern Italy, due to the better living conditions and labor conditions there, I often wonder as I go to the home of the family where I will be staying: "Who is waiting for me? Somebody from Piedmont or Tuscany or from Naples? What will they be like?"

When I arrive at the address, which, this time, proves to be a large, modern ten-story apartment house, I announce my arrival through the phone downstairs. My host immediately comes down to greet me, and we take the elevator upstairs. The Italians will do everything in their power to make the stay of a guest in their home a pleasant thing to be remembered.

The couple very hospitably give me their own bedroom with its double bed. The bedroom is also furnished with a wardrobe with several doors, and a chest of drawers crowned by a large mirror. I note, with interest, a Bible verse written on a chinaware piece above the bed, where the religious image would have gone in another home.

The rest of the apartment has a small kitchen, drawing room, a modern bathroom and the entrance hall. I notice that the drawing room can be quickly transformed into a supplementary bedroom. It has a sofa that will open up to become a bed. To keep up an apartment of this type, which will rent for at least 30,000 Italian liras ($50) a month, both husband and wife work, as a rule, in some factory or office.

Preaching in the South

Conditions are much different in other places in Italy. For example, on the mountain ridges of the Greater Sila, away down at the very tip of the Italian boot. This is one of the least accessible regions of Italy. Our destination is a small town there of not more than 1,000 inhabitants.

On our journey we come to a fountain pouring out streams of water. We stop, thinking it might be a good idea to wash the car. Just then an old man comes along with his mule, to get water. On the mule's back there are two barrels, one on each side. With a piece of rubber tubing he starts filling the barrels with the water that will be used for domestic purposes.

"This water is really good!" we tell him.

"Quite true!" he replies.

"Of course, it would be better if it could make us live forever," we continue.

"But," answers the man, "we can't live forever."

To this we reply: "Yet, Jesus, speaking to a woman that was drawing water from a well, said that there was water that would give eternal life."—John 4:14.

"Would that it were so," says the man.

"Have you read the Bible?" we ask.

"I don't know how to read," he answers, "but I've heard of it." Since he has a daughter who reads, he accepts the Bible literature and says that he will have his daughter read it. After thanking us and saying good-bye, he goes off.

We, too, have finished our job and start again on our journey with the car bright and clean. We get to our destination, a village about 2,400 feet above sea level. Our Christian brothers welcome us, while the neighbors look outside to see the newcomers. It has been arranged that we sleep in an abandoned house.

During our week's stay we spread the good news of the Kingdom in the surrounding territory, starting out early in the morning and coming back home in the evening. Several home Bible studies are established. Arrangements also are made to show the Watch Tower Society's film "God Cannot Lie" in a new garage. We visit the families of the village to invite them to come, and get very good reception. When the evening for the showing arrives, what a joy it is to find 225 persons present!

The life of a traveling minister is indeed a happy, exciting one. It helps a person to appreciate the truth of Jesus' words: "Truly I say to you men, No one has left house or brothers . . . for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life."—Mark 10:29, 30.—*Contributed.*

THE COOK'S Four Golden Essentials

AN INSTRUCTOR in public speaking once told his students that a fine talk could be likened to a satisfying meal. It must have three golden essentials. What are they? First, he said, a fine talk, like a fine meal, should be nourishing, full of facts. Secondly, it should be easily digested, easily understood, easy to follow. And thirdly, a fine talk should be tasty; it should give pleasure to the hearers. All of this certainly does apply to the preparing of a satisfying meal. However, to these three might be added a fourth golden essential, economy, since the cost of food always needs to be considered by the prudent housewife.

What does it take for meals to be well balanced and nourishing? For meals to be well balanced and nourishing it is essential that they contain proteins, carbohydrates (sugars and starches), fats, such as butter and oil, vitamins and minerals, the latter two being obtained largely from fruits and vegetables. Not that every meal need have all these but that in the course of a day all these should be included.

The carbohydrates and fats usually get more than their share of attention and so the wise cook will see to it that her meals are not lacking in proteins, such as meat, fish, eggs, dairy products, nuts and the more economical legumes. At the same time she will make certain that sufficient vegetables are included for the essential vitamins and minerals, if not also fruit.

Next to the need for food to be nourishing is the golden essential of its being easily digested. It is common knowledge that fried and greasy food is not as easily digested as food that is broiled or baked. The wise cook will therefore give preference to baked potatoes over, say, French-fried potatoes; and she will prefer to roast chicken instead of frying it. In fact, more often than not, the more simply the food is prepared, the more easily it is digested. Also, day-old or toasted bread is to be preferred. For those with robust physiques, having good hearts, and doing hard physical labor, it may not make so much difference, but for most others, especially those engaged in sedentary occupations, having food that is more easily digested is a course of wisdom.

Important also is the golden essential of taste. Appetizing meals are more easily digested, as they appear to cause the digestive juices to flow more readily and they give more pleasure and satisfaction to the eaters. The resourceful cook can do much to make tasty the foods that she knows her family should eat. Salads can be made more appealing by various dressings and by using finely chopped onions, nuts or a bit of garlic. String beans can be made more appetizing by adding a seasoning such as marjoram. A number of leafy vegetables, including sauerkraut, can be made more tasty by adding a thickening of browned flour and finely chopped browned onions. Make baked beans a treat by adding molasses. Whole wheat bread can be made a favorite by adding honey or molasses and raisins. Economy meat dishes can be made more appealing by use of tomato sauce and such spices as oregano.

And then there is the golden essential of economy. Since the average housewife has a limited budget for food, preparing meals that are nourishing, well balanced, easily digested and tasty represents a real challenge to her. For her efforts to be appreciated, however, her family must understand and not expect her to perform miracles. Ground meat is cheaper than fancy steaks. Nourishing, tasty and easily digested are such dishes as soufflés made with cheese, fish or even mashed navy or kidney beans. In the interest of economy, vitamin C can be supplied from such vegetables as cabbage, collards, green peppers, spinach and turnip greens. These are very high in this vitamin and generally are grown locally. If prepared in salads these contain about twice as much vitamin C as when they are cooked. And it is better to get vitamins this way than by pills.

It requires resourcefulness for the family cook to balance the four golden essentials, to have food nourishing, easily digested, tasty and economical, not unduly sacrificing the one for the other, but giving each essential its due. But what satisfaction in meeting that challenge!

Churches Approve of Violence

MILLIONS of persons now suffer greatly under oppressive rule in many places throughout the earth. They long for a better system of things. How can their desire for relief be realized? Is the answer revolution, violent overthrow of existing governments? Is this the Christian way? Should churches put their stamp of approval on such use of violence?

Many religious leaders now think that they should. Reports the Chicago *Daily News,* April 27, 1968: "A cult of Christian violence—violence as a cleansing force to purge society of the past and violence as the only possible means of destroying the old order—has been growing in the last three years." And observes the Miami *Herald* of June 26, 1968: "We have ministers and priests in America who advocate violence and breaking the laws of which they disapprove."

In Latin America, in particular, Catholic revolutionaries are active. Protestants, too, are turning to violence to achieve their goals. Dr. Ruben Alves, a Brazilian Protestant theologian at Princeton, noted: "The conclusion that many Christians and non-Christians are arriving at is that it is impossible to bring about humanizing social change without a certain amount of violence."

But is this the official position of the churches?

Catholic Church Approves

Rather than condemning violence, the Roman Catholic Church has officially approved it—under certain circumstances. In March of 1967 the pope issued an encyclical known as "Development of Peoples," which discusses violence and revolution. According to its section 31, approval is given to "revolutionary uprising . . . where there is manifest long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country."

Thus the Catholic Church approves of violent revolution in order to overthrow "tyranny." But who is to determine when 'there is manifest long-standing tyranny that is dangerous to the common good'? Apparently that is left up to each individual to decide.

Should it be surprising, then, that Catholic revolutionaries accept the church's justification of violence as approval of their efforts to overthrow governments considered tyrannical? Regarding this, Joseph Michenfelder, a Maryknoll priest who directs the Catholic Information Service in Peru, explains: "The Catholic revolutionaries are basing their efforts on the Popes' encyclicals, especially the recent 'Development of Peoples,' which says that in places where peaceful change has failed, violent revolution may be the final necessity."

So active have these Catholic revolutionaries become in some Latin American countries that Cuba's Premier Fidel Castro was moved to say: "The United States should not worry about the Soviets in Latin America, because they are no longer revolutionary, but they should worry about the Catholic revolutionaries, because they are."—Chicago *Daily News,* April 26, 1968.

Is such violence what Jesus Christ advocated? Did he teach that, where there is "long-standing tyranny," "revolutionary uprising" is justified? Of course not! Jesus made clear that it is not the busi-

ness of Christians to meddle in politics, explicitly telling them: "You are no part of the world." (John 15:19) Rather, he pointed them to the kingdom of God to usher in righteous conditions on earth.

Protestant Churches Also Approve

But what of the Protestant churches? Are they adhering to Jesus' teachings? Many of them are even more outspoken in their approval of violence and revolution.

For example, during the keynote address at the recent Fourth Assembly of the World Council of Churches in Uppsala, Sweden, the speaker, Samuel L. Parmar, asserted: "Our task is to imbue the revolutionary movements of our time with creativity." And he added: "I would not condemn those who resort to violent action in order to bring about justice in society because the existing order may be allowing a good deal of violence and injustice."

Eugene Carson Blake, the General Secretary of the World Council of Churches, expressed himself similarly. In an NBC television interview in June 1968, shortly before the Council assembled, he stated flatly: "There gets to be a point when revolution, although this is a scary word to all of us who are in establishments, is probably the only way that one can act responsibly."

Yes, leading figures in the Protestant world put their stamp of approval on violence. And this is not merely their individual opinion; they have official backing for such statements. At the Conference on Church and Society held under the auspices of the World Council of Churches in Geneva, Switzerland, in July 1966, an official document was issued that stated:

> "The question often emerges today whether the violence which sheds blood in planned revolutions may not be a lesser evil than the violence which, though bloodless, condemns whole populations to perennial despair. . . . It cannot be said that the only possible position for the Christian is one of absolute non-violence. There are situations where Christians may become involved in violence."—From "The Nature and Function of the State in a Revolutionary Age," sections 84 and 85.

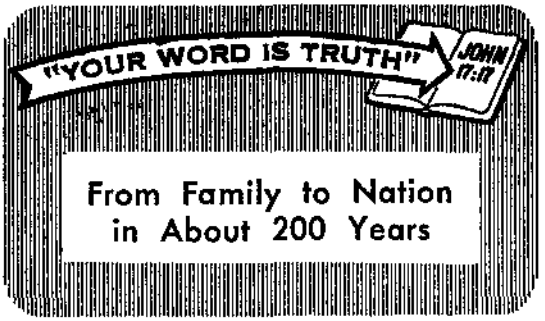
Also, the Conference document "Structures of International Cooperation: Living Together in Peace in a Pluralistic World Society," section 90, approvingly said of violence:

> "Wherever small *élites* rule at the expense of the welfare of the majority, political change towards achieving a more just order as quickly as possible, should be actively promoted and supported by Christians. . . . In cases where such changes are needed, the use by Christians of revolutionary methods —by which is meant violent overthrow of an existing political order—cannot be excluded *a priori*. For in such cases, it may very well be that the use of violent methods is the only recourse of those who wish to avoid prolongation of the vast covert violence which the existing order involves."

Do you agree with that? Do you believe that Christians should participate in violent overthrow of governments? Is this the way to solve the problems of mankind?

It definitely is not the Christian way! Such actions show that these churches really do not have faith in God's kingdom. Jesus Christ always pointed to God's kingdom as the means to bring peace to the earth and condemned the use of violence by his followers. Therefore, religious organizations that reject the teachings of Christ and approve of violence are in reality leading the people away from God.

Do you desire to be identified with an organization that advocates what Christ condemns? If not, then by your course of action you must prove that to God. How? By separating yourself from those who reject his Word and regularly associating with his own faithful Witnesses, who really teach and apply the counsel of his Word, the Bible.



AT THE time of his death, the patriarch Jacob had a total of sixty-seven sons, grandsons and great-grandsons, assuming that during his seventeen-year residence in Egypt none of these died and no other boys were born. (Genesis chapter 46) Actually, there were probably more male offspring by that time. About two centuries later, according to an actual census, Jacob's descendants, not including the Levites, had become a nation with 603,550 fighting men from twenty years old upward. (Num. 1:45, 46; 2:32, 33) "Impossible! There must be a mistake," say skeptics. But is the Scriptural record in error?

First of all, it is important to remember that Israel's population growth was phenomenal. The Bible reports: "The sons of Israel became fruitful and began to swarm; and they kept on multiplying and growing mightier at a *very extraordinary rate.*" (Ex. 1:7) So rapid was their rate of increase that Pharaoh spoke of the Israelites as being more numerous and mightier than the Egyptians and therefore felt it necessary to undertake steps to curb their growth lest they become a threat to his nation's security in time of war.—Ex. 1:9, 10.

A number of factors contributed to this extraordinary population increase. Some of the Israelites married Egyptian women, and polygamy, with concubinage, was practiced. Women of that time very much wanted to have children, particularly sons. (Gen. 30:1, 23) Most importantly, the Israelites had Jehovah's blessing.

Judging from the number of males listed for each of Jacob's sons at Genesis chapter 46, an average family may have had four sons. This would represent a fourfold increase in the number of males in just one generation. Of course, some of the families may have been much larger. In fact, compared with several Israelite families of a later period, Jacob's family was not exceptionally large. Gideon, for example, had seventy sons (Judg. 8:30); Jair had thirty (Judg. 10:4), and Ibzan had thirty sons and thirty daughters. —Judg. 12:8, 9.

It is therefore not unreasonable, for illustrative purposes, to consider that, after Jacob's death, Israel's male population tripled every twenty years. (Even today, with no special blessing from Jehovah, if the present rate of growth continues, the world's population will double in just thirty-five years.) In calculating this increase, we might start with fifty family heads, deleting the twelve sons of Jacob and two other males who may have had no children, as well as the three sons of Levi whose descendants were numbered separately. The male population would have increased as follows:

Years after Jacob's death	Number of males born
20	150
40	450
60	1,350
80	4,050
100	12,150
120	36,450
140	109,350
160	328,050
180	984,150

Since the Israelites left Egypt about 198 years after Jacob's death, this would mean that, according to the above computation, there were well over a million

males, hence far more than 600,000 able-bodied men.

Of course, this does not take into consideration the number of boys killed during the time that Pharaoh's decree to destroy all the males at birth continued in force. However, this decree seems to have been rather ineffective. The Hebrew midwives Shiphrah and Puah, who probably were the heads of the profession, apparently did not instruct the midwives under them as ordered by the king. So the Israelites continued to become more numerous. Pharaoh then commanded the Egyptians to throw every newborn Israelite son into the Nile. (Ex. 1:15-22) But it does not seem that the Egyptians in general hated the Hebrews this much, for Pharaoh's own daughter rescued Moses. Also Pharaoh may have soon come to realize that he would lose valuable slaves if his decree continued to be kept in effect.

NEXT ISSUE! SPECIAL!

Is It Later Than You Think?

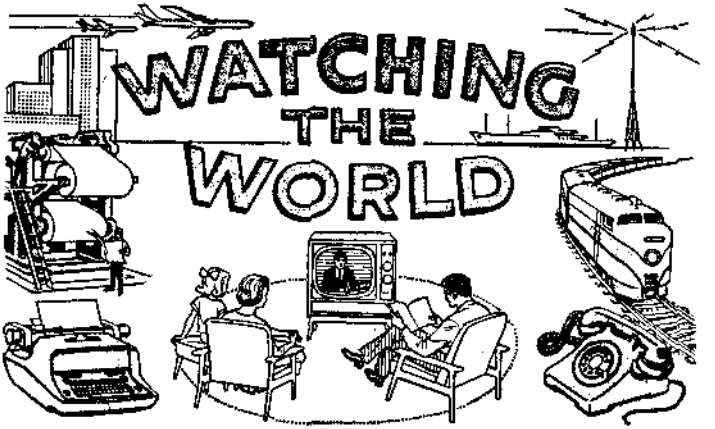
Still, for a time, undoubtedly just a few years, Israelite baby boys were being killed. Pharaoh's decree was in force when Moses was born toward the end of the sixth twenty-year period of our computation, that is, about 118 years after Jacob's death. However, at the time of Aaron's birth three years earlier, this decree apparently was not in effect. (Ex. 7:7) Hence, for our calculation, we might consider the time of the decree as extending from the time of Moses' birth into the next twenty-year period. To be conservative, we might delete somewhat more than a sixth (6,450) of the males born from the sixth twenty-year period and a third (30,000) of the newborn males (according to this already reduced calculation) from the next twenty-year period. With the population tripling every twenty years, the result would be as follows:

Years after Jacob's death	Number of males born
120	30,000 (36,450 – 6,450)
140	60,000 (90,000 – 30,000)
160	180,000
180	540,000

Even with these great reductions the round number of 600,000 men 198 years after Jacob's death is well within reason.

But someone might object: "Abraham's descendants were to return to the Promised Land in the fourth generation, but the above calculation lists more than four generations." This is true, and these "four generations" can be calculated in two ways, in but the tribe of Levi, thus: (1) Levi, (2) Jochebed the daughter of Levi, (3) Aaron and (4) Eleazar, who entered the Promised Land, or by (1) Levi, (2) Kohath, (3) Amram and (4) Moses. (Ex. 6:16, 18, 20, 23) However, while there were only four generations from Levi to Eleazar or from Levi to Moses, when viewed from the standpoint of the life-span of these persons, each of them could have seen several generations or sets of children born during his lifetime. Even at the present time, a man sixty or seventy years of age often has grandchildren and may even have great-grandchildren (thus four generations living contemporaneously).

The foregoing clearly shows that, at the time of the Exodus and hence also during the wilderness wanderings, Israel was a nation. As such the Israelites 'covered the earth as far as the eye could see'; their number frightened the Moabites. (Num. 22:3, 11) Hardly could this have been said concerning a mere few thousand people or a small nomadic group.



'The Pope Isn't God'

◈ When Pope Paul VI in his recent encyclical banned the use of contraceptive pills and other mechanical and chemical means of birth control, reaction among liberal Catholics revealed that they do not regard their head as "god." The *Washington Post* for July 31 quoted the reactions of several Catholic women. One said: "The Pope is bucking the majority. People aren't afraid to speak out against him anymore. He's just a mortal." Another said: "It's time we modernized the whole infallibility bit." Another woman declared: 'The pope isn't God.' A mother of three stated: "I think it's kind of funny. This old man who's never been married sitting away off in Rome, telling me to have a lot of babies. It doesn't make sense. I choose to ignore him." And, no doubt, so will a lot of Catholics. Thus, although the Catholic *Ecclesiastical Dictionary* says that the pope is "not simply a man but, as it were, God," it is obvious that many do not regard the man in Rome as a god anymore.

Flood in India

◈ Surat, India, was submerged under ten-foot floodwaters from the swollen Tapti River early in August. More than a thousand lives were said to be lost during a week. Eighty thousand head of cattle were reported to have perished. Damage to property was heavy. Threats of an epidemic were in the making as carcasses rotted on streets and the residents were forced to drink muddy water. Communications by road and rail between Surat and Bombay were cut. Food grains were air-dropped.

Famine in the 1970's

◈ The words of Jesus Christ that "there will be food shortages" at the end of this system of things are again confirmed by an article entitled "The Coming Famine," which appeared in *Natural History*. After discussing two books, *Famine—1975!* and *Born to Hunger*, the article comments: "Everyone admits that more than half of the world is undernourished, with many starving. . . . Mankind may be facing its final crisis. No action that we can take at this late date can prevent a great deal of future misery from starvation and environmental deterioration. The dimensions of the programs that must be mounted if we are to survive are awe inspiring."

Toll of Drunken Driving

◈ The use of alcohol by drivers and pedestrians leads to some 25,000 deaths and at least 800,000 crashes in the United States each year, according to a report to Congress on alcohol and highway safety. The report stated: "Especially tragic is the fact that much loss of life, limb and property damage involves completely innocent parties." During the past thirty-five years, surveys made in every area of the country have found alcohol to be the largest single factor leading to fatal crashes. Since the drinking of alcohol is predominantly a late afternoon, evening and nighttime activity, it is not surprising that most fatal crashes in which alcohol is a factor occur during the same periods, especially on weekends.

Sophisticated Antennas

◈ Moths have electronic detectors that, in their sophistication and efficiency, rival anything that engineers have been able to produce. For man to construct such detectors would be, it is acknowledged, most difficult. They are only twenty-six ten-thousandths of an inch long and one-tenth as wide. The moth's antennas, designed by God the Creator, are so microscopically tiny that they respond to light waves. When exposed to light, these insects drop to the ground and seek darkness as a defense against predators. Dr. Philip S. Callahan, the researcher who discovered this action, also revealed that this is the first discovery of such detectors small enough for sensitivity to light waves.

Clerics and Castro

◈ Prime Minister Fidel Castro of Cuba appeared at a reception in the Havana nunciature (the church's embassy) to congratulate papal nuncio Msgr. Cesar Zacchi on his appointment as bishop, reports the San Antonio *News*. A few months later Bishop Zacchi said publicly that Castro is "ethically a Christian," if not ideologically. And the bishop encouraged Catholics to take

part in the Communist revolution in Cuba. To many, the growing rapprochement between the Communists and the Roman Catholic Church represents perhaps the most dramatic event in Latin America in the past fifty years.

Condemn Marijuana

◈ There have been conflicting medical and scientific opinions on the dangers of marijuana. However, the committees of the American Medical Association and the National Research Council, the research arm of the National Academy of Sciences, have issued a joint report that calls marijuana "a dangerous drug." The report is one of the strongest condemnations yet made by such agencies on the use of the drug, stating that making marijuana generally available would create a problem comparable to the problems of alcoholism.

Women as Priests

◈ A few years ago the ordination of women was regarded by most Anglicans as the concern only of a few eccentrics. But the situation has changed, partly because fewer men want to be priests. During the latter part of July at the first plenary session of the Lambeth Conference of 460 Anglican bishops, Dr. Coggan, Archbishop of York, strongly urged the ordination of women as priests. In England, only 8 of the 43 diocesan bishops have declared firmly against the principle of ordaining women.

Pope's Visit Questioned

◈ Some 200 young Roman Catholic priests and laymen seized the cathedral in Santiago, Chile, on August 11, to protest what they called their church's alliance with the rich and its wasteful spending on the proposed visit to South America by Pope Paul VI. A priest said that they were not against the pope or his visit, but the way the visit was being planned. "The church must realize that it must be for all men, poor as well as rich," a student said. Scuffling and fistfights broke out between Catholic protestors and Catholic hecklers.

$100,000 Suits

◈ The suits that the U.S. astronaut is to wear when he makes his trip to the moon will each cost the American taxpayer $100,000, and there are a dozen on order. The suit will be made to protect the astronaut from the deadly extremes of temperature (from 250° above zero to 250° below), also from tiny particles known as micrometeoroids and a complete lack of oxygen and atmospheric pressure. In other words, the $100,000 suit will mean his life.

Urged to End Nudity Ban

◈ The national Catholic weekly *America* has urged the National Catholic Office for Motion Pictures to end its ban against nudity in films. *America* commented in its editorial that nudity in films has increased despite the NCOMP ban and, secondly, many worthwhile films have been condemned. "While some of (the) nudity is designed for aphrodisiac effect," the weekly argued, "much of it is restrained, artistically integrated or at least—in the judgment of many mature and prudent observers—not corrupting." It appears that the Catholic policy now urged is: If you can't beat them, join them.

Farm Assets in America

◈ Agriculture's assets in the United States total $281,000,000,000, equal to two-thirds of the value of current assets of all corporations in the United States. Farming employs 5,000,000 workers, more than the combined employment in the steel and automobile industries, the transportation and public utilities. Three of every ten jobs in private industry are related to agriculture. Because of agriculture's unparalleled efficiency, steps are taken to avoid the ever-present threat of overproduction. Government now pays farmers more than $3,000,000,000 a year in cash subsidies to reduce production and sustain income. Under this national policy between 50,000,000 and 60,000,000 acres have been withheld from production of food and fiber in recent years. At the same time, millions of people are desperately in need of food in other parts of the world.

Undersea Bonanza

◈ Oceanographers have discovered what they believe to be the world's richest deposit of precious ores at the bottom of the Red Sea. They calculate the value of the gold, silver, copper and zinc at one location alone to be $1,500,000,000 or more. Interestingly, some scholars suggest that Biblical Ophir, once renown for its rich gold resources, was situated along the southern shores of the Red Sea.—1 Ki. 9:26-28; 10:11.

Uncertain About Hell

◈ When some 3,000 New Zealanders were asked their views about the doctrine of hell, six out of ten said they believed it to be a state of mind. When they were asked whether they believed hell to be a place, 62 percent answered No. Some 48 percent of the theologians questioned expressed an opinion that there is no life after this one; 40 percent said Yes; and 12 percent had no opinion at all. However, the Bible says that hell is the grave. How true the words recorded at Amos 8:11: "'Look! There are days coming,' is the utterance of the Lord Jehovah, 'and I will send a famine into the land, a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah.'" Those days have arrived!

Astrologers' Business Booming

◈ Since the Vietcong's Lunar New Year offensive in January, astrologers, palmists, fortune-tellers and soothsayers have conducted a dawn-to-dusk business for worried Vietnamese housewives, government officials, generals and some Americans in Saigon. "So many people are worried," said a Vietnamese astrologer. "They are worried about their safety, about their business, about their relatives; no one is happy." Some of the highest officials in the South Vietnamese government reportedly are seeking the advice of astrologers, soothsayers, palmists and the like. While some shrug off with embarrassment the role of astrologers, many concede privately that the predictions of fortune-tellers and astrologers are taken quite seriously. Said a blind astrologer: "Many come to us now because the future—it is very frightening to think about." It will also be frightening for the assorted soothsayers of the world when Jehovah deals with them at the end of this system of things.

Holidays Eliminated

◈ Three Roman Catholic religious holidays have been eliminated from the calendar in Chile this year in an effort to speed up the national economy. The first holiday affected by law was the movable date of Corpus Christi. In view of the State's action Pope Paul freed the Chilean people from hearing mass that day. The next holiday eliminated was that of St. Peter and St. Paul, which normally falls on June 29. Men bearing those names generally receive gifts and have special dinners in their honor on that day. On that day also Catholic fishermen, up and down the coast of Chile, parade statues of their patron saint Peter. Ascension Day was another holiday that was eliminated. It was celebrated for the last time on May 23.

Protective Lenses

◈ More than 94,000,000 Americans wear eyeglasses and nearly 500,000 suffer eye injuries each year when their glasses break. Eleven percent of persons in automobile accidents suffer injuries to their eyes or eyelids. Many of these injuries no doubt would not have occurred if these persons had been wearing protective lenses. Protective lenses can be made of plastic or of heat-tempered glass. Dr. Arthur Keeney, ophthalmologist in chief of the world's largest eye-treatment center, said: "Heat treating of the lens creates a tough outer layer of glass that makes an impact-resistant lens for a dollar more than the ordinary glass." He dropped his own trifocals six feet to the concrete floor in demonstration.

Can Governmental Reform Bring Relief?

Without disrespect to any national government it may be truthfully said that all mankind today groans under human rule. They have hoped against hope that in the long run their man-made governments will get on top of the worsening world situation and somehow save the human family from permanent disaster. But they are continually being disappointed. It is high time to be looking in another direction from man's rule. The publishers of this magazine are happy to point in the only right direction for mankind's relief and lasting salvation. The change for the better is at hand! Read this booklet

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Awake!

IS IT LATER THAN YOU THINK?

Is time running out for this generation?
What will the 1970's bring?

OCTOBER 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, October 8, 1968 | Number 19

"WHAT'S THIS WORLD COMING TO?"

UPROAR IN GERMANY, TOO
EXTREMISTS ON THE MARCH
EASTON EXPRESS
Turmoil Threatens To Plunge
France Into New Major Crisis
The New York Times
KENNEDY SHOT AND GRAVELY WOUNDED

"I GET the feeling that we're on a runaway train or something—that the country has gone over the edge and there's nothing I or anyone can do about it," said a doctor in Los Angeles.

"Society is coming apart at the seams," stated an office worker in Chicago. "It's a murder epidemic," declared a Negro student in Atlanta.

No doubt you, like most people, have been horrified by the increased crime, violence and assassinations in the United States. *The Wall Street Journal* of June 6, 1968, observed: "Many converged on the appalling and dark conclusion: American society is sick and frighteningly violent." *Combat* of Paris said: "America is mad."

However, the problem of growing troubles is not confined to just one country! In every nation on earth, including your own, serious difficulties are growing. If you live in a large city, do you not find that violence and crime are spreading? Do you not fear to walk down certain streets after dark? And when there is a knock at your door, do you not sometimes hesitate to open it until you find out if it is someone you know?

Even in formerly peaceful villages and rural areas, people are being shaken by events, if not by the larger problems of their country, then by such things as the exploding immorality in their own neighborhood, or by the disruption of family life on a scale never before experienced.

It is a fact that everywhere the political, economic, religious and moral situations are deteriorating. That is why people all over the world, and likely you too, ask: "What's this world coming to?"

An answer to this question was noted in *U.S. News & World Report* of June 3, 1968, when it said:

> "A climax of some kind seems to be approaching the world over . . . It's not the U.S. alone that's hit. Uprisings have erupted in France, in West Germany, in Spain, in Britain. Communist Eastern Europe is affected. So is Red China."

Commenting on the fact that the problem is world wide, an editorial reprinted in the New York *Times* of June 10, 1968, stated:

"The American people will misread the meaning of Robert Kennedy's death if they view it solely as a self-contained American tragedy. The tragedy is the result of the spillover of violence and volatile tensions from one part of the world to another. . . .

"We are at the end of the age of purely national or even regional problems. Combustibles for setting the globe afire exist everywhere."

Showing how rapidly world conditions now are building up to some sort of climax, this same editorial added:

"Throughout the entire world people are caught up in convulsive change. . . . Issues that formerly took a century or more to come to a boil are in constant eruption. Everything is being bunched up—time, space, nations, peoples, issues. And everything has a fuse attached to it.

"The habits of nations, always variable, have become starkly irrational."

The noted columnist Walter Lippmann also observes that a climax of some sort is approaching, saying in *Newsweek* of October 9, 1967:

"For us all the world is disorderly and dangerous, ungoverned and apparently ungovernable. Everywhere there is great anxiety and bewilderment. . . .

"This . . . marks, I believe, the historical fact that we are living through the closing chapters of the established and traditional way of life."

World leaders see these critical problems mounting. But they cannot find answers to them. As was said about United States President Johnson recently: "He has consulted the wisest men he knows and cannot figure out what else to do." These leaders are much like the engineer on a runaway train speeding downhill. At the end of the hill there is a yawning canyon the bridge over which has been washed out. But the engineer cannot stop the train, for the brakes have failed! Disaster is certain.

What, then, does all of this world trouble mean? What is this world coming to? Where can you find the answers to such questions? There is only one proven source, a source that this world's leaders are ignoring. That source of answers is the Bible. In it God has had recorded for our benefit all the information we need to answer these questions. "All Scripture is inspired of God and beneficial for . . . setting things straight."—2 Tim. 3:16.

What does the Bible show as to the meaning of all these world events? It shows that for this unrighteous world time is running out fast! It shows that within a few years at most there will take place a climax in human affairs so gigantic that it will affect every person on earth, every man, woman and child. It will, without fail, affect you.

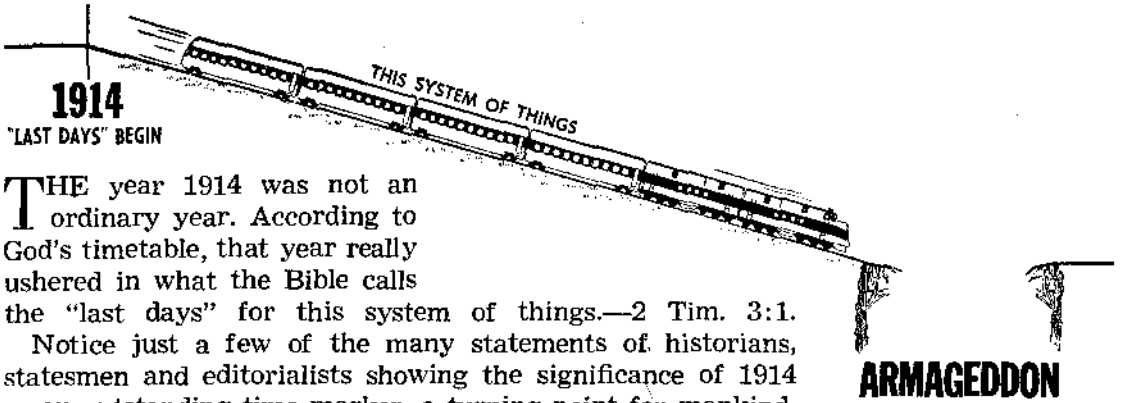
What is this climax? God himself will take a direct hand in world affairs. He will use his overwhelming power to crush wickedness and wicked people. (Rev. 11: 18) This act of God is called "Armageddon" in some Bible versions.

This climactic act of God will bring to a sudden end all the trouble and troublemakers in the world today. It will pave the way for an entirely new system of things where people who love righteousness will find true freedom and relief from the horrifying conditions of today.

So what is this world coming to? The Bible answers: "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Yes, this violent, crime-ridden, war-torn world is coming to its end! Time is fast running out for it! It is much later for this world than you may think! Indeed, it has only a few more years of existence left!

Actually, we have been living in a transition period since the year 1914. In that year, this system of things began its downward plunge. It became like that runaway train speeding toward a chasm where certain destruction awaits it.

THE YEAR 1914 A TURNING POINT



THE year 1914 was not an ordinary year. According to God's timetable, that year really ushered in what the Bible calls the "last days" for this system of things.—2 Tim. 3:1.

Notice just a few of the many statements of historians, statesmen and editorialists showing the significance of 1914 as an outstanding time marker, a turning point for mankind.

Normal times ended.

"The last completely 'normal' year in history was 1913, the year before World War I began."—Washington, D.C., **Times-Herald,** March 13, 1949.

However, is this not just an "American" view? No, it is the view of authorities all over the world.

"Security and quiet have disappeared from the lives of men since 1914. And peace? Since 1914, the Germans have not known real peace nor has much of mankind."—Konrad Adenauer, chancellor, West Germany, January 20, 1964.

"In the year 1914 the world, as it was known and accepted then, came to an end. Far more than any year before or since was this the punctuation-mark of the twentieth century."—British author James Cameron in the book entitled "1914."

"If . . . the human race survives, some historian in the next century may well conclude that the day the world went mad was August 4, 1914."—London **Star,** August 4, 1960.

August 4, 1914, World War I began developing. But did not World War II mark an even greater turning point? No!

"The first [world] war marked a far greater change in history. It closed a long era of general peace and began a new age of violence in which the second [world] war is simply an episode. Since 1914 the world has had a new character: a character of international anarchy. . . . Thus the first World War marks a turning point in modern history."—H. R. Trevor-Roper, British historian, August 1, 1954.

"It is indeed the year 1914 rather than that of Hiroshima which marks the turning point in our time, . . . it was the first world war that ushered in the era of confused transition in the midst of which we are floundering."—**Scientific Monthly,** July 1951.

In addition to anarchy and confusion, 1914 brought the era of *total* war and of unprecedented insecurity.

"The world as man knew it . . . was forever ending, and from July 28 to August 4, 1914, the leaders and the led joined in pronouncing the death sentence. . . . World War I was the end of the Golden Age, the beginning of Total War." —Hanson W. Baldwin, American military analyst, July 26, 1964.

"If ever there was a year that marked the end of an era and the beginning of another, it was 1914. That year brought to an end the old world with its sense of security and began the modern age, characteristic of which is the insecurity that is our daily portion."—A. L. Rowse, Oxford historian and biographer, June 28, 1959.

Has the half century since 1914 seen any return to normalcy? Or has the plunge downward picked up speed? Consider the facts.

"A deterioration has been going on since the first World War."—Dwight D. Eisenhower, former president of the United States, September 13, 1965.

"Since 1914 civilization has constantly deteriorated. Nowadays it is on the verge of collapse."—Newark **News**, November 20, 1960.

"We seem to leap from incident to incident. Suddenly there is a new emergency and men die. Since 1914, great empires have collapsed and nations hardly known then are now world problems. . . . We have tried war, appeasement, charity, diplomacy, the League of Nations, the United Nations. These efforts have failed. . . . Obviously something happened [in 1914] which altered the course of . . . life. That alteration has not been for the better."—New York **Journal-American**, January 24, 1952.

But just because the year 1914 is recognized as a turning point, does that in itself make it the start of the "last days"? What confirms this conclusion?

Both in Bible chronology and in the events that were foretold to take place from 1914 onward we find confirmed beyond doubt that 1914 was the beginning of the end for this present system.

Briefly stated, in the Bible there is a remarkable prophecy concerning the number of years that God would allow the political nations uninterrupted rule over earth's affairs. The time allotted by God would be 2,520 years altogether.

When did this period of 2,520 years begin? It began when God permitted the nation of ancient Israel to be overthrown by Babylon. That was in the year 607 B.C.E. Thus, the "appointed times of the nations," as Jesus Christ later called them, began.—Luke 21:24.

When did these 2,520 years end? Counting from 607 B.C.E. to 1 B.C.E. would be 606 full years; from 1 B.C.E. to 1 C.E. is one year; and from C.E. 1 to C.E. 1914 is 1,913 years. Thus, 606 plus 1 plus 1,913 gives us 2,520 years, ending in 1914.*

However, is this prophecy relating to chronology the only proof that 1914 marked the beginning of the "last days"? No. There is far more to the matter than that. Consider what came with that date 1914.

* For a more detailed explanation of this time period please see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, pp. 174 to 181.

HOW DO WE KNOW we are in the "LAST DAYS"?

HOW can we be sure we are living in the period of time called the "last days"? Aside from chronology, what definite proof is there that this era began in the year 1914? How long a time is covered by it? When will it end?

The phrase "last days" comes from Bible prophecy such as that recorded at 2 Timothy chapter 3, verse 1, where the apostle Paul states: "In the *last days* critical times hard to deal with will be here." It is the same time period that Jesus Christ referred to when his disciples asked him what the sign "of the conclusion of the system of things" would be. —Matt. 24:3.

This time period has a definite beginning and a definite end. It is similar to the last day of a week, which has a definite beginning at midnight and a definite end twenty-four hours later. During the time period of the "last days" certain events would take place, after which God would bring the period to an end by crushing out of existence this present wicked world.

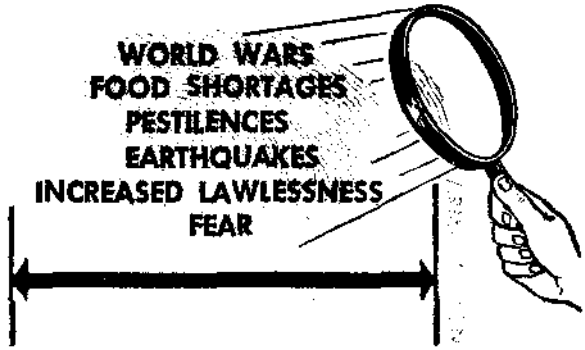
The events that Jesus, the apostle Paul and other Bible writers bring to our attention were all to take place *within the same generation.* (Matt. 24:34) These events would identify which generation's lifetime would embrace the "last days," much as your fingerprint identifies you. Your fingerprint contains a pattern of marks, or lines, different from what any other person has. Likewise, the "last days" contain their own pattern of marks, or events, that all come together to form a "fingerprint" that cannot possibly belong to any other generation.

Remember, however, that it is not just one of these events by itself that is crucial, although each is highly significant. *All of them must come together in the same generation,* like the different lines that come together on one of your fingers to form your fingerprint.

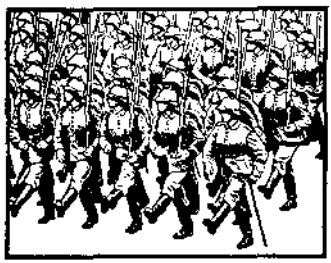
Before describing these identifying events, Jesus cautioned: "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet." (Matt. 24:6) True to his words, such things did happen for centuries after the time when Jesus was on earth.

Then, Jesus began listing the world-shaking events that would constitute a "sign" marking the beginning and duration of the "last days." (Matt. 24:3) Let us now examine some of these events, and others foretold in the Bible, that make up this sign. Observe how they have been undergoing fulfillment since 1914.

THE SIGN OF THE "LAST DAYS"



"NATION WILL RISE AGAINST NATION AND KINGDOM AGAINST KINGDOM." "TAKE PEACE AWAY."—Matt. 24:7; Rev. 6:4.



"[World War I] killed more men than any previous war, and it was the first war to suck in whole nations, including civilians."—**Life**, March 13, 1964.

"In its scope, its violence, and above all, in its totality, it established a precedent. World War I ushered in the century of Total War, of —in the first full sense of the term—global war. . . . Never before 1914-1918 had a war absorbed so much of the total resources of so many combatants and covered so large a part of the earth. Never had so many nations been involved. Never had the slaughter been so comprehensive and indiscriminate."—**World War I**, by Hanson W. Baldwin, 1962.

"Two World Wars have left a legacy of dead which number more than all the armies engaged in any war that made ancient or medieval history. No half-century ever witnessed slaughter on such a scale, such cruelties and inhumanities, such wholesale deportations of peoples into slavery, such annihilations of minorities." —Mr. Justice Jackson at Nuremberg trial of Nazi war criminals, in **Tyranny on Trial**, by Whitney R. Harris, 1954.

"THERE WILL BE FOOD SHORTAGES . . . IN ONE PLACE AFTER ANOTHER."—Matt. 24:7.

The areas in color get less than a minimum adequate diet

"During and after the 1914-1918 war famine conditions were widespread in many parts of Europe. Millions died in the Russian famine alone."—**Encyclopædia Britannica**, 1946.

"After World War II, there occurred the greatest world-wide shortage of food in history."—**World Book Encyclopedia**, 1966.

"The world food situation is now more precarious than at any time since the period of acute shortage immediately after the Second World War."—B. R. Sen, Director General of

United Nations Food and Agriculture Organization, 1966.

"Every 8.6 seconds someone in an underdeveloped country dies as a result of illness caused by malnutrition. . . . 10,000 every day. Over 3,500,000 every year."—New York **Times**, December 29, 1967.

"Everyone admits that more than half of the world is undernourished, with many starving." —**Natural History**, May 1968.

"IN ONE PLACE AFTER ANOTHER PESTILENCES."—Luke 21:11.

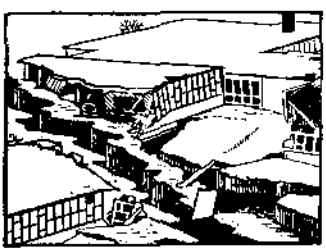
"No recorded pestilence before or since has equaled the 1918-1919 death toll in numbers. In those two years an estimated 21,000,000 died of influenza-pneumonia throughout the world, some 850,000 in the United States alone."—**The Saturday Evening Post**, September 26, 1959.

"The influenza epidemic of 1918 . . . was a pandemic [universal in scope], a brutal and savage killer that stalked the world, respecting neither race nor color nor age. . . . In Alaska, entire Eskimo villages were wiped out before help could arrive. In India, where five million persons died, burning ghats and burial grounds were piled with corpses. . . . Only two places in the world escaped: St. Helena in the South Atlantic and Mauritius, a small island in the Indian Ocean."—**Today's Health**, October 1967.

"More people are chronically ill for longer periods and with less relief than ever before." —New York **Post**, December 6, 1967.

Disease and pestilence continue to rage. Millions die each year from cancer and heart trouble. Venereal disease is spreading rapidly. Cholera, typhoid and other epidemics occur in country after country, especially in Asia, Africa and Latin America.

"THERE WILL BE . . . EARTHQUAKES IN ONE PLACE AFTER ANOTHER."—Matt. 24:7.



"In this century earthquakes have killed more than 900,000 people." —**Changing Times**, May 1968.

In 1915, 30,000 were killed at Avezzano, Italy. In 1920, 180,000 died in Kansu, China. In 1923, 143,000 perished in Tokyo-Yokohama, Japan. In 1935, 60,000 were killed in Quetta, India. In 1939, 23,000 died in Erzincan, Turkey. In 1950 a gigantic quake, one of the most violent ever, ripped mountains to pieces in Assam, India.

In this decade alone—1960: 5,700 were killed in Chile; 12,000 in Morocco. 1962: 10,000 died in Iran. 1963: Skoplje, Yugoslavia, and El Merj, Libya, largely destroyed. 1964: Gigantic quake in Alaska unleashed 400 times more energy than all nuclear bombs ever exploded. 1965: Devastation in Chile, El Salvador. 1966: 3,000 were killed in eleven nations; large part of Tashkent, Russia, destroyed. 1967: Quakes rocked Chile, Colombia, France, Indonesia, Turkey, Venezuela.

"INCREASING OF LAWLESSNESS."—Matt. 24:12.

"A plague of lawlessness and violence . . . is now sweeping the globe."—New York **Times**, June 6, 1968.

"Discord and violence now are emerging . . . from one end of the globe to the other." —**U.S. News & World Report**, June 10, 1968.

"No Filipino is safe in the streets today. . . . thrill killing, vandalism, and general mayhem is steadily increasing."—Philippine Islands **Weekly Graphic**, May 13, 1964.

"We can't have even one day of peaceful life in Seoul because in the evenings the streets

become streets of terror."—South Korean **Chosun Daily**, April 14, 1964.

"Violent crime is now running wild . . . a virtual explosion of crime. . . . Rising disorder, drift to anarchy and mounting lawlessness. Being loosed on the streets in city after city is a wave of violent crime—murder, rape, assault. Racial violence, accompanied by arson and looting on a huge scale, sweeps urban areas as police stand by helplessly."—**U.S. News & World Report**, August 9, 1965; June 17, 1968.

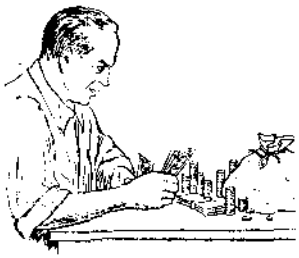
"DISOBEDIENT TO PARENTS."—2 Tim. 3:2.

"There has been a tremendous and disturbing increase in the number of crimes carried out by young people today. . . . It has occurred in many countries throughout the world."—**The Psychology of Crime**, by David Abrahamsen, 1960.

"Almost everywhere, including Soviet Russia, there appears to be an increase in crime, and particularly, alas, in juvenile crime."—**U.S. News & World Report**, November 1, 1965.

"The 'teenage culture' . . . is a rebellious, oppositional society, dedicated to the proposition that the grownup world is a sham."—**The Challenge of Crime in a Free Society**, 1967.

"LOVERS OF MONEY."—2 Tim. 3:2.



"Most of us . . . love money much more than any of the things it will buy. It is not a means to an end for us, it is a passion."—**The Paper Economy**, by David T. Bazelon, 1963.

"In our investigations we've found, as an average, that one out of every three employees is basically dishonest—which means he will **seek** ways of stealing; that [another] one out of every three employees will be dishonest if given the opportunity."—Toronto manager of Pinkerton's Detective Agency, in **Canadian Weekly**, September 7-13, 1963.

"LOVERS OF PLEASURES RATHER THAN LOVERS OF GOD."—2 Tim. 3:4.

"Our greatest danger is in the decline in religious conviction and moral character. . . . It's reached a level that should be a great concern."—Michigan Governor George Romney, **Look**, September 24, 1963.

"Adultery seems to be as widely practiced as it must have been in the orgiastic days before the Flood."—**Pageant**, August 1957.

"Not only have vast numbers of Americans lost all sense of the sacred, the moral, and the ethical, but the spiritual leaders from both the laity and the priesthood are often found in the forefront of this irreligious pursuit of comfort

rather than conviction . . . of the pleasant life rather than the meaningful life. . . .

"The criticisms of God rank well above almost all other criticisms of the hour. More people—in more ways and on more occasions—cast doubt, hurl darts, and throw charges against God such as this country has never seen in all of its history."—United States Senator Frank Carlson, June 19, 1968.

"We are not living in ordinary times. . . . The morals with which we have grown up are being cast aside . . . God has been dethroned; sex has been deified."—Brisbane, Australia, **Courier-Mail**, June 15, 1964.

"HAVING A FORM OF GODLY DEVOTION BUT PROVING FALSE TO ITS POWER."—2 Tim. 3:5.

"The church has rarely been poorer spiritually than it is today . . . as unlike the apostolic church of the first century, of the Bible concept of the church of Christ, as is possible to find. . . . A cursory reading of the New Testament would show that . . . we strain at gnats and swallow camels."—Two clergymen in Toronto **Star Weekly**, March 28, 1964.

"The majority of our people are members of the Church, but are really unbelievers. . . . The spark of faith perhaps still alive in them has been smothered by their association with the Church."—Lutheran Church booklet **Mit einander für einander beten** ("Praying with One Another and for One Another"), Germany, 1963.

"The church mouths its pious phrases . . . but it lulls its people to sleep." People are leaving the churches "because they are looking at the lives of the church as we are living it and they are seeing how phoney it is."—Professor of religious education, in **The Christian Index**, December 14, 1967.

"MEN BECOME FAINT OUT OF FEAR."—Luke 21:26.

"The fact is that today the biggest single emotion which dominates our lives is fear."—David Lawrence, **U.S. News & World Report**, October 11, 1965.

"At all levels of American life, people share similar fears, insecurities and gnawing doubts to such an intense degree that the country may in fact be suffering from a kind of national nervous breakdown."—The National Committee for an Effective Congress, December 25, 1967.

"More than 120 million Americans would die in the event of a Soviet missile attack . . . If it were to include urban centers, . . . the death toll would be 149 million."—United States Secretary of Defense, N. Y. **Times**, February 19, 1965.

"RUINING THE EARTH."—Rev. 11:18.

"We are rapidly destroying our planet as a habitat for [man]."—**Natural History**, May 1968.

"This planet is approaching 'a crisis which may destroy its suitability as a place for human society.' . . .

"Man and his works are disrupting the numerous complex and interrelated processes upon which this planet's web of life depends. Thus earth's supply of available oxygen is being depleted . . . large bodies of water are steadily being fouled . . . the precarious balance of nature is being disturbed on a scale without precedent."—N. Y. Times, January 1, 1968.

"THIS GOOD NEWS OF THE KINGDOM WILL BE PREACHED IN ALL THE INHABITED EARTH FOR A WITNESS TO ALL THE NATIONS; AND THEN THE END WILL COME."—Matt. 24:14.

"Jehovah's witnesses have literally covered the earth with their witnessing. . . . It may be truly said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's witnesses."—**These Also Believe**, by Charles S. Braden, 1950.

"All religion is anathema to the Soviets. . . . nothing infuriates them quite as much as do Jehovah's witnesses. . . . **Pravda** reports that the Witnesses are becoming increasingly active. . . . Faith is spreading, and all the mighty resources of the state seem unable to destroy it." —Toronto **Daily Star**, July 2, 1960.

"The demand for Bible literature about God's kingdom on the part of the people throughout the earth has been so great in the last twenty years that it has been necessary for the Watch Tower Society to print more than 100 million bound books and more than 325 million booklets . . . more than 1,300,000,000 **Watchtower** magazines and more than 1,100,000,000 **Awake!** magazines. . . . Jehovah's witnesses are preaching the good news of God's kingdom in 197 lands and islands of the sea. Their Bible literature now appears in 165 languages." —**1968 Yearbook of Jehovah's Witnesses**, page 29.

There are many other features of the sign marking the "last days." But the ones listed above are sufficient to show how Bible prophecy has been fulfilled.

However, some persons may here state: 'Well, wars, famines, pestilences, earthquakes, crime—these are all features of human living in every age. It would not be difficult for anyone to predict that they would occur again. And, such a prophecy could apply to many periods.'

Is this true? No, it is not, as thoughtful reasoning will show. It is one thing to foretell such events or conditions, it is another thing to foretell them on the *scale* indicated, as affecting the entire globe; to foretell that they would occur *concurrently* in only one generation; to foretell that they would come at the *time indicated* in Bible prophecy. That is why the publishers of this magazine called attention to the year 1914 as far back as 1879, pointing out that disastrous conditions would begin then. Indeed, fifty-four years ago, the New York *World* of August 30, 1914, said:

> "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students' . . . have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!' has been the cry . . . of the evangelists."

Yet, while these witnesses of Jehovah were proclaiming that 1914 would bring the worst time of trouble in history, what were others saying? In the book *1913: America Between Two Worlds* [1962] author A. Valentine notes: "Secretary of State Bryan said [in 1913] that 'conditions promising world peace were never more favorable than now,' and Andrew

Carnegie said war with Germany had never 'even been imagined.' "

Thus, right up to the very brink of World War I, prominent world leaders were forecasting an age of social unity and enlightenment. If the conditions that have come since 1914 were easily predictable, then why did not such men foresee them and sound the warning?

Still, some object and say: 'Oh, it's only the population increase and better reporting methods that make things seem so much worse today.' An answer to this comes from the following news report:

> "Washington, May 31 (AP)—FBI Director J. Edgar Hoover assailed today those who attempt to minimize the nation's crime problem by blaming it on the large increase in the youthful population and fuller tabulations by police. . . . He said those who try to 'explain away the shocking truth behind crime statistics' are doomed to failure."

So do not misread the evidence. It is all there, and it is positively overwhelming, particularly so because *the evidence has continued in force for more than half a century now!* And if all this is not the fulfillment of Bible prophecy concerning the "last days," then what does it require? What more could be expected in the way of fulfillment?

For your own welfare, you should face the fact that all the many lines of the "fingerprint" for the "last days" stand out sharply, crystal clear. They allow for only one meaning: that we have been in the "last days" since 1914!

Crucial questions now arise: Is there any indication in God's timetable as to how much time there is left before this system of things comes to its end? Can we know how many more years remain for this violent system of things?

What will the 1970's Bring?

THE fact that fifty-four years of the period called the "last days" have already gone by is highly significant. It means that only a few years, at most, remain before the corrupt system of things dominating the earth is destroyed by God. How can we be so certain of this?

One way is by noting what Jesus said when he gave his great prophecy about the "last days." After he listed the many events that would mark this period, he also stated: "Truly I say to you that this generation will by no means pass away until all these things occur."—Matt. 24:34.

Jesus was obviously speaking about those who were old enough to witness *with understanding* what took place when the "last days" began. Jesus was saying that some of those persons who were alive at the appearance of the 'sign of the last days' would still be alive when God brought this system to its end.

Even if we presume that youngsters 15 years of age would be perceptive enough

to realize the import of what happened in 1914, it would still make the youngest of "this generation" nearly 70 years old today. So the great majority of the generation to which Jesus was referring has already passed away in death. The remaining ones are approaching old age. And remember, Jesus said that the end of this wicked world would come *before* that generation passed away in death. This, of itself, tells us that the years left before the foretold end comes cannot be many.

6,000 Years Nearing Completion

There is another way that helps confirm the fact that we are living in the final few years of this "time of the end." (Dan. 12:9) The Bible shows that we are nearing the end of a full 6,000 years of human history. What significance does this have?

When God gave his laws to ancient Israel, one of those laws involved keeping the sabbath day holy. On the seventh day of the week there was to be no labor. The people were to rest from all their toil. (Ex. 20:8-11) The Bible states that "the Law has *a shadow of the good things to come.*" —Heb. 10:1.

Revelation chapter 20, verse 6, shows that God's heavenly kingdom will rule over the earth for one thousand years after the end of this system of things. That millennium will bring a sabbathlike rest to the earth and all those then inhabiting it. Hence, the first six thousand years since man's creation could be likened to the first six days of the week in ancient Israel. The seventh one-thousand-year period could be likened to the seventh day, the sabbath, of that week.—2 Pet. 3:8.

How fitting it would be for God, following this pattern, to end man's misery after six thousand years of human rule and follow it with His glorious Kingdom rule for a thousand years! This Kingdom Christians have prayed for during many centuries.—Matt. 6:10.

When Do 6,000 Years End?

How can it be determined when 6,000 years of human history will end?

According to reliable Bible chronology, Adam and Eve were created in 4026 B.C.E.* From the autumn of

4026 B.C.E. to 1 B.C.E. .... 4,025 years
1 B.C.E. to 1 C.E. ..... 1 year
1 C.E. to 1968 C.E. ..... 1,967 years

Total to autumn 1968 .... 5,993 years

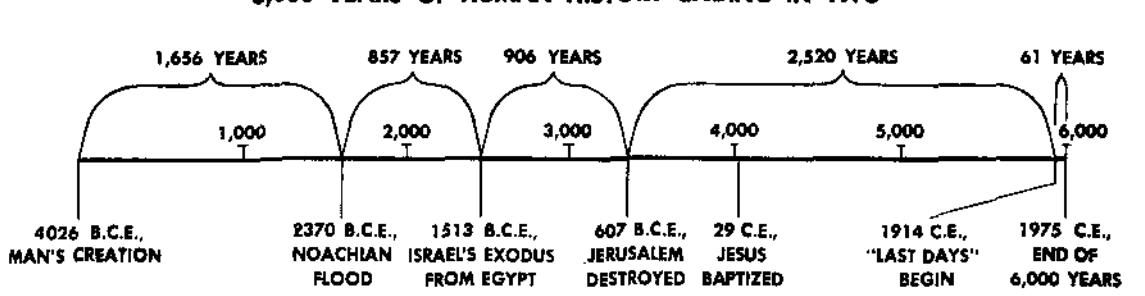
This would leave only seven more years from the autumn of 1968 to complete 6,000 full years of human history. That seven-year period will evidently finish in the autumn of the year 1975.

Does this mean that the above evidence positively points to 1975 as the time for the complete end of this system of things? Since the Bible does not specifically state this, no man can say. However, of this we can be sure: The 1970's will certainly see the most critical times mankind has yet known. The deterioration in human relations—within families, communities, cities and nations, and between nations —will worsen, not improve. (2 Tim. 3:13) If the 1970's should see intervention by Jehovah God to bring an end to a corrupt world drifting toward ultimate disintegration, that should surely not surprise us.

If you feel that this is painting the picture too darkly, consider what warnings the hard facts have forced even men of this world to express. They sense that disaster is approaching, but, lacking the Bible's guidance, they do not know what to do about it. That is why *U.S. News & World Report* of June 10, 1968 said:

> "What is developing, as many experts see it, is an era of confusion and doubts unlike anything experienced."

* For further details see the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 283 to 286.



Concerning political instability, former U.S. Secretary of State Dean Acheson said in 1960: "I know enough of what is going on to assure you that, in 15 years from today [or, by 1975], this world is going to be too dangerous to live in." And of the struggle between communism and capitalism, *Intelligence Digest* of August 1967 said: "The facts . . . show that the forces in the world struggle are grouping themselves for a decisive show-down."

Everywhere national currencies are in trouble. Alfred Shaefer, chairman of Switzerland's Union Bank, said in 1968: "Everywhere you see a shakiness. Time is running out. Something disagreeable could happen at any time."

Large cities are in such a state of affairs that efforts to patch them up have proved hopelessly insufficient. The air, water and land are becoming polluted to the point of saturation. Transportation in many nations is a major killer, and the crush of traffic often paralyzes major cities for hours. Schools and colleges are in a dilemma as to maintaining order.

Drug addiction and immorality have reached unimagined extremes. Law enforcement becomes increasingly difficult, with the public often apathetic toward corruption and even showing violent animosity toward the police. In the United States, firemen are frequently attacked when answering fire calls.

Nor can the religious systems of Christendom stem the tide, for they too are in a state of growing chaos. An Associated Press dispatch on November 24, 1967, reported:

> "Christian theology . . . today is in a state of chaos, many of its experts admit. 'Today, we are at the end of a theological era, with the old theological systems a shambles,' says the Rev. James I. McCord, president of Princeton Theological Seminary."

One of the greatest problems, beyond man's solving, is the coming food shortage due to the population explosion. In the book *Famine—1975!* food experts W. and P. Paddock state:

> "By 1975 a disaster of unprecedented magnitude will face the world. Famines, greater than any in history, will ravage the undeveloped nations."
>
> "I forecast a specific date, 1975, when the new crisis will be upon us in all its awesome importance."
>
> "By 1975 civil disorder, anarchy, military dictatorships, runaway inflation, transportation breakdowns and chaotic unrest will be the order of the day in many of the hungry nations."

And the Arizona *Republic* said on June 2, 1968, that Professor R. Heilbroner of New York "predicted that in the early 1970's, 'the greatest catastrophe the world has ever known' will occur when population far outstrips the available food supply."

Just a 'Passing Phase'?

Some will object and say that these distressing conditions are just a 'passing

phase' in world affairs. 'Things will straighten out and the present systems will gradually improve,' they may say.

But on what basis can you believe this? Have men successfully coped with these conditions, or, to the contrary, has history and your own personal experience proved that these conditions have worsened?

Ask yourself: What is the trend? Are men becoming less selfish and more loving? Are they becoming less ambitious and proud? Are they tending toward greater humility, greater love for their neighbor and concern for his welfare? Is there less violence, less hatred in the world? Is it more peaceful, less dangerous?

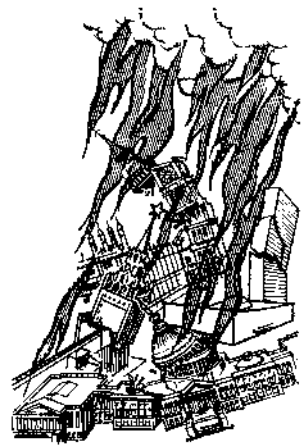
The facts answer, No! He is not solving his problems. Instead, his management of earth is producing crises of ever greater proportions. So why believe that conditions under man's rule will improve? Why not face the facts as stated in the Bible that this present system is headed for a crash, but that before it goes to pieces completely from its own badness, Almighty God is going to step in and execute his judgment upon it?—Jer. 25:31-33; Rev. 18:1-8; 19:11-21.

Change Ahead in World Government

It is very appropriate for God to bring an end to man's rule. On their own, independent from God, men and nations have brought ever greater disaster to the human family. Unable to get what they want by legitimate and just means, they have drenched the earth with the blood of innocent people.—Isa. 26:21.

Editor David Lawrence acknowledged on September 25, 1967: "Unhappiness on earth is man-made. Our key weakness is that we have not solved the problem of self-government." And the editor of *Intelligence Digest* admitted in August of 1967: "Only God can settle world affairs. The materialistic concept that, by his own unaided efforts, man can establish lasting peace is directly contrary to Christian teaching."

However, since the majority of humans and their leaders do not really want God as their ruler, they will have to be taken out of the way. That is why Bible prophecy says of our time: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) What a relief this will bring to those who are sick of all the bloodshed, strife and corruption!



Those who submit to God's requirements will be protected by him through the coming Armageddon destruction of this system of things. He promises: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

After the end of this system of things, then what? A new day will dawn for the human family! Armageddon survivors will begin to enjoy all the benefits of a righteous new order. Just what will conditions be like on earth then? What blessings will flow to the human family during this 1,000-year rule of God's kingdom? For your own encouragement, examine these conditions and benefits in the light of God's promises.

A GRAND FUTURE AHEAD IN GOD'S NEW ORDER!

WHEN God puts an end to this present system of things shortly, it will pave the way for his clean new order for earth. Armageddon will rid the earth of war, violence, crime and injustice. Divisive governments, religions and economic systems will be gone forever.

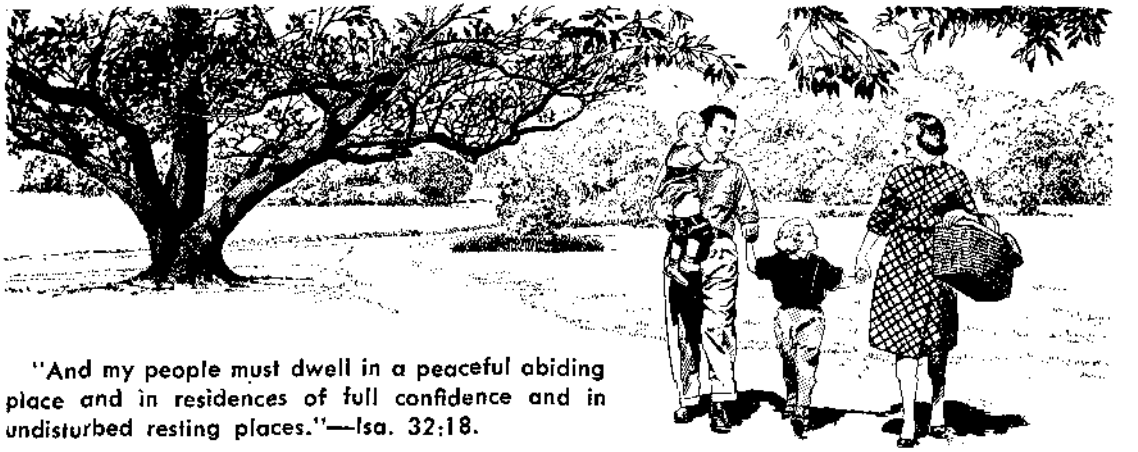
With God's heavenly kingdom the only government ruling over the earth, God's supreme power for doing good will be manifested by his showering down blessings on those of mankind who will live in that new order. Following are a few heartwarming prophecies from God's Word. Many of them find their fulfillment primarily in a spiritual sense now among God's servants. But they also foretell literal and physical blessings.

NO MORE WAR OR CRIME—MANKIND AT PERFECT PEACE

Who will bring total disarmament? "[God] is making wars to cease to the extremity of the earth."—Ps. 46:9.

All survivors of Armageddon will have already done this: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:4.

Why will that peace know no future disturbance? "Evildoers themselves will be cut off, . . . the wicked one will be no more."—Ps. 37:9, 10.

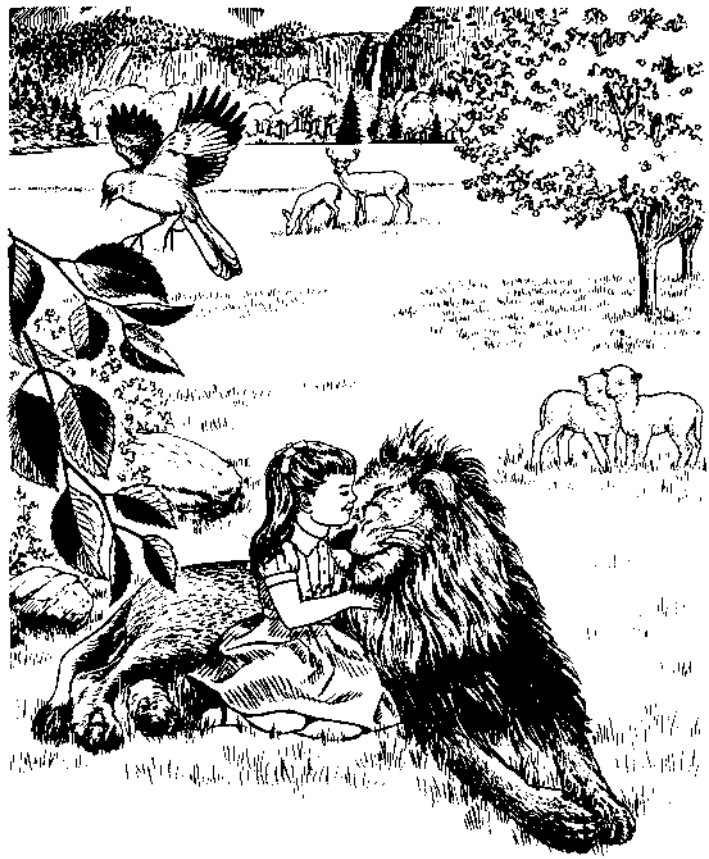


"And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:18.

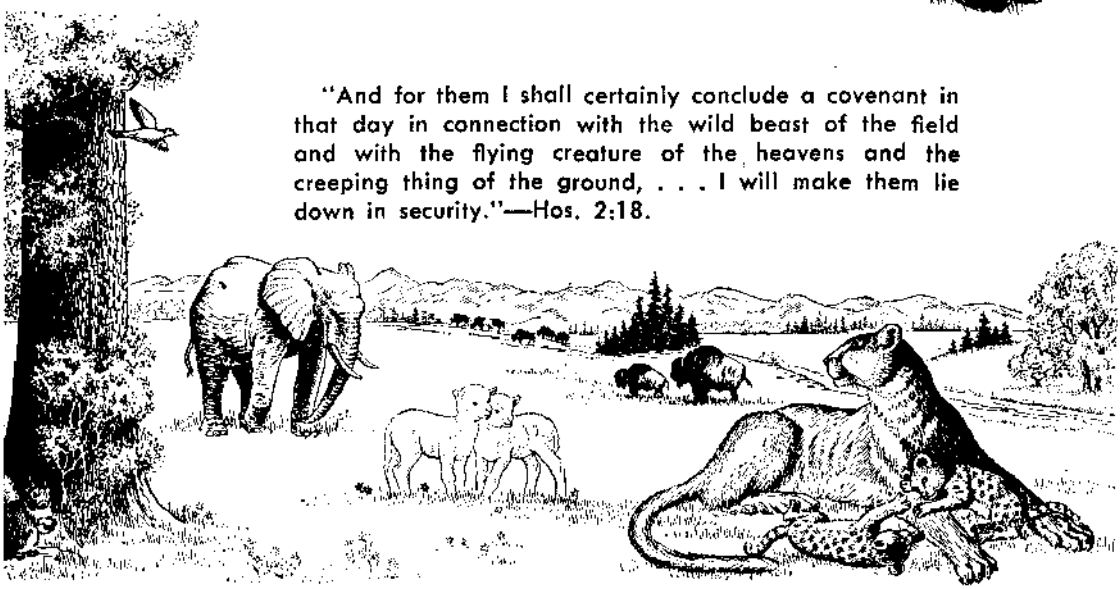
MAN AND ANIMALS AT PEACE WITH ONE ANOTHER

Neither will animalistic men nor literal beasts then be a danger.

"The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them. And the cow and the bear themselves will feed; together their young ones will lie down. And even the lion will eat straw just like the bull. And the sucking child will certainly play upon the hole of the cobra; and upon the light aperture of a poisonous snake will a weaned child actually put his own hand. They will not do any harm or cause any ruin."—Isa. 11:6-9.



"And for them I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, . . . I will make them lie down in security."—Hos. 2:18.



ELIMINATION OF SICKNESS AND DEATH— INTRODUCTION OF PERFECT HEALTH AND EVERLASTING LIFE

All persons will become healthy, spiritually, mentally and physically.

"At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness." —Isa. 35:5, 6.

"And [God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4.

God's power can even reverse the aging process.

"Let his flesh become fresher than in youth; let him return to the days of his youthful vigor." —Job 33:25.

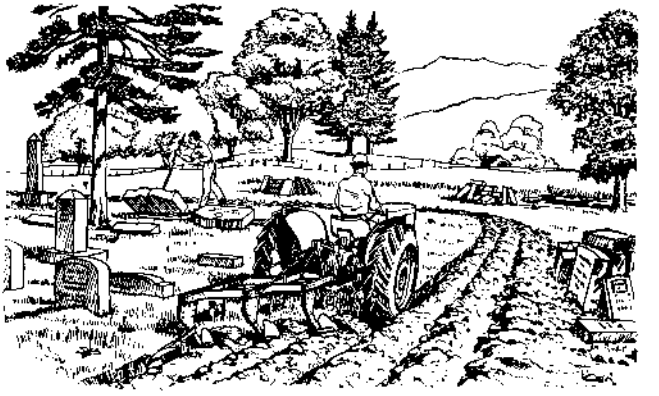
"The gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23.

"Everyone exercising faith in him might . . . have everlasting life."—John 3:16.

Even the dead will come back from the grave.

"The hour is coming in which all those in the memorial tombs will hear his voice and come out." —John 5:28, 29.

"The sea gave up those dead in it, and death and Hades [the grave] gave up those dead in them."—Rev. 20:13.



EARTH TRANSFORMED INTO A BOUNTIFUL PARADISE

The fruits of good works (Gal. 5:22, 23) will be matched by earthly fruitfulness.

"The mountains and the hills themselves will become cheerful before you with a joyful outcry, and the very trees of the field will all clap their hands. Instead of the thicket of thorns the juniper tree will come up. Instead of the stinging nettle the myrtle tree will come up." —Isa. 55:12, 13.

"The wilderness and the waterless region will exult, and the desert plain will be joyful and blossom as the saffron."—Isa. 35:1.

"You will be with me in Paradise."—Luke 23:43.

Malnutrition and famine will be *things of the past.*

"Jehovah of armies will certainly make for all the peoples . . . a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow."—Isa. 25:6.

"There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." —Ps. 72:16.

"Pouring rains of blessing there will *prove to be.* And the tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security."—Ezek. 34:26, 27.

"The earth itself will certainly give its produce; God, our God, will bless us."—Ps. 67:6.

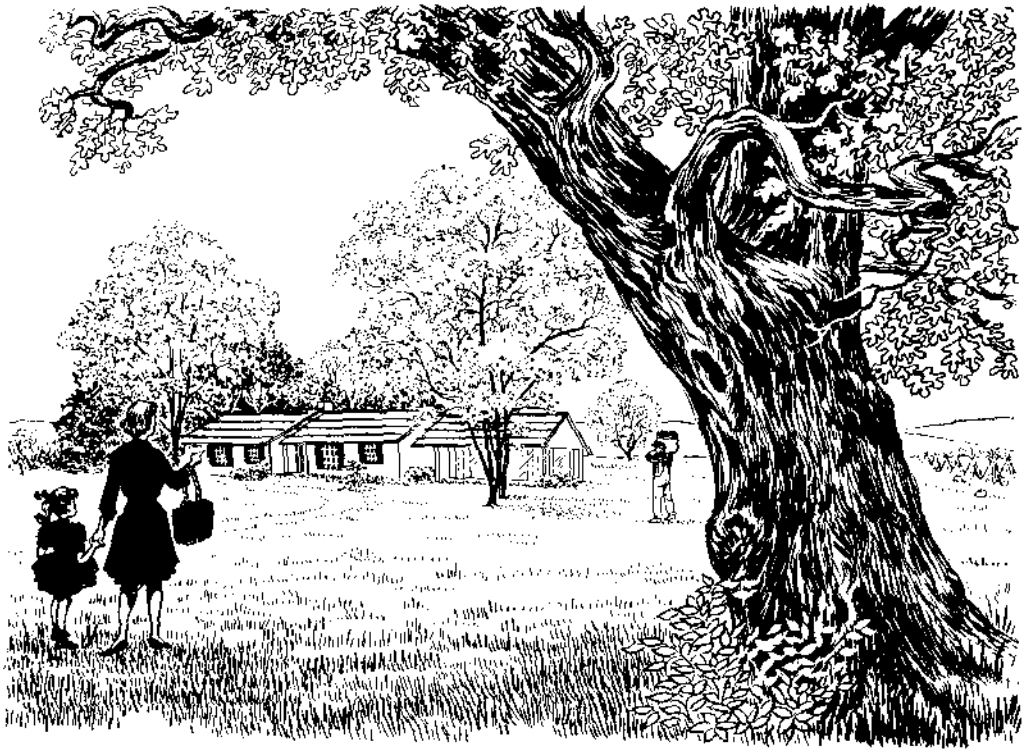
ALL HOUSING PROBLEMS SOLVED

No slums; no crowded living conditions.

"They will certainly build houses and have occupancy . . . They will not build and someone else have occupancy; they will not plant and someone else do the eating. . . . the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for disturbance."—Isa. 65:21-23.

No need for protective bars and locks.

"They will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble."—Mic. 4:4.



Surely you want to live in such a wonderful new order as God's Word describes. Think of it—no more war, crime, violence, poverty, hunger, poor housing or sickness!

What a blessing these conditions will be for those who sincerely love righteousness! And under God's loving administration by his appointed King, Christ Jesus, all mankind will become one united, happy family. From heaven, this righteous rulership will guide, assist and prosper the activities of those who make up the new earthly arrangement of things. Fulfilled will be the Bible prophecy: "There are new heavens [God's kingdom] and a new earth [righteous human society] that we are awaiting according to his promise, and in these righteousness is to dwell." —2 Pet. 3:13.

The new system will certainly fulfill the promise given through the psalmist, who said of the loving Creator: "You are opening your hand and satisfying the desire of every living thing." (Ps. 145:16) All the proper desires of God-fearing persons will be completely realized under the rule of the Kingdom government. Not only peace, prosperity and health, but also the enjoyment of living among people who are honest, decent, loving and helpful.

Nor will this enjoyment be temporary. It will not be cut short by death after seventy or eighty years of life. For God's Word guarantees the elimination of death, saying: "He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces." (Isa. 25:8) "The righteous themselves will possess the earth, and they will reside *forever* upon it."—Ps. 37:29.

Even those in the graves will have an opportunity for life in God's new order, for "there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) In this way the resurrected dead will be in position to prove their loyalty to God and be found worthy of living forever in that restored paradise.

But will not this planet become too crowded with so many millions coming back in the resurrection? No, that will not be the case. Keep in mind that the Creator of the universe regulates the thousands of millions of heavenly bodies with a precision that inspires awe in man. Surely God is capable of determining and regulating a far smaller number of people to live comfortably on earth. There will be no problem of overcrowding to mar the happiness of that new order. Jehovah will solve any problem that could arise. Hence, we can confidently say: "O Jehovah of armies, happy is the man that is trusting in you."—Ps. 84:12.

Living then will be true living, in the way the Creator purposed, free from the frustration, irritation, disagreeableness and anxiety that characterizes the lives of millions today. That is why the Bible describes the condition of persons then in this way: "The meek ones themselves will possess the earth, and they will indeed find their *exquisite delight* in the abundance of peace." (Ps. 37:11) Yes, those living in that new order will experience such deep peace and contentment that every day will be an "exquisite delight" to them.

Do you not agree that God's purpose for earth and man in the near future is inspiring? Certainly nothing that any man, organization or government on earth today has done or ever could do remotely compares with what God will do for man in His new order.

Surely no one today can deny the urgent need for a change in the direction in which men and nations are moving. Many, in fact, long for such a change. Yet they hesitate to believe in the prospect of seeing a global change take place in the near future by God's power. Why? Does their doubting have a sound basis?

A TIME TO 'Lift Up Your Head' in CONFIDENT HOPE

THE evidence that we are far along in the "last days" can be either good news or bad news to you, depending on the position you take. If you long to be free from a rule that has proved both unsatisfactory and unrighteous and that is torn more and more by discord and confusion; if you really love what is right and have a sincere desire to do the will of your Creator, then this evidence should make you rejoice. Why? Because, as Jesus Christ said: "As these things start to occur, raise yourselves erect and lift your heads up, because *your deliverance is getting near.*"—Luke 21:28.

A perfect government, heaven-based and with heaven's blessing and heaven's power backing it up, will soon take complete control of this earth. In this way God will answer the prayer: "Let your kingdom come." What better news could there be?

Still some persons may say: "How can you be sure? Maybe it is later than many people think. But maybe it is not as late as some persons claim. People have been mistaken about these prophecies before."

The Difference

True, there have been those in times past who predicted an "end to the world," even announcing a specific date. Some have gathered groups of people with them and fled to the hills or withdrawn into their houses waiting for the end. Yet, nothing happened. The "end" did not come. They were guilty of false prophesying. Why? What was missing?

Missing was the full measure of evidence required in fulfillment of Bible prophecy. Missing from such people were God's truths and the evidence that he was guiding and using them.

But what about today? Today we have the evidence required, *all of it.* And it is overwhelming! All the many, many parts of the great sign of the "last days" are here, together with verifying Bible chronology.

Take a simple illustration: Suppose on a hot day at the beginning of summer, someone told you that winter was coming within a week because he had seen some trees without leaves. But those trees could have died from disease or age. So, by itself that would not be enough evidence that winter was approaching. Especially so when none of the other trees had shed their leaves, when the heat continued day after day, and when the calendar told you it was just the beginning of summer. You

could rightly dismiss the claim of winter's nearness as unfounded.

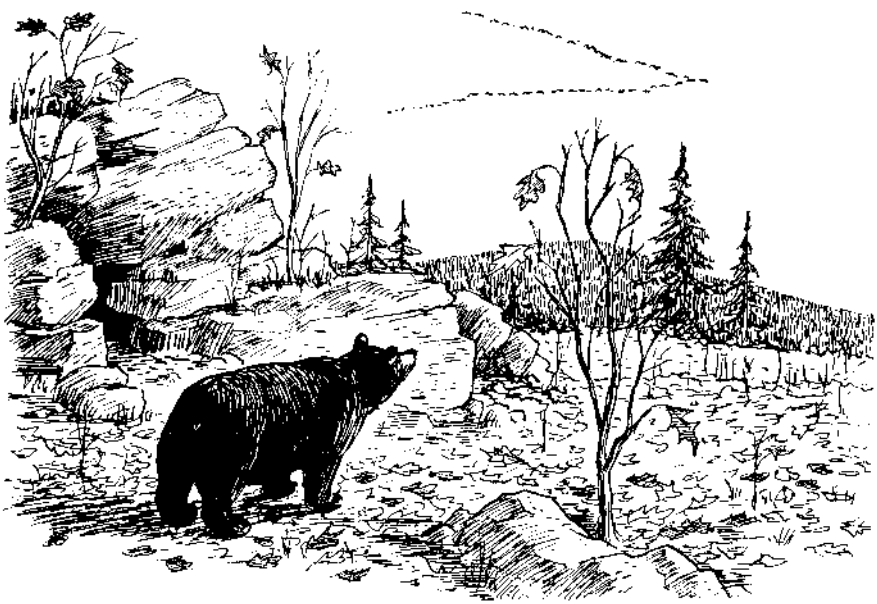
What, though, if months later you went outside each day in the afternoon and found the temperature approaching the freezing point, with dull gray clouds scudding across the sky? What if you saw that *all* the trees that were not evergreens had shed their leaves? And what if you, upon inquiring, found that the autumn harvest of crops had taken place weeks ago, and that the migrating birds and animals had already taken leave for warmer climates? What if your calendar showed that the autumn months were at their close?

Would you still doubt if someone told you that winter was coming very soon? Would you say he was just guessing or merely expressing his own idea? Or would you acknowledge, on the basis of solid evidence, that he knew the facts and was telling you the truth?

After expressing the many parts that make up the sign of the "last days," Jesus used a similar illustration with regard to another season, summer, saying: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer is near." (Luke 21:29, 30) Then, as recorded at Matthew 24:33, 34, he added: "Likewise also you, when you see *all these things,* know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things occur." We today have *all* the many parts of that sign, nearly forty of them, being fulfilled within the same generation, and we have God's timetable, his "calendar," showing that the time has nearly run out for the present unrighteous system of things. This is very different indeed from the situation with those who proclaimed an "end to the world" in earlier generations.

The Majority's Opinion Not a Sound Guide

We need to realize that the majority of persons will not be moved by the evidence that God's kingdom has drawn near. Why? They are not really interested in God's new system taking over control of earth. They do not want to submit to God's rule, preferring to pursue their own selfish desires. These people will look for ways to reject or ridicule the evidence. But they merely add to the evidence of the "last days," for the Bible foretold: "In the last days there will come ridiculers with their ridicule,



proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' "—2 Pet. 3:3, 4.

Many people today are like persons on a runaway train who pay no attention when someone sincerely tries to warn them that the train is heading for disaster. They keep on with their club-car conversations, discussing matters such as wages, prices or social injustices. Or they keep on arguing over the merits of political leaders, the latest sports events; or reading, drinking, or playing cards.

Do not such persons fit the description Jesus gave, saying: "For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and *they took no note* until the flood came and swept them all away, so the presence of the Son of man will be"?—Matt. 24:38, 39.

Notice that Jesus said "they took no note." But despite this and despite the scoffing of the majority, "the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:6) But note please that Noah and his family had the happy experience of living through that destruction. Why? "Noah proceeded to do according to all that God had commanded him. He did just so." —Gen. 6:22.

A Parallel Situation in Jesus' Day

The attitude of the majority when Jesus was on earth was no different from today. They placed no confidence in his warnings nor the hope he announced.

Jesus told the Jewish leaders that God had abandoned their religious system because of their willful disobedience and religious hypocrisy, saying: "Look! Your house is abandoned to you." (Matt. 23:38) He warned the people: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; because these are days for meting out justice."—Luke 21:20-22.

In that same generation, in the year 66 C.E., Roman armies did come against Jerusalem, besieging it as Jesus foretold. But then, those armies withdrew, as ancient Jewish historian Josephus said: "without any reason in the world." (*Wars of the Jews,* Book II, Chapter XIX, sec. 7) Here was the sign Jesus had mentioned and now the opportunity to act upon it! Christians, confidently believing the truth of what Jesus said, rapidly abandoned Jerusalem and all the surrounding area. They crossed the Jordan River to the east, getting out of Judean territory altogether.

Those who did not believe Jesus, or at least doubted him, ignored the sign. Thinking the Romans would not be back, they resumed their routine of life. In fact, four years later, in 70 C.E., during a religious holiday the Jews flocked *into* Jerusalem by the hundreds of thousands. They did the very opposite of what Jesus said to do!

Just at that time, the Roman armies came back in force! They quickly surrounded Jerusalem, trapping more than a million Jews inside the city. After a siege, those powerful armies of Rome broke through the city's defenses. More than a million Jews died due to famine and disease or were slaughtered, and tens of thousands were taken captive. Their city and its religious temple were put to the torch. By the year 73 C.E. all Judea had been desolated. Those who ignored Jesus'

warning, viewing it as mere "calamity howling," paid with their lives.

Yet, during this very time of horrible destruction, the Christians who had obeyed Jesus lived in blessed security in the mountains across the Jordan River.

No Real Excuse for Doubting

Despite all the evidence surrounding them in proof that God's kingdom will soon come against the present wicked system, some still call for added proof. They would like some obviously supernatural phenomena to take place so as to convince them that it is truly later than they had thought. But, when a group of religious leaders wanted Jesus to produce some heavenly display to cause them to believe in him, Jesus said in reproof: "When evening falls you are accustomed to say, 'It will be fair weather, for the sky is fire-red'; and at morning, 'It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-looking.' You know how to interpret the appearance of the sky, but *the signs of the times you cannot interpret.*"—Matt. 16:1-3; Luke 12: 54-56.

The Bible shows the true meaning of the "signs of the times" in which we are living. If we believe God's Word we will rejoice. Do you believe it? Or are you perhaps influenced by persons who attempt to discredit and downgrade the Bible's reliability? If so, you should not make the mistake of thinking that such criticism has true scientific basis. Note, for example, what Professor R. D. Wilson said in *A Scientific Investigation of the Old Testament:*

> "Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text have stood the test. . . .
>
> "The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents."

The famous scientist Sir Isaac Newton, a critic of ancient writings, said after examining the Scriptures: "I find more sure marks of authenticity in the New Testament than in any profane history whatever." And modern archaeologist W. F. Albright said in his book *Archaeology and Israel:* "No major contention of Scripture has proved unhistorical."

So, while you may choose to doubt the Bible's authenticity, if you have never made a thorough study of it, then you should be honest enough to admit either to ignorance of its contents or perhaps even prejudice against them. But ignorance or prejudice on such a vital subject and in a time such as we are now experiencing is dangerous indeed. Now, if ever, men and women everywhere need to reexamine their outlook on life, the basis for their hopes and their present course of action, and their reason for their beliefs and convictions.

We sincerely hope that you are one who will open-mindedly consider the facts, and that your faith in God's justice and love and in the truth of his Word continues unaffected by the doubts and scoffings of a world that blindly rushes on in a disastrous course. (2 Cor. 4:4; Matt. 15:14) This system of things is picking up speed in its downward plunge. Will you stay with it and take the consequences, or will you listen to the counsel of God's Word and abandon it?

The time remaining for a decision is short. The opportunity is still before you, like the open door of the ark built by Noah before the Flood, and like the open gates of Jerusalem when Rome's armies temporarily withdrew. But that door of opportunity will soon close for all time. Prompt action is vital if you would be among the happy survivors of this present system's destruction. What can you do and what will it require of you?

WHAT WILL IT COST YOU?

LIKE a train about to plunge into an abyss, this system of things is about to plunge into destruction. Time is fast running out for it!

If you had the right opportunity to jump from a train that was heading for certain destruction, would you not do so? True, it might cost you a severe bruising; you might leave behind some of your possessions and the people on the train, but you would save your life.

What will it cost you to have the hope of living through the end of this wicked system of things? What will you have to pay to gain life in God's new order?

The cost to you cannot be measured in money. The apostle Peter once said to a person offering him money for benefits that God gives: "May your silver perish with you, because you thought through money to get possession of the free *gift* of God."—Acts 8:18-20.

Eternal Life a Gift

Similarly, eternal life in God's new order will be a *gift:* "The *gift* God gives is everlasting life." (Rom. 6:23) You cannot buy that with all the money in the world. And no human agency can give you that life either. Man's works, however noble, all end in death. Even the sincere attempts by means of modern medicine cannot prolong life indefinitely. In this regard the New York *Times* of October 30, 1966, reported:

> "At the moment, efforts to lengthen the life span seem to have broken down. . . . It is now generally agreed that no single factor is involved in aging. . . . the conquest of cancer, heart disease and the like will not lead to a dramatic increase in the life span. Too many weaknesses are built into the human frame to be overcome."

So it is futile to look to money or human means for life. Only God can, and will, give eternal life to deserving ones.

Deserving ones? Does this mean that the gift of life will not come to everyone automatically? This is just what it means. While the gift of eternal life is available to everybody, it will be given only to those who meet the conditions God lays down.—John 3:35, 36.

What the Cost Is

God's Word states: "The world is passing away and so is its desire, but *he that does the will of God remains forever.*" —1 John 2:17.

That is the key to eternal life, the doing of God's will. All the conditions that must be met are included in that framework. So then, if you want to survive the end of this wicked world and be given the gift of eternal life in God's new system, you need to do God's will.

It is only logical that if you want to live in God's new system you must do his will. What would happen if God allowed people to do whatever they wanted in his new system? Crime, violence, bloodshed, hatred, prejudice and injustice would be-

gin all over again. However, this will not be the case, for God will not again allow such conditions to prevail.—Isa. 11:9.

Therefore, there must be law and order. And the highest law that results in the best order comes from God. That is why there has to be an obeying of God's righteous requirements. These requirements work to the good of everyone, including the one keeping them. Nor are they burdensome: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome."—1 John 5:3.

Jesus Christ said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." —Matt. 11:28-30.

A loving God will certainly not put burdens upon you that you cannot carry. Keeping God's commandments, doing his will, is not a heavy, depressing burden. Instead, it is refreshing, uplifting, light.

Spend Time and Effort

To do God's will, you must first know what it is. To find that out, you need to spend time and effort.

Is that too high a price to pay for learning about eternal life? Surely not. The first-century Christians willingly spent time and effort, as have hundreds of thousands of sincere Christians today, to learn God's will. They eagerly looked into God's Word to determine the truth: "They received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

There is no substitute for this taking in of Bible knowledge. Your hope to gain eternal life depends upon it: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Yes, the only way to survive the end of this wicked world and to gain life in God's new order is by doing God's will. And the only way to find out God's will is to look into his Word, the Bible.

True, this may take some time and effort from other pursuits. But consider this: you now probably work about forty hours a week to make your living. Or, if you are a housewife, you work hard all week caring for the needs of the family. Yet, this investment of time and effort does not lead toward eternal life because even ungodly persons do as much. However, with far less time and effort, you can take in the knowledge that will start you on the way to eternal life.

Do Not Be Diverted by Opposition

You need to understand that not all persons have respect for God or for his Word. Some oppose. Others openly ridicule. (2 Pet. 3:3, 4) Do not be surprised, therefore, to have opposition arise from some of your friends, or even from close relatives, when you begin to study the Bible.

Jesus himself said that this might happen. (Matt. 10:36) If this does happen, and others oppose your learning God's will, then what? Should you abandon your study of God's Word? Remember, the Bible says of men: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him . . . that he should still live forever and not see the pit."—Ps. 49:7, 9.

The gift of eternal life will not come from any human, only from God. So do not let anyone divert you from taking in knowledge of God. Indeed, although some may oppose you, in time, with patience and tact on your part, and with evidence that your life has been changed for the

better by your knowledge of God, it may influence such opposers to accept God and his Word.—1 Pet. 3:1, 2.

Also, what good would you do for opposers by going along with them to certain disaster? If you were on a train headed for a crash, could you do anyone on it any good by staying with the train just because others refuse to leave? All you would do is lose your own life. So staying with this system as it heads toward its end will not benefit anyone.

No Time to Lose

The end of this wicked system is approaching rapidly. It is much later than most people realize. Hence, there is no time to lose in working for survival.

Do not be misled into thinking you can ignore the matter and that God will somehow favor you when the end comes. No, you cannot gain eternal life without God's approval, and you cannot get God's approval without meeting his conditions: "Jehovah is with you as long as you prove to be with him; and if you search for him, he will let himself be found by you, but if you leave him he will leave you."—2 Chron. 15:2.

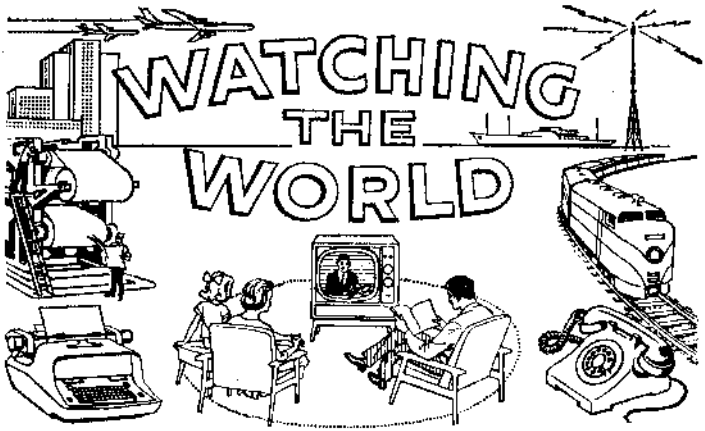
Those who refuse to listen to God will not survive the end of this system. The Great Judge of all mankind now causes his wisdom to cry out and give warning: "Because I have called out but you keep refusing, . . . and you keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall laugh at your own disaster, I shall mock when what you dread comes, . . . and your own disaster gets here just like a stormwind, when distress and hard times come upon you. At that time they will keep calling me, but I shall not answer; they will keep looking for me, but they will not find me, for the reason that they hated knowledge, and the fear of Jehovah they did not choose. They did not consent to my counsel; they disrespected all my reproof. So they will eat from the fruitage of their way."—Prov. 1:24-31.

But this will not be so for those who do take in knowledge of God, who listen to his counsel and reproof, and who then apply themselves to the doing of his will: "As for the one listening to me, he will reside in security and be undisturbed from dread of calamity." (Prov. 1:33) Of this kind of person the Bible says: "The upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it."—Prov. 2:21.

Do you want to be "left over" in the earth when this wicked system is annihilated soon at Armageddon? (Dan. 2:44) Then begin taking in knowledge of God right away. How? By a systematic study of the Bible with those who love God's Word and who live by it. Write to *Awake!* magazine and request such a Bible study in the privacy of your own home. A qualified minister, one of Jehovah's witnesses, will be sent to show you the most practical and beneficial way of understanding your Bible. There will be no cost of money to you. But it will cost some of your time, about one hour a week.

You have no time to lose in making friends with God, because time is rapidly running out for this wicked system of things. It is very close to plunging into the chasm of Armageddon. Therefore, take steps quickly to work for survival and for eternal life in God's new order.

What Has Happened to Respect for Authority?
Could Noah's Ark Have Held All Those Animals?
Keep Your Teeth.
Credit Cards—Convenient and Dangerous.



Quake Kills Thousands

◈ The northeastern province of Khurasan in Iran was struck by a severe earthquake on September 2. More than 10,000 people were killed. Over one hundred villages were said to have been destroyed or damaged and 100,000 persons left homeless. The mud-brick homes of peasants were crumbled easily by the earthquake, which was said to be as strong as the one six years ago that killed 12,000 people in Iran. These earthquakes remind us of Jesus' words about what we might expect to see in the last days of this system of things. —Matt. 24:7.

Chile's Disastrous Drought

◈ The worst drought in 102 years has seriously affected the fertile central valley of Chile, threatening the livestock, the century-old vineyards, the drinking water and electric power plants. The drought has already cost the nation $100,000,000. A modest estimate of the deaths due to lack of water and fodder is set at 150,000 head of cattle. Some 300,000 sheep are said to have died. Rural families numbering some 6,000 are said to be badly in need of food supplies. The situation in Chile was termed by officials as "extremely serious."

Orthodox Religion Dying

◈ At no time in history has the future of religion in Christendom been so uncertain. A profound revolution in religious thought is sweeping the churches. These were the conclusions of two noted Berkeley sociologists, Rodney Stark and Charles Gock. The authors pointed out that religious ferment and skepticism are not new, but the difference this time is that the challenge comes from Christian theologians. As for churchgoers, "a near majority reject such traditional articles of faith as Christ's miracles, life after death, the promise of the Second Coming, the Virgin Birth, and an overwhelming majority reject the existence of the Devil." These men add, "Sooner or later the churches will have to face the fact that orthodoxy is dead."

Moral Standards Repudiated

◈ "There has always been a widespread violation of moral standards. Today's crisis is no different," many persons assert. But there is a difference, as the distinguished Jewish philosopher Will Herberg observes: "The moral crisis of our time consists primarily not in the widespread violation of accepted moral standards —when has any age been free of that?—but in the repudiation of these very moral standards themselves." Explains Herberg: "It is here that we find a breakdown in morality in a radical sense, in a sense almost without precedent in our western history." It is the present unprecedented moral breakdown that the Bible pointed to as an identifying mark of "the last days."—2 Tim. 3:1-3.

World Diseases

◈ According to the World Health Organization, the following is a table of various diseases in the world today and the number of persons afflicted by them: Schistosomiasis—200 million; filariasis —190 million; hookworm—450 million; onchocerciasis—50 million; Chagas' disease —7 million; leprosy—11 million; trachoma—400 million.

Blood and Money

◈ During World War II the United States reported 292,131 dead in battle and 115,185 dead from other causes, six times as many as were killed in action in World War I. The money costs of World War II are said to be $1,154,000,000,000 —with property damage, exclusive of that in China, coming to $230,900,000,000. There have been 39 wars fought since World War II. What a grand relief mankind will experience when God makes wars to cease from the earth!

Alive for 4,000 Years

◈ The bristlecone pines (*Pinus aristata*) that cling to the 11,000-foot arid peaks of the White Mountains of eastern California furnish remarkable proof that life can continue for thousands of years. A careful count of their growth rings reveal them to be older than the 3,500-year-old sequoias. So far, more than 1,000 trees have been found that exceed 4,000 years of age, indicating that some of these may have begun growing soon

after the great Noachian flood of 2370 B.C.E. The bristlecone pines serve to strengthen one's faith in the Bible's promise of everlasting life in God's rapidly approaching new order of things. We are assured, "like the days of a tree will the days of my [God's] people be." —Isa. 65:22.

Flood Verified

◈ Alaska is the scene of discoveries that are of keen interest to Bible students and scientists alike. According to an editorial in the East Liverpool *Review* on July 26, "scientists say vast herds of mastodons and other animals in the Arctic were killed without visible sign of violence, some of them before they could swallow a mouthful of food. And they were frozen so quickly that every cell of their bodies was perfectly preserved. Some of the scientists believe that a flood, as related in the Bible, caused the quick deaths. They contend that a vast quantity of moisture suspended high above the earth created a 'greenhouse effect' which explains grass found in the stomachs of the frozen animals in the polar regions. When the water blanket suddenly crashed to the earth, it created the flood according to the theory. Then, with the insulating vapor removed, the polar regions suddenly were plunged into a 'deep freeze' and millions of animals were quick-frozen."

Back-talking Priests

◈ Popes, as a rule, are not used to tongue-lashings at the hands of priests. When Pope Paul VI recently spoke out against too rapid changes in the Roman Catholic Church, the Catholic liberals did not hesitate to lash back at him verbally, while the conservatives looked on in horror. "The pope is afraid his position is being nibbled away at. He wants to stop anything he can. But he can't stop us anymore. We just don't pay attention when he talks," said a teaching priest. He went on to say that liberal priests want "complete honesty" in the church, and added, "but that's something you just can't have in this church." Speaking for himself and other liberals, he went on to say: "The more the pope says, the more we have to disregard him. It's exactly like the fabled credibility gap between the U.S. government and the people."

Criminal Society

◈ There was an all-time high of 12,093 murders in the United States last year. Also, almost three times as many of America's cars are stolen each year as are produced in the Soviet Union.

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This issue of *Awake!* is special, but every issue contains information just as vital, just as interesting. Why chance missing an issue? Make certain that you and your family are fully aware at all times of the current trend of events and their significance. Your future and theirs depends upon your accurate knowledge of what lies ahead.

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OCTOBER 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, October 22, 1968 | Number 20

What Has Happened to RESPECT FOR AUTHORITY?

Many now challenge the obligation of citizens to obey the law. What is the proper position?

THROUGHOUT the world there is a marked breakdown in respect for authority.

In Chicago, a city that has experienced rioting and increasing crime, O. W. Wilson, as head of police, observed: "There is not only lack of respect for police authority, but for all our institutions—our courts, the church, parents, the home. In every situation where there is an authority figure, some people are rebelling against that figure. People today simply seem insistent on being above authority."

An editor of a news magazine wrote: "We are today on the verge of a complete breakdown of our governmental structure. . . . City after city is plagued with 'demonstrations' and disorders led by irresponsible elements who put their own interests above those of the community. Crime has increased to an unprecedented degree as law enforcement is frustrated. . . . Even clergymen, who are supposed to preach doctrines of human love and conciliation, have joined the mob, and some have actually participated in 'sit-ins' or 'lie-ins' or marches that have incited violence."—*U.S. News & World Report,* August 29, 1966.

Why is respect for authority declining so drastically? Why are people in such numbers rebelling against it? Who is at fault? What is the proper attitude to have toward authority?

Conscientious or Criminal?

If you were to judge the matter on the basis of the quotations from the Chicago police chief and the news magazine's editor, you could easily conclude that every person who does not do everything authorities require is a criminal.

But is this so? Is the person who conscientiously objects to a policy or requirement of a particular authority the same as a man who burglarizes a home, assaults a woman, participates in looting or throws a Molotov cocktail through a window? Is there a difference?

In many instances, individuals sincerely struggle with their conscience because of moral issues. They observe various governmental, religious and business authorities doing things or requiring things to which they conscientiously object. Society may not approve of their course, but does this make them criminals? Surely, the person who respects high moral standards and feels hurt over injustices done to his fellowman cannot be considered the same as the criminal who has no respect for law and order.

But before we further analyze the position of those who conscientiously object to doing what an authority may require, let us consider the disrespect for authority that takes the form of criminal activity. How and where does this begin?

Disrespect Begins in the Home

Disrespect that leads to criminal activity is often observed to have its beginning in the home. J. Edgar Hoover, head of the United States Federal Bureau of Investigation, noted that modern parents fail to teach their children "respect for law and order." They neglect to give them kind, but firm, discipline, or to impress upon them their responsibilities to the family. Thus, the children learn to disrespect parental authority.

This has far-reaching effects. For soon the children are refusing to submit to authority outside the home. As Assistant Chief Inspector H. Taylor of the New York City police explains: "There's a chain reaction. Disrespect for parents results in disrespect for policemen and the law generally."

School is one of the first places where this lack of respect for authority in the home manifests itself outside the home. In some schools conditions are almost completely out of control, as Inspector Taylor observes: "You can see this widening wave of disrespect for authority in the schools. In New York City schools we have shocking cases—assaults on teachers, vandalism, displays of vicious attitudes. Facing this, teachers are helpless."

In addition to the fact that parents often do not discipline their children properly, there is also the bad example set by those considered to be respectable citizens. Some parents, for example, frequently break traffic laws, even asking their youngsters to watch out the rear window for the police. Or they may cheat on their income tax, or take things that do not belong to them from their employer. Do you not think this parental example does much to weaken the respect children have for authority?

Other Reasons

Of course, there are many other reasons for the growing disrespect for authority. One is the moral corruption of many persons in positions of responsibility. In some communities it is common knowledge that officials accept payments of money to keep quiet about illegal operations. In fact, it is not unusual for citizens in certain areas to see policemen accept "payoffs" for favors. Such corruption weakens respect for authority.

Then there is the dismay caused by the contradictions of religious and political authorities. Within a church organization one leading clergyman will state that war is morally right and that youths have the obligation to participate in it. Yet, another ranking clergyman of the same religion will say that not all war is morally right and that youths need not give support. Members of the same political party often display the same contradictions, holding completely opposite viewpoints. All of this surely does not build

respect for authority, especially on the part of younger persons whose very lives are at stake.

Then, there is another major reason for growing disrespect for authority. It is the abuse of authority by those who wield it. When a dictator requires men blindly to obey his bad policies, many say that decent persons should not obey. And when certain groups within a country, such as the poor or minority groups, feel discriminated against and neglected, then their respect for governmental authorities diminishes.

Need for Law and Order

Yet, almost everybody except anarchists recognizes the need for law and order. Such cannot be maintained without the proper and legitimate respect for authority.

In a family, would there not be grave difficulty if children did not obey the parents? If you are a parent, you no doubt have already seen what can result when children do not show proper respect for parental authority. Children may want their own way and may cry, scream and stamp the floor trying to get it. But your home would be chaos if you let them have their own way and govern themselves. That is why the Bible wisely commands children to be obedient to their parents. —Eph. 6:1.

Similarly, what would happen if every person became a law to himself and refused to obey laws he did not like, even good laws designed to regulate traffic, morals, and other human relationships? The result would be anarchy. As C. Friedrich, professor of government at Harvard University, notes: "Modern man claims autonomy, demands freedom and insists on governing himself. This threatens universal anarchy because a large number of people have no idea of how to govern even their own thoughts and passions."

Thus, any nation or society whose citizens fail to accord proper respect to law and authority simply cannot long endure. "In all recorded history, none ever has," points out former Supreme Court Justice Charles Whittaker. He adds: "On the contrary: History shows that every society which became lawless soon succumbed, and that the first evidences of each society's decay appeared in the toleration of disobedience of its laws and the judgments of its courts."

Respect for Bad Authority?

While decent persons can see the need for proper obedience to authority to protect their welfare, what happens if the authority is bad? What if a dictatorial ruler orders one to do things that violate one's sense of morality? Should his orders be unquestioningly obeyed?

Following World War II questions such as these were raised with respect to a person's moral responsibility in the face of immoral actions ordered by the Nazi authorities. On trial at Nuremberg for their war crimes were Germans who said that they simply had obeyed the orders of their governmental authorities. Could they properly be convicted and punished for carrying out those orders? Bayard Rustin, a proponent of civil disobedience, explains: "The meaning of the Nuremberg Trials was precisely that: Gentlemen, you say you did these things because they were the law. We chop off your head because you did not have moral stamina enough to engage in civil disobedience."

In this case unqualified obedience to misused and abused authority earned condemnatory judgment. Those Germans were either imprisoned or executed for their crimes, even though they had only been carrying out orders. Clearly, it is

one thing to suffer an injustice because of harsh and oppressive actions of rulers; but it is an entirely different matter to execute an order that inflicts such injustice and oppression on others.

Observes N. Chomsky, professor at the Massachusetts Institute of Technology: "After the lesson of Dachau and Auschwitz, no person of conscience can believe that authority must always be obeyed. A line must be drawn somewhere."

Where to Draw the Line

But exactly where is the line to be drawn? When should authority, whether political, religious or otherwise, be obeyed? Under what circumstances is it right to disobey?

This is a burning matter among many people today and is the subject of a great deal of debate. A common view about it was expressed by H. C. Kelman, professor at the University of Michigan. He said: "A good citizen engages in civil disobedience only when he is morally repelled by a law or policy and when its objectionable features touch on the core of his identity."

Yet, opinions such as this do not establish a right standard. What standard should determine what is morally objectionable? Often it is suggested that what laws should be obeyed or disobeyed must be left up to the individual. But then each one becomes a law to himself, and that results in anarchy.

So then, how can one determine where he should properly draw the line? Under what circumstances should authority be disobeyed? Who should set the proper standard?

The Proper Course

In regard to respect for governmental authorities, a basic difficulty often overlooked is that no human government is able to satisfy all the desires of its subjects. As Professor Friedrich observes: "People now expect freedom from fear and freedom from want which are beyond the power of governments to supply. . . . And the more effort is made to provide these means, the more there is dissatisfaction because they are not fully realized." This is a fact. Never has a human government truly and lastingly provided freedom and justice for all!

Why not? Because human governments simply are unable to provide righteous rule. Governments are composed of imperfect, dying men. They do not have the ability to govern with infallible justice. Who can? Only the Creator of earth and man. And will he ever do so? Yes, and that is the reason why Jesus Christ taught his followers to pray for the coming of God's kingdom, or government. (Matt. 6:9, 10) That government ruling from heaven will establish perfect, righteous rulership and will do away with the need for all the many conflicting forms of human government now in evidence. —Dan. 2:44.

But in the meantime, what? If we are to benefit personally from the change that God is going to bring about, then we must now have the kind of respect for governmental authority that God wants us to have. What is that? The Bible answers: "Let every soul be in subjection to the superior authorities." (Rom. 13:1) These "superior authorities" are the earthly political governments, and Christians are commanded by God to have proper respect for them. Even if they do not provide the freedoms and benefits the Christian desires, he knows that no government of imperfect humans will do so, not even one that he might try to set up, and patiently he waits on Almighty God to bring in His perfect government.

Yet, this subjection commanded by God is not total, or absolute. Jesus Christ told

his followers to "pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) The Christian cannot give God's things to Caesar (the governmental authorities). Thus, the line is drawn at this point. And the line is not determined by the Christian's personal opinion. It is determined by the perfect standard God has provided as a guide—his Word, the Bible.—1 Thess. 2:13; 2 Tim. 3:16, 17.

So when a human authority orders a person to do something that violates what is specifically commanded in God's Word, the Christian must obey the highest authority, his God. He cannot obey the human authority when it asks him to be disobedient to Almighty God. That is why Peter and the other apostles of Jesus Christ said on one occasion: "We must obey God as ruler rather than men." —Acts 5:29.

But what if the clergy themselves urge you to follow a course that conflicts with God's law? In speaking of such religious leaders of the first century, Jesus Christ said: "Let them be. Blind guides is what they are." (Matt. 15:14) Rather than following such a blind guide, to your own injury, listen to what God's own Word says. "Get out from among them," and associate with people who really apply God's Word in their lives and advocate it to others.—2 Cor. 6:17.

Clergymen may be out in front in civil rights demonstrations. Priests in some parts of South America even share in guerilla warfare to topple the existing governments, because they believe them to be oppressive. But in so doing, are they being "in subjection to the superior authorities"? Are they being obedient to God? To the contrary, they are using their religious office as a cloak for political activity and they urge you to follow them. But that is not the Christian way.

Does this mean that a Christian is supposed to be unconcerned about injustice and suffering? Not at all. The opposite is true. A true Christian cares very deeply, but he also appreciates that Jehovah God has reserved the destruction of this entire wicked system of things and its "superior authorities" for the appointed king of his kingdom, Jesus Christ. Persons who really believe the Bible have supreme confidence that God will set matters straight, and that he will do so in the very near future. (Rev. 19:11-16) With sincere concern for their fellowmen, they point them to this as the only real answer to the deep-seated problems of humankind.

Here, then, is the sure way of fulfilling one's obligations to both God and man—by obeying the standards of conduct and conscience inspired by God and recorded in the Bible. These standards enable the Christian to conduct himself properly in every situation. They show him which way to go when there is a conflict of authority. They safeguard him against joining in disrespect for all authority, for all law and order, because proper obedience to authority is required by God. And when authorities do what is hurtful, he patiently endures, looking forward to the time when the only righteous and just government, the kingdom of God, will cause God's righteous standards to be applied everywhere on earth.—Matt. 6:9, 10; Rev. 21:3, 4.

Where Is the Comet?

✔ The spectacular comets that shoot through space are often thought to be gigantic. And large they may be; the tail of the Great Comet of 1843 was some 200,000,000 miles long. Yet if all the matter in 10,000 cubic miles of such a tail were collected together, it has been estimated that it would amount to less than a cubic inch of solid matter.

KEEP YOUR TEETH

ONE out of every six Americans reaches the age of forty-five without his original teeth. This high incidence of tooth loss could be avoided if more people would take care of their teeth while they have them. But too many persons take their teeth for granted and fail to realize that lack of care can ruin them.

How have you been treating your teeth? Do you know what to do to keep them? When they are gone, it is too late. The time to care for them is while you have them. Children especially need to learn at an early age to value their teeth and how to give them proper care.

Tooth Decay

A major cause of tooth decay, it is believed, is the refined sugar and starch in the foods that a great many people eat. These are acted on by bacteria in the mouth, producing harmful acids that begin attacking the enamel of the teeth within a few minutes. Thus, if food is left between the teeth, it permits the bacteria, over a period of time, to produce acids that gradually break down the enamel in those spots. Although tooth enamel is the hardest substance in your body, it cannot resist indefinitely prolonged and repeated acid attacks.

After a while a small cavity will form in the tooth and decay will progressively eat away the tooth. If left untreated the cavity will steadily grow larger and larger. In time infection may set in and spread to the jawbone and other parts of the mouth. Then you will be in real trouble.

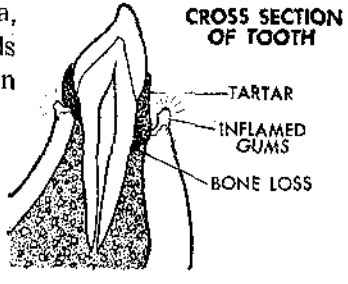
Would it not be much wiser to prevent as many cavities as possible and have those that do appear cared for promptly by a dentist? His drill, of course, is not pleasant, but when a cavity is small the painful drilling is far less than when the decay has spread. So the longer you put off going to a dentist the more painful your visit may be when you do finally go, and your bill will also be larger.

Among children, decay is the primary cause of loss of teeth. Parents, therefore, are wise if they teach their children proper tooth care and have their teeth examined regularly.

Gum Infections

Disorders of the gums and of other tissues connected with the teeth are said by dentists to be the major cause of loss of teeth after the age of thirty-five. One of these disorders is called gingivitis. It is caused by accumulation on the teeth of food particles and tartar, which irritate the surrounding tissues. Tartar is an incrustation of food residues and other substances.

If this condition is allowed to continue, the gums can become badly inflamed, swollen and tender. They may eventually draw away from the teeth, causing pockets to form between the



gums and the teeth. That makes the situation worse, because food lodges in these pockets and is very difficult to remove. The tissues may never reattach to the teeth, and the bone under the teeth may develop infections that destroy it. Eventually the teeth become loose and have to be removed.

Artificial Teeth

Perhaps you know someone who neglects his teeth because he dislikes the thought of going to a dentist and having a drill used on them. He may reason that when his teeth are so bad that they have to be pulled out he can wear dentures, that is, artificial teeth. That is dangerous reasoning. Not everyone can wear them successfully. Also, infection from bad teeth may destroy the bone ridge under them, making it very difficult, if not impossible, to use the false teeth satisfactorily. Besides that, the infection could cause the health of one's entire body to deteriorate.

A full set of artificial teeth cannot function as well as a complete set of normal, healthy teeth. They can cause much discomfort and many problems to those wearing them. A person is much better off if he makes his natural teeth last as long as possible by giving them proper care.

Of course, there may be occasions when bad teeth have to be removed. When this happens a prompt replacement of the missing tooth by an artificial one is recommended by dentists. The other teeth can be adversely affected when a tooth is missing unless the empty space is filled. The adjacent teeth and the opposing teeth can be caused to shift out of their normal position because of the undue pressure put on them. This can injure the supporting bone and soft tissues surrounding the shifting teeth. So dentists recommend filling gaps promptly with artificial teeth.

Keeping Teeth in Good Condition

Proper nutrition is an important factor in developing and maintaining good teeth. Even before a baby is born the principal development of his teeth has begun, and this means that the mother needs good nutrition because it affects the development of the child's teeth as well as the rest of his body.

After a child is born, adequate amounts of protein, minerals and other important food elements are needed for proper growth of the teeth. It requires a measure of discipline to make the child eat what is for the good of his body, and not only what pleases him. Control over the snacks he eats later on is also necessary because of the usual preference children have for tooth-damaging sweets.

Parents can encourage their children to get in the habit of eating raw foods, such as fruits, nuts and vegetables, as snacks. These are much better for their teeth and their general nutrition than candies and pastries. Raw fruits and vegetables help to keep the teeth clean and the body healthy.

If you have the custom of eating pastries and other foods with starch and refined sugar, it is not likely that you will readily change your eating habits to protect your teeth. But you can do something to help protect the teeth from the acids formed after eating such foods. You can keep your teeth clean by frequent use of a toothbrush.

Brushing your teeth will prevent food from collecting on your teeth and doing damage by remaining there for long periods. Doing so after each meal means that less tooth-damaging acid will be formed. It also means that food particles will not be decaying in your mouth, to

cause inflammation of the tissues and a foul odor. Dentures also need to be cleaned after each meal so as to maintain a clean mouth.

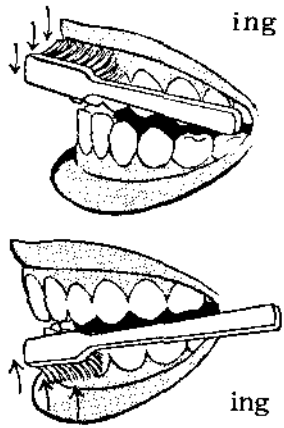
Before going to bed at night is a very important time to brush your teeth. Otherwise the bacteria will have all night to work on the food particles and produce tooth-destroying acids. By keeping your teeth clean over long periods, such as at night, you can help to keep your mouth less susceptible to tooth decay and diseases of the connecting tissues.

A dentifrice such as toothpaste ought to be used at night, as it can give the teeth a good cleaning. Because the dentifrice contains an abrasive for cleaning the surface of the teeth, it is better able to remove the food film that may cling to them. At other times of the day plain water, salt or even a little soap can be used with a toothbrush to clean food particles from the teeth. Every few months a little pumice powder with the dentifrice will give the teeth a very good cleaning, removing many of the stains that may accumulate. But be careful not to injure the gums when using it by brushing too vigorously. Using pumice too frequently can also damage tooth enamel.

A soft brush is recommended by many dentists, as it will not injure the gums. A brush with even tufts of bristles is good. Careful and thorough brushing is needed to do a good job of cleaning the teeth. Dental floss or a toothpick can be used to remove food particles caught between the teeth and which a brush cannot remove. Use them gently, however, so as not to injure the gums.

Effective brushing includes rotating the brush so the bristles sweep the teeth from the gums to the biting edges. This, of course, needs to be done on the inside as well as the outside surfaces of the teeth. The chewing surfaces of the upper and lower back teeth also need to be brushed. Including a back-and-forth motion over all the surfaces of the teeth helps to polish them.

A child needs to be shown how to brush his teeth properly and encouraged to establish the habit of doing it regularly after every meal. A parent can get him in that habit by brushing his teeth for him until he is old enough to do it for himself.



So the best way to keep down tooth cavities and prevent trouble resulting from inflamed tissues is to brush your teeth after each meal. But good tooth care includes more than this. Visiting a dentist regularly to have your teeth examined and any existing cavities filled is an important part of that care.

If you still have your own teeth, try to keep them as long as you possibly can. Appreciate these marvelous instruments that the Creator has provided, and show that appreciation by giving them the good care they require.

How Many Calories?

◈ The results of an analysis of thirty-eight of the commonly eaten fruits, or things eaten as fruits or desserts, showed that rhubarb had the lowest calorific value, having only eighty calories per pound. On the other end of the scale, avocado measured the highest, with 1,200 calories per pound.

"Awake!" Appreciated over the Years

THE International Bible Students, as Jehovah's witnesses were known prior to 1931, were holding their first great convention after World War I in Cedar Point, Ohio, September 1-7, 1919. Everywhere the 6,000 delegates from many states and lands saw signs with the initials "GA," and tried to guess what these letters stood for. Well, on Friday, September 5, J. F. Rutherford, president of the Watch Tower Society, in his discourse "Address to Colaborers," told what they stood for: *The Golden Age,* a new magazine published by the Society.

It was to be a magazine of "Fact, Hope and Courage," and put the stress on the kingdom of God, the "golden age" for which mankind had been hoping for so many centuries. Additionally, it sought to keep its readers informed on all that was of interest and value in the fields of politics, science and medicine, business and industry, plants and animals, agriculture, and wonders of creation. In particular did it espouse the cause of the poor and oppressed and expose dishonesty, corruption and oppression wherever found, Fascism and Nazism being some of its early targets.

The most widely circulated of its early issues was No. 27, published September 29, 1920. It dealt with " 'Distress of Nations': Cause, Warning, Remedy." More than four million copies of this issue were distributed world wide. The nature and tone of much that appeared in *The Golden Age* during its first ten years are apparent from a letter that, among other things, stated: "*The Golden Age* is the most wonderful paper I have ever read, so full of spicy world news, and conditions all over the globe. You certainly are to be congratulated on the articles on . . . the Medical Trust, the Power Trust and the Clergy Trust, and all the other devilish schemes that are being propagated to make life miserable for all of us. Any one issue is worth many times more than what you receive for a whole year's subscription, and I would not want to be without this particular magazine for twenty times the cost."

Name Changes

After some eighteen years the name was changed from "The Golden Age" to "Consolation," as the term "golden age" savored of Greek mythology. Besides, it was felt that "Consolation" was a more fitting name in view of the trying times in which we have been living.

However, after a number of years it became apparent that the name "Consolation" did not seem sufficiently representative of the purpose and scope of this magazine. Ever so many people who found it interesting did not feel any need of consolation. So with its August 22, 1946, issue, it became known as "Awake!" At this time it also changed from a biweekly magazine, that is, every two weeks, or twenty-six times a year, to semimonthly, or twice a month, with twenty-four issues each year, coming out on the 8th and 22nd of each month. This schedule fit in well between issues of *The Watchtower,* which comes out on the first and fifteenth of the month.

The opening article of the August 22, 1946, issue was entitled "Wake Up, World!" and showed that the purpose of *Awake!* was to tell "How to be on the alert in a busy but blind world." Among its other articles was a very discerning one en-

titled "Juvenile Delinquency or Adult Delinquency?" and a fine one on the body's circulatory system titled "The Stream of Life." In it also appeared for the first time the feature "Watching the World," which has continued ever since. *Awake!* pledged itself to "righteous principles, to exposing hidden foes and subtle dangers." Its new name was most appropriate in view of the urgent times in which we are living, as can be seen from the fulfillment of Bible prophecy.

For some years now *Awake!* has been publishing special issues on subjects in which people are greatly interested and on themes prominent in the public mind. By means of these special issues it has rendered a public service, even as can be seen from the reader response. It had a special issue on the United Nations, which gave a clear description of the various bodies comprising it together with a record of its successes and failures and reference to it in the Bible. Another special issue dealt with "Evolution or Creation by God—Which?" and clearly spelled out the difference between fact and fiction in regard to this theory, eliciting much favorable response. Thus a science teacher in Montana wrote: "What is a teacher to do when evolution is taught right in the textbook? What you people are doing is exactly what is needed to give the students the other side of the question."

Highlighting the dissension, revolution and confusion existing within the world's largest religious organization was the special issue "The Catholic Church in the Modern World." And shortly thereafter *Awake!* published a special issue on "Medical Experiments and Your Health," which, among other things, dealt with heart transplanting. A doctor from Biafra, upon reading this issue together with a doctor friend, at once began a personal study of the Bible and attending meetings of Jehovah's witnesses. He was thrilled by what he saw and heard at the "Good News for All Nations" District Assembly in Belfast, Ireland, and said, "I will have to attend many more of these assemblies." When asked what his religion was, he replied, "A month ago I was Roman Catholic."

Another striking issue of *Awake!* was "Finding an Answer to the Problem of Race." It was quoted in a number of newspapers, including the Denver *Post,* because of its timeliness and value. Among other special issues that have elicited much favorable response was the one on "Youth and Drug Addiction."

Then again, grateful parents have expressed appreciation for the *Awake!* articles on how to teach children the facts of life, and marriage partners have thanked *Awake!* for articles telling what roles each is to play. Many readers have greatly enjoyed its articles on the interesting facts regarding the earth and the starry heavens, even as many have found most helpful its articles on health.

Readers of *Awake!* will doubtless be interested to know that it is printed in ten different countries in addition to the United States, among which are such widely separated places as South Africa, Finland and Korea. Of the twenty-six languages in which *Awake!* is published, English comes first for quantity, Spanish next, closely followed by the German and French editions.

Appreciation for *Awake!* comes from all parts of the world, as is indicated by a report in the *1968 Yearbook of Jehovah's Witnesses* telling of the great success it is enjoying in the republic of Senegal in West Africa. Truly the distribution of *Awake!* is as widespread as is the nature of its contents, and many letters testify to the fact that it has been well appreciated over the years.

Could NOAH'S ARK Have Held All Those Animals?

How much room was there aboard the ark? Was there enough space to accommodate the ancestors of all land animals living today?

INCREASED recent interest in the Bible has produced much discussion, many questions, and one of the most expensive films of all times. *Paris Match,* France's leading picture magazine, recently published six pages on Noah's ark, as portrayed in the film "The Bible." It said of the ark: "Ordered by Jehovah, 5000 years ago,* it now cost a half billion [francs; one million dollars]."

What most amazed *Paris Match* was the ease with which the animal scenes were filmed. Regarding the scene of the animals going into the ark, it said: "John Huston had planned a week's filming. A morning was enough; for Huston had been able to make a friend of each animal."

Many persons consider the Biblical account of the Flood to be no more reliable than are stories told to amuse children. And the quaint "ark" pictured in this film may not have added greatly to their confidence in the accuracy of the Biblical account. However, their curiosity may at least have been aroused. Perhaps surprised to read that Huston, "with only his calm voice," had succeeded in maintaining order "in the world's largest menagerie," some may well have wondered whether Noah did not succeed in doing the same thing.

This matter particularly interests Christians, because Jesus Christ and the Bible writers viewed the Flood as an actual historical occurrence. They cited it in warning that God would destroy the present wicked system of things, and as an example of how to escape that destruction. —Matt. 24:37-39; 1 Pet. 3:19, 20.

One of the major questions relative to this event is how each kind of animal could have been accommodated in the ark. Was the number of animals as large as commonly believed? Just how big does the Bible say the ark was? What was its cargo capacity? The answers to these questions may surprise you. They will also shed light on the question of whether the Flood was earth wide or not.

Size and Shape of the Ark

To understand what the Bible says about the ark we first must discard the popular idea presented in both religious art and "Bible storybooks." We must put aside the idea of a quaint little ship with pointed bow and stern, on the deck of which sits a charming little house with chintz-curtained windows, out of which a bearded old man benevolently looks at the sky, while a pair of puzzled giraffes stretch their long necks over the front deck's guardrail. Such a picturesque craft could hardly preserve the number of animals to which the Bible refers. The ark the Bible describes was far different.

The Bible says the ark was 300 cubits long, 50 cubits wide and 30 cubits high.

* Bible chronology puts the date of the Flood at 2370 B.C.E., or 4,337 years ago.

(Gen. 6:15) Modern man is not in the habit of counting by cubits, but this measure was approximately the distance from a man's elbow to the tip of his middle finger. This measure is generally calculated as about 18 inches, although some think the ancient cubit was nearer to 22 or 24 inches. Thus, according to the conservative calculation, the ark was at least 450 feet long, 75 feet wide and 45 feet high, and it might possibly have been considerably larger.

Further, it should be borne in mind that the ark was not shaped like a ship, with tapered bow and stern. The Bible says it had compartments for the animals, was lit by an opening that likely ran around the entire structure just under the roof, and had lower, second and third stories. (Gen. 6:14-16) But, despite giving such details, it says nothing about its having a rudder, sail or oars. According to the Bible's description it was a great floating chest or box, having neither prow nor stern. It did not need such equipment, since it was not designed to move from one place to another, but merely to float safely on the surging waters.

The Bible uses the Hebrew words *'oni·yah'* and *tsi* for ship. However, neither of these is used for the ark. It is called *te·vah'*, which means "chest" or "box." This boxlike shape obviously allowed far more space than would be found in a ship with a pointed prow or stern. The French authority F. Vigoroux wrote: "It was naturally inappropriate for navigation, but it could hold a third more cargo than an ordinary boat."

Truly, the size of the ark was colossal. Its sheer massiveness was staggering, even if we hold to the conservative measurements of 450 feet long, 75 feet wide and 45 feet high. It is only in recent years that ships have been built that are larger. Each of its decks would have contained 33,750 square feet of floor space, or a total of 101,250 square feet of floor space for the three stories. This is almost twice the area of two American football fields!

The Ark's Cargo Capacity

How much cargo could a huge, enclosed chest of that size carry? Much more than you might think.

There would be over 1,400,000 cubic feet of usable space in a structure of the dimensions of the ark. And how much is that? Well, a standard railroad stock car contains 2,670 cubic feet effective capacity, according to *Mechanical Engineers' Handbook* (1958), edited by Lionel S. Marks. That means that the space within the ark would equal more than that contained in 524 railroad stock cars. Or it would equal the carrying capacity of 10 freight trains of about 52 cars each!

How many animals can a standard railroad stock car carry? The book *Types and Market Classes of Live Stock* by H. W. Vaughan observes: "The number of animals per car varies greatly, depending on the size and age of the animals. . . . Reports of stock cars and railroads show that the average number of meat animals to the carload is for cattle about 25, hogs in single deck cars about 75, and sheep about 120 per deck."

This means that in each double-deck stock car 240 sheep can be accommodated. Thus, in just half the space contained in Noah's ark (the space equal to that in about 262 railroad stock cars) 62,880 sheep could be carried! Of course, it is unreasonable to believe that the animals in the ark would have been as crowded as sheep are in a stock car, especially since they were there for more than a lunar year. (Gen. 7:11; 8:4, 13, 14) Nevertheless, even figuring conservative-

ly, thousands of animals the size of sheep could have been accommodated in the ark. And this would still leave the remaining half of the vessel for storage of food supplies and for Noah and his family.

Yet, even with this vast amount of space, would there be enough room? Is it not true that there are some one million different species of animals? Could these all have been preserved in the ark?

How Many Animals?

When the ark was completed, Noah brought into it two of each "kind" of animal and flying creature, and seven of each "clean" kind, the seventh or odd "clean" animal apparently to be used later for sacrifice. (Gen. 6:20; 7:2) But the number of "kinds" of animals required in the ark to repopulate the earth after the flood was not nearly as great as some persons might think.

It is true that one of the world's leading systematic taxonomists, Ernest Mayr, lists some one million animal species. However, about three-fourths of these are insects. And only 17,600 are vertebrate animals other than fishes. Of these 17,600, just 3,500 are mammals (which also include sea animals such as whales and porpoises that could survive outside the ark) and 8,600 are birds. The rest are reptiles and amphibians, many of which, too, did not need to be inside the ark to survive.

Noteworthy, also, is the fact that there are comparatively few very large-sized species of animals. In fact, according to one estimate, there are only about 290 species of land mammals that are larger in size than a sheep, whereas well over 1,300 are estimated to be smaller than rats. Thus, Noah really had relatively few large animals to feed and care for in the ark.

A key factor to remember, moreover, is that the present classification scientists call "species" is not necessarily the same as the family "kinds" that Noah was commanded to take into the ark. (Gen. 6:20) That there were likely fewer of these basic "kinds" of animals taken into the ark than the number of "species" commonly listed today can be seen by considering what modern scientists often classify as "species."

Regarding this matter of classification, *The Encyclopedia Americana* (1956) under the heading "Species" interestingly says:

> "When we familiarly talk of the different 'kinds' of plants and animals, we indicate in a rough way the biological ideal of species; and the recognition of raven, jackdaw and rook, as different kinds of crow, corresponds with the scientific distinction of these as four different species of the genus *Corvus*. . . . the conception of species is entirely relative to convenience; where the 'lumpers' think a score of special groups with special names quite sufficient, the 'splitters' may think it necessary to distinguish a hundred."

So, as one scientist wrote, *"a species is then a concept in the eye of the scientist."* Clearly, then, it does not necessarily correspond to a basic Genesis "kind." (Gen. 1:25) In fact, it is not uncommon for scientists to list as separate "species" animals that obviously must have descended from a common ancestral pair that Noah took into the ark.

For example, there is the cat family with its many different species, including tigers, panthers, leopards, and so forth. However, it seems likely that many species of cats could have descended from an original pair of cats that emerged from the ark. It is similar with the dog family, which includes such a vast array of domesticated dogs, as well as the related wolves, jackals, coyotes, and so forth. These, too, could have descended from an original pair.

So not all the varieties of cats, dogs or other families of animals needed to be preserved in the ark, but only representative members of each family "kind."

When Jehovah God created living things according to their "kind," he provided a tremendous potential for variety within the set boundaries of that family kind. How obvious this is even in the human family! Just consider the differences in physical features and skin color between the American Indians, Mongols, blond Swedes, and dark Africans. When this potential for variety is considered, it is easy to see that the number of original "kinds" of animals taken into the ark was likely far less than the 17,600 "species" of vertebrate animals (other than fishes) listed by one authority.

Therefore, could the ark have held all the necessary animals? Indeed it could have! As we have seen, the ark was of tremendous size, capable of accommodating thousands of animals, along with their food supply. We have also noted that relatively few species of animals are very large. And, finally, it is apparent that the number of species can be reduced to comparatively few family "kinds."

Incidentally, how does all of this bear on the question commonly raised as to whether the Flood was really earth wide? Note the comments made in the book *The Genesis Flood:*

> "Not only would an ark of such gigantic proportions have been unnecessary for a local flood, but there would have been no need for an ark at all! The whole procedure of constructing such a vessel . . . simply to escape a local flood, can hardly be described as anything but utterly foolish and unnecessary. How much more sensible it would have been for God merely to have warned Noah of the coming destruction, so that he could move to an area that would not have been affected by the Flood, even as Lot was taken out of Sodom before the fire fell from heaven. Not only so, but also the great numbers of animals of all kinds, and certainly the birds, could easily have moved out also, without having to be stored and tended for a year in the Ark! The entire story borders on the ridiculous if the Flood was confined to some section of the Near East."

Survival in the Modern-Day Ark

Thus there is no reason to doubt the Biblical account of an earth-wide flood. Rather, it should serve as a warning example to us. Jesus said: "Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26) At that time Noah and his family survived in an ark, coming out into a cleansed earth. Today we can realize similar protection and survival when this present system is destroyed by God.—1 John 2:17.

For us this does not mean entering a physical place. Rather, it means coming into the Christian system of things, which can be compared to the ark. This Christian "ark" includes all the laws, arrangements, principles, practices, rules and provisions established on earth by Jesus and his early followers, and which are recorded in the Bible. Only by conforming to these principles can you receive God's protection in the coming time of destruction, the way Noah's family was protected through the end of a wicked system at the time of the flood.

Therefore, how wise it is to follow the example set by Noah, his wife, his sons and their wives—to separate from the present world of unjust men, and to enter into the new Christian system constructed by the Greater Noah, Jesus Christ! Will you? Your survival and realization of everlasting life in God's promised new system of things depend upon your doing so.—2 Pet. 3:13.

If your home has a fire, WHAT WILL YOU DO?

THREE children and their parents died when a fire broke out in their home last January, but a daughter that was sleeping in an upstairs bedroom survived. Unable to go down the stairway because of the heat and smoke, she climbed out a window and dropped to the roof of an extension to the dining room. Then she lowered herself from there and dropped to the ground. Running to the police call box nearby, she summoned the firemen, but they were unable to save the rest of the family. Smoke had killed them.

This tragedy, unfortunately, is not an uncommon occurrence. In the United States there are 1,500 house fires every day on the average, and in the course of one year these fires take the lives of 6,000 people. Most of these deaths could be prevented.

A family of seven that did not perish when they discovered a fire in their home succeeded in getting out of the burning house in just a few minutes. Why? Because they had planned in advance what to do in case of fire and had had regular fire drills. Does your family know what to do in case of fire?

Fatal Mistakes

Knowing some of the common mistakes that have cost people their lives can help you to avoid them if your home catches on fire. Although your house may never have caught on fire, that does not mean it never will. That possibility always exists because there are so many factors that can cause a fire. On the average, in the United States, a house catches on fire about every fifty seconds. It would be wise, therefore, to be prepared in case this happens to your house, so that you and your family will not make fatal mistakes. If you do not have a fire, so much the better.

But suppose you are suddenly awakened during the night by the smell of smoke. If you rush to the bedroom door and fling it open you could be making a mistake that would very likely cost you your life.

It is not necessary for flames actually to reach a person for him to be killed in a house fire. They can be on the ground floor and still be deadly to persons upstairs. That is the most dangerous place to be when there is a fire. Heat and smoke ascend the stairwell, trapping the people in the upper rooms. If the bedroom doors are open, the poisonous gases in the smoke will very likely kill the people sleeping there without ever awakening them. Even if someone does awake, the gases are still likely to kill him if he does not get out quickly. There is a better chance of living longer and escaping if the bedroom doors are always kept closed

at night. They act as a temporary barrier to the heat and smoke.

Now, why would it be a fatal mistake to fling a bedroom door open when there is a fire? If the bedroom doors are closed, the hot gases of the fire accumulate in the upstairs hallway. Their temperature can reach 1,000 degrees F., and the smoke and pressure can be great. When a door is opened, the hot gases rush through the doorway into the cooler bedroom. You can well imagine what gases heated to 1,000 degrees would do to the person opening the door. Even if one were to breathe air that is heated to 300 degrees, he would die in a few minutes.

Instead of opening the door, a person should first put his hand on the inside panel. If it is hot, he should not open the door under any circumstances, not even in an attempt to save other members of the family. He would never make it across the threshold. He should leave the door closed and awaken the others by pounding on it and shouting. They too, however, should know the danger of opening a hot door. Escape can then be made through a window, and from the outside he can help the others escape.

But suppose the panel of the door is not hot, what then? He might take a chance on opening the door, but with extreme care. To prevent it from being forced open by accumulated gases that are deadly, he should brace his body against the door with his face turned away from the edge where the doorknob is. A foot should be placed against the door at floor level to prevent it from being forced open by the gases. Then he can open the door carefully. If pressure is felt against the door it should be slammed shut immediately. If not, it can be opened gradually, and the person can see if the hallway is sufficiently free of smoke so he can go downstairs. If it is, he can run while in a crouched position, as the smoke will usually be nearer the ceiling than the floor. In some instances he might have to crawl along the floor.

If the hallway and stairway are filled with dense smoke, he would be making a fatal mistake trying to escape through it. Even if he tried holding his breath, he would not likely be able to hold it long enough to get out. The gases in the smoke could render him unconscious very quickly and kill him in a few minutes. Eleven to fourteen toxic gases are given off from the burning of the various things in a house. Eighty percent of the people killed in house fires lose their lives because of these gases.

Get Out Quickly

No matter how small a fire is, get everyone out of the house immediately. A woman who failed to do this lost her children unnecessarily. She found a fire smoldering in a chair, but instead of getting her children out of the house first she ran to a neighbor for help. The two women carried the chair outside, but the children, who had been sleeping upstairs, were found dead. The toxic gases from the burning chair had gone up the stairway into their bedrooms and killed them.

Other people make the mistake of trying to save some of their material possessions before leaving the house, not realizing how quickly a fire can spread and fill a house with deadly smoke. Just the few minutes some have taken in an effort to rescue a few valuable possessions caused them to lose their lives. One man who discovered a fire in his basement ran upstairs to save his stamp collection and some prized art objects, which he dropped to safety from a window, but he never lived to retrieve them. Material possessions

can usually be replaced, but no family can replace the life of one of its members. Is it not more sensible to save first what is the most valuable—your life?

Once a person is outside he should stay out. He makes a grave error if he runs back into the house to rescue something. This should be impressed on the children in your family, as some children have run back into a burning house to rescue a pet or a doll and never come out alive.

Mistakes have also been made in sending in an alarm to the fire department. Taking the time to phone in an alarm while still in a burning house may delay escape long enough to mean a person's death. The best policy is to get out first and then notify the fire department by going to an alarm box or to a neighbor's phone.

Even if you think that you can fight the fire, send in an alarm first. In the event that your efforts fail, you will have professional help there before it can make much headway. If you succeed, they are not likely to feel disappointed.

Plan in Advance

The indecision, confusion and panic that often strike a family when there is a fire can be avoided if the family plan together in advance what everyone will do. An escape route can be decided on for every room in the house so everyone can get out as quickly as possible. An alternate route can also be planned in the event the main one is blocked by fire or smoke. Actually using these escape routes from time to time in home fire drills will impress them clearly on the minds of everyone in the family.

The father should see to it that all in the family understand that they must stop immediately whatever they are doing when a fire warning is given and go at once by the planned escape route to the nearest exit. This promptness will mean minutes saved during a fire, and that may be all they need to save their lives. Another good habit for them to form is to close the doors behind them as they leave. This will help to bottle up the fire, slowing its progress.

It would be well for the family to go through the motions of testing a door as to whether it is hot or cool before opening it. Someone can stand on the outside of the door and call out "cool," and the one inside can practice the proper manner of opening it.

If an alternate escape route is through a second-story window, it would be well to install a rope ladder, such as is used to go up and down the side of a boat. This can be kept in a neat box in the room near the window, and the upper end of the rope ladder can be securely fastened to the wall. In a practice fire drill the ladder should actually be used so everyone will become familiar with it and not become fearful of using it when an emergency arises.

A good precaution would be to keep a lightweight ladder, such as an aluminum one, located at a convenient spot outside the house. If it is kept in a locked garage it will be of little value in an emergency. Perhaps it could be kept along the side of the house behind some flowers and shrubbery. As part of the plan for getting the family out of the house, this ladder could be quickly set against preselected windows by the first person out of the house.

As other members of the family get out, one could run to the nearest fire-alarm box where, in case of a real fire, he would turn in the alarm. The father will want

to instruct the entire family as to how to operate the alarm, actually taking them to the box. While there he could warn the children against turning in a false alarm as a prank.

Incorporated in the plans should be a spot where the family could gather when they are safely outside. It will then be easy to ascertain if anyone is still in the house. Many frantic fathers have lost their lives by going back into a burning house thinking that a child was still there when he actually had escaped.

If a family lives in an upper floor of an apartment house, its members can become familiar with the various escape routes that are available to them. Their knowing what to do if smoke cuts off these routes is also important. They can practice stuffing rags into the cracks of the doors to keep smoke out. Actually doing this will make everyone familiar with where the rags and the handiest tool for stuffing them into the cracks can be found. In an actual fire they could protect themselves from the heat by keeping these rags wet and gathering under wet blankets by the open windows to wait for firemen to rescue them. The windows ought to be opened at the top and bottom so that any smoke that does get into the room will go out the top and fresh air will come in the bottom.

Since young children have a tendency to hide under a bed or in a closet when frightened, a father would want to train his children not to do this in case of fire. With patience they should be taught what to do, even if it is just standing near the window to await rescue. Firemen have lost precious minutes searching under beds and elsewhere for frightened children. They should also be taught to roll up in a blanket or rug or even to roll on the ground if their clothing catches fire.

Warning System

A system that will give automatic warning when a fire breaks out is of great value because there is no assurance that anyone in the family will be awakened if the fire happens at night. Many people have been killed in their sleep by the poisonous gases in smoke. An alarm that will automatically make a loud noise in case of fire will give a family more time to escape.

There are various systems that operate on a heat-detection arrangement. When the air around a heat detector reaches a certain temperature the alarm is activated. The father of a family that was saved by one said: "Without a doubt the fire-alarm system, which is the sort of thing I would not expect me to have in the house, saved us." When they looked back at their blazing home, he said, they were astonished that they were not still inside.

An alarm that will warn of smoke is even more valuable, because smoke is so deadly. Seventy-five percent of home fires begin as slow, smoldering blazes that are not usually hot enough to activate average heat detectors but that could activate smoke detectors. Although a detection system that warns of smoke and fire can be expensive, it may save the lives of your family.

The tragic thing about the many deaths caused by fires in homes is that most of them are unnecessary. They could be avoided by advance planning. Even if one is not able to afford an alarm system, one can have a fire-escape plan and fire drills. You may never need them; but if you do, they can mean the difference between preserving your family and losing it. Why be indifferent to the danger of a fire and allow your family to suffer another of the many fire tragedies reported in daily newspapers?

CONVENIENT and DANGEROUS

ON HIS way home from work Friday, Fred stopped by the bank and deposited his week's salary. He drew $20 cash for pocket money. It was the ordinary procedure for wage earners, or their wives, each payday in a small midwestern community.

Now, $20 seems like a very small sum in view of Fred's plans to leave that evening by jet plane on an overnight trip to New York. But he drove downtown to the travel agency to pick up his round-trip ticket. He paid for his fare by handing the young lady a laminated plastic card from his wallet. She fitted it into a small machine and pressed a set of printed receipt forms over it, so that the receipts all picked up an imprint of Fred's name, address and code number embossed on the plastic card. He signed the receipts, whereupon she gave him a copy and returned his card.

Later Fred's wife Dorothy drove him to the airport. On the way they stopped at a gas station, paying for gas and oil in the same manner, this time using another card. In New York Fred spent the night at a hotel, where payment for room and other services was also effected by using still another card. "Amazing," thought Fred, as he drifted off to sleep that night. "I could prolong a trip like this, even bring my wife along, travel far and wide, stop at hotels like this one, rent cars, boats, almost anything, and charge it all up through credit cards."

Next morning before his business appointment Fred discovered that a necktie had been crumpled in his suitcase, so he rode the elevator down to a men's shop in the hotel lobby and purchased a new tie. The clerk casually indicated a matching shirt, so Fred had him wrap that up too—along with a set of enhancing cufflinks and a tie clasp. It was all so casual —made him feel so affluent to charge these sundries to a credit card.

Credit cards have become so common in the United States that most of the larger department stores issue their own cards. One of the latest experimenters with the credit card is the retail grocery. In fact, about anything can be purchased with credit cards today.

For example, Fred, on the way back to the hotel from his business appointment, happened to notice a shop featuring "fabulous" imported tablecloths. It happened to be a "closeout" sale, and there was one beautiful handmade Portuguese specimen with napkins marked down to a real "sacrifice." After all, Fred had been gone from his wife all of Friday night and all day Saturday. He wanted to bring home a present for her, and it was so easy with the little plastic card.

During the flight home he surveyed his resources, and realized that he still had most of the $20 he started out with—expense for taxis and bellhops having been his only cash outlays.

Convenient for Travelers

Credit cards were introduced in the United States in the 1930's. They first appeared as a form of retail credit service, issued by department stores to preferred customers. Ostensibly to make the shopper's chore a bit easier, the main idea was to entice more credit business. A scattering of banks began, too, to sponsor retail credit cards as a credit service for participating merchants.

Then the larger petroleum companies began to provide credit cards as a means of extending credit near and far for businesses, retail customers and travelers. Their system worked admirably, for a petroleum company with nationwide outlets would be assured that no matter how far or how long the card-holder traveled, he would in the nature of things trade only at their stations.

In the 1950's so many oil companies were issuing cards that the independent service stations began honoring competing cards. At many stations today you can use any one of a number of cards. Too, oil companies, through the credit-card system, are offering a tempting array of services and goods. Doubtless you have seen ads aimed at the family, featuring glorious, once-in-a-lifetime vacations, with rental cars, boats, skis, surfboards, not to mention food and lodging—all chargeable on credit cards. Moreover, long-term budget payments are encouraged.

Credit Cards Go World Wide

A look at the back of one of Fred's credit cards—the highest membership fee he pays for any of his cards is $12 a year—reveals the wide range of goods and services available. It is recognized at over 160,000 establishments—hotels, motels, restaurants, specialty shops, oil companies, airlines and car rentals. It is accepted as identification for purchase of traveler's checks at more than 300 offices of a prominent bank with branches in 47 lands on 5 continents.

A competing card offers "instant" credit at more than 315,000 establishments throughout the United States and 137 other countries. Card-holders are encouraged to obtain steamship, rail, bus and air travel on current and time-payment plans. If you need a secretary while you are out of town, can you charge it? Yes, by means of this convenient credit arrangement, and a businessman can charge a complete catering service for his next big conference—complete with food, flowers and even waiters.

Bank Credit Cards for Retail Shoppers

Some more competition in the credit-card business is supplied by the banks. While travel companies cater to the traveler and businessman, and require a relatively high credit rating, the bank credit cards are aimed broadside at the general populace with little—perhaps too little—regard to the individual credit rating. The average everyday shopper is the target of the bank credit card, and 80 percent of these are women. Apart from other considerations, the aim of the bank card is to induce more and more shoppers to buy more and more goods and services on credit.

And the banks are into this business with both feet. In 1965 there were about 100 banks in scattered cities participating. Two years later it was estimated that nearly 1,500 banks in all parts of the United States had plunged into some form of the credit-card business. They send out

one itemized bill to their credit-card customers each month. If paid within thirty days there is no interest or service charge. If, however, payments are stretched out over a longer period, there is an interest charge, usually 1½ percent per month on the remaining balance, which, if calculated on an annual basis, amounts to 18 percent interest.

Conveniences

In the use of credit cards there are certainly advantages that Fred and other users will readily concede. One does not have to risk carrying around large sums of money. Nor is it necessary to worry about trying to cash personal checks when away from home. And many users like the convenience of covering a multitude of purchases with a single check each month. It is so much easier, some say, to keep track of one's budget this way.

Of course, credit cards have to be paid for by someone. Of late, most credit cards are issued free of charge. On the surface the merchants and participating businesses pay for the service. Payment by merchants is made in the form of a membership fee, plus a sum ranging from 3 to 8 percent of each purchase charged on the card. But, in the long run, this discount is tacked onto the retail price of the purchase. That is why in some parts of the country restaurants and other stores offer customers discounts for paying cash. Cash-paying customers, on the other hand, often ask for a discount where they see that credit cards are honored.

"Too convenient" is the way some people appraise the credit-card arrangement. They claim that it offers a strong temptation to indulge in impulse spending, as in the case of our friend Fred. "About that Portuguese tablecloth I brought home to Dorothy," he admitted a bit red-faced, "there was one wife who grimaced rather than smiled when she saw the price on the credit-card receipt—even though it was marked down to a fraction of the cost on the price tag."

Invitation to Swindlers

A more insidious side to the credit-card business is the trail of fraud and crime that follows in the wake of the expanding volume of credit-card users. "Just two years ago," reminded *Sales Management* magazine in its issue of October 15, 1967, "the credit card industry's biggest worry was the college sophomore who took someone's wallet full of cards on a Fort Lauderdale spring vacation spree." Two years, however, have seen undreamed-of changes. "The 140 million credit cards now in use add up to the marketing miracle of the decade, but organized crime is moving in," the same magazine cautioned in an article entitled "Charge Now, Pay Never."

Here is a revealing case history, for example: "A repairman for the company that prints Diners Club cards made a deal with mobsters to supply them with 5,000 blank cards, embossing machines, printing materials, and the names of Diners Club members. The gang counterfeited the cards, then set up a nationwide network of pushers. Post Office Department mail fraud inspectors smashed the scheme, but not before 200 cards were used for a month, costing Diners Club $50,000." —*Sales Management,* October 15, 1967.

In early 1967 a survey of the largest oil company members of the American Petroleum Credit Association revealed a total of 16,600 pending fraud cases. By mid-September 1967, the Diners Club "hot cards" had reached the figure of 11,314. Carte Blanche reported a loss of $12 out of every $1,000 worth of business in 1966.

Meanwhile American Express had 250 security officers on the watch in key cities throughout the world. It was planning to launch a touch-tone phone and computer linkup that would enable the company's 250,000 business participants to determine a card's status without delay.

Bank Cards Loose a Crime Wave

It is estimated that swindling in connection with credit cards would produce a loss in 1967 of from $20 to $50 million. Meantime the country has been deluged with unsolicited bank credit cards mailed out by frantically competing banks. As described by one observer: "Just before Christmas, 1966, the big race started. All the banks hit the mails with five million cards. Armed with sheaves of mailing lists, many overlapping, they indiscriminately sent the cards all over the lot in an attempt to get a piece of the juicy holiday sales."

The postal system was overburdened, cards got lost, and amateur swindlers teamed up and roamed the stores, buying goods under the $50 limit (above that price the stores usually check with the banks). The loss taken by the banks was immense. Meantime a congressional investigation was touched off. Bankers were guilty of "highly unsound banking practice," according to one congressman. Said another official: "There is a mountain of evidence that a great many Americans don't know how to use credit. Our personal bankruptcy rate is three times higher than it was ten years ago. Last year alone, the figure jumped by 13,000."—*Advertising Age,* November 1967.

Another congressman claimed that credit-card abuses were reaching the proportions of a national scandal. He estimated that more than a million cards are lost each year and about 300,000 stolen. Legislation is already under consideration that would prohibit banks from issuing any more cards unless certain strict requirements are first met.

If you are a credit-card user, you do well to guard your cards as though they were cash, and to destroy expired cards or those you do not intend to use. Make sure all receipts you sign are clear as to total price and will not easily admit of fraudulent changes. Never lend your card. And if you lose one, report it immediately—you will be held responsible until you do. Save all your receipts and compare them carefully with your monthly statements, for there are frequent errors in the billing process.

If you are not a credit-card user, weigh well both the advantages and the perils involved before you plunge into this "easy" method of credit purchasing. Is it worth the dangers inherent in the system? Is it worth while for you to pay the hidden charges plus the interest charges if you are unable to pay the credit-card bills promptly? A more serious question to be considered, too, is the effect that this method of purchasing can have on both you and your loved ones. Will you be able to withstand the urge to splurge? Can you avoid becoming materialistic? Will you know where to draw the line?

Remember, the credit-card system is dangerous, as well as convenient.

COMING IN THE NEXT ISSUE

- How to Comfort Others in Grief.
- Deserts—Lands of Living Marvels.
- World Council of Churches Assembles in Sweden.

Forty-sixth Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back and names are listed from left to right in each row.

(1) Clinkscales, J.; Maurischat, L.; Johnston, D.; Piedmont, D.; Smith, K.; Elliott, E.; Berry, L.; Mitchell, M.; Povilaitis, S. (2) *Yurkon, C.; Wetherell, B.; Mahon, S.; Levett, A.;* Decker, S.; DiLorenzo, A.; Hodges, J.; Mitchell, S.; Threlfall, A.; Walker, B. (3) Storer, J.; Sawula, D.; Howard, B.; Barber, A.; Ampy, S.; Harkness, A.; Chase, G.; Lavinio, M.; Stelling, M. (4) Austin, J.; Westby, F.; Trost, H.; Tarr, L.; Gavette, E.; Bleich, R.; Ovenell, P.; Simmons, Y.; Bjerre, V.; Stelling, K. (5) Kyhe, A.; Dellinger, R.; Davis, H.; Charley, V.; Bleich, S.; Bonsell, E.; Clay, J.; Delgado, M.; Jackson, M.; Hodges, N. (6) Linden, D.; Kaue, B.; Adams, C.; Trost, D.; Petit, B.; Stroud, O.; Zoryan, S.; Cimino, B.; Jauernick, G.; Levett, E. (7) Michaelson, J.; Toews, M.; Storer, A.; Rinaldo, D.; Wiekhorst, M.; Monezi, I.; Minty, S.; Schoen, J.; Sundvall, R.; Wiekhorst, R. (8) Bjerre, P.; Dani, S.; Yeargin, B.; Oberhoessel, F.; Jackson, M.; Lavinio, P.; Steinke, H.; Chappell, N.; Bischof, W.; Dunbar, H. (9) Kaue, O.; Clinkscales, T.; Trahan, A.; Dubrosky, M.; Haagensen, T.; Guindon, K.; Jones, B.; Libby, B.; Westby, G.; Libby, L. (10) Mahon, E.; Andreassen, K.; Sundvall, S.; Povlsen, P.; Barber, J.; Mitchell, K.; Stroud, P.; Cimino, P.; Davis, K.; Schneider, F.; Maurischat, R.

Graduates of Gilead School Join Missionary Ranks

JUST before Jesus Christ left the earth, he instructed his followers to "make disciples of people of all the nations." (Matt. 28:19) He said that Christians were to be witnesses "to the most distant part of the earth." (Acts 1:8) And he assured them that by means of God's holy spirit he would be with them "until the conclusion of the system of things." —Matt. 28:20.

Also, Jesus gave many identifying marks that would make up a great sign of the times so that his future followers would know when the "last days," or "time of the end" for this wicked system, had arrived. One of those identifying marks was that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." The fulfillment of Bible prophecy in our day shows that without a doubt we are now living in those "last days."—2 Tim. 3:1; Dan. 11:40; Matt. 24:14.

This means that the greatest preaching work ever accomplished would take place in our time. To all parts of the earth earnest preachers of God's Word would be sent. They would be proclaiming the good news of God's established kingdom and the fact that this wicked system is fast approaching its destruction at God's hand. This earth-wide preaching is being carried on now by more than one million of Jehovah's witnesses in 198 lands.

To accomplish the worldwide proclaiming of the good news more thoroughly, the Watchtower Bible School of Gilead was established in New York State in 1943. It provides intensive training for ministers to equip them for special missionary assignments. Since the beginning of this unique missionary school, 4,664 persons have graduated.

Included among these are ninety-nine who graduated from the most recent class, the 46th, on September 8, 1968, in New York city. These students came from eight countries: Brazil, Canada, England, Denmark, Germany, Italy, the United States and Turkey. While their average age was only 27.8 years, their devotion to God could be noted by the fact that before coming to school they had already been in the ministry an average of over eleven years each! Among this dedicated group of ministers were to be found twenty married couples, seventeen single men and forty-two single women.

Part of their training during the five-month course included learning a language. Fifty students studied French and forty-nine studied Spanish. This language training was very practical, as the majority were assigned to French- and Spanish-speaking countries in Africa and Latin America.

Graduation day began when the president of the Watch Tower Society, N. H. Knorr, welcomed the audience of 2,045 persons, some of whom had come from distant lands by plane. The program included brief talks by the instructors of Gilead School and by other mature overseers as well. These speakers encouraged the graduates to put their training to good use by teaching others God's Word so it could accomplish God's purpose. But they were cautioned to expect opposition, as missionaries of Jehovah God would be special targets of Satan the Devil. Indeed, some of them may undergo persecution,

imprisonment and suffering. Yet Jehovah knows what his servants are going through. Hence, these graduates were admonished to maintain their love for God, as God will maintain his love for them and sustain them in their work.

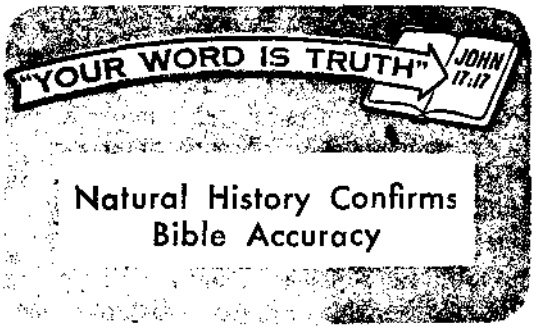
After these speakers, telegrams sent from many parts of the world were read. These offered encouragement and expressed appreciation for the work the graduates would be doing. One group of missionaries in Africa expressed the prevailing sentiment when they said to the graduates: "We are rejoicing with you on this very happy day as you prepare to enter foreign fields of missionary work. We are thrilled at having nine of you join us in the Ivory Coast, and are anxiously awaiting your arrival!"

The vice-president of the Watch Tower Society, F. W. Franz, then spoke enthusiastically about the need to 'breathe' out spiritually healthful expressions. As a person's physical breath can tell something about his physical and emotional state, so what he breathes out in expressing himself tells what kind of a person he is. By what he gives vent to he reveals his inward self. Thus Jehovah can see by what a person 'breathes' out what kind of individual he is, what qualities he displays, whether those of God or those of the Devil. The missionaries were urged to continue being breathing creatures that reflect the qualities of God, demonstrating love, peace and kindness to those they meet in their missionary assignments.

The main discourse of the day was delivered by the Society's president, N. H. Knorr. His thoughts centered about the theme of looking into God's Word as a mirror. A person spends time in front of a literal mirror to see what his physical appearance is. However, he will be able to determine far more about himself when he looks into the Bible. There he can see if he has the qualities God wants him to develop. The speaker asked: "When you look into this book, do you see yourself?" By continually looking into God's Word a person can determine how God wants him to act. Hence, he can change his course of life to bring it into harmony with God's will. As the apostle Paul showed, many who were formerly practicers of vile things have done this and "have been washed clean." (1 Cor. 6:9-11) Yes, the mirror of God's Word enables the individual to "put away the old personality" and to "put on the new personality" that conforms to God's righteous requirements.—Eph. 4:22-24.

When the diplomas were given to the students, it was also announced where each would be sent for missionary work. This brought applause from the audience as they observed how widespread the scope of the missionary activity is. Literally, "to the most distant part of the earth" they were being sent. (Acts 1:8) Truly, the grand preaching work is progressing marvelously, and this group of new missionaries will give it added impetus.

The graduates themselves expressed deep appreciation. One of their group read a letter in which the graduates said: "As never before in our lives, we have seen, felt and experienced how Jehovah's organization is directed by heavenly wisdom." The letter also made evident the determination of the graduates, for they stated: "We will apply the storehouse of knowledge and wisdom received, to the best of our ability. And, with Jehovah's help, the determination we all have is to stay in our missionary assignments until Armageddon, yes, even after Armageddon, as long as Jehovah wants."



THE animal creation testifies to the existence of an all-wise Maker. Said faithful Job: "Ask, please, the domestic animals, and they will instruct you; also the winged creatures of the heavens, and they will tell you. . . . Who among all these does not well know that the hand of Jehovah itself has done this?" (Job 12:7-9) As Creator, Jehovah knows better than any man the creatures He has made. It is only to be expected therefore that the book in which God has revealed himself would be accurate in every detail in its references to the creation.

Long has it been maintained by critics that the rock badger ("coney," *AV*), an animal resembling a large rabbit but having short, rounded ears, short legs and virtually no tail, is not a "chewer of the cud" as indicated at Leviticus 11:5 and Deuteronomy 14:7. Typical is the comment of one naturalist: "Hebrew law prohibited their being eaten on the ground that they chew the cud but do not have cloven hoofs—actually they do not chew a cud and have doubly cloven hoofs."

Recently, however, the Bible's classification of the rock badger as a cud-chewer has been vindicated. Zoologist Hubert Hendrichs, in observing rock badgers at the Hellabrunn Zoological Gardens near Munich, Germany, noticed that these creatures made peculiar chewing and swallowing movements. He found that they actually do chew the cud from twenty-five to fifty minutes each day, usually during the night. The German newspaper *Stuttgarter Zeitung* of March 12, 1966, commented on the discovery: "Although this fact was previously unknown to accepted zoology, it is not new. In the eleventh chapter of Leviticus . . . you can find it. . . . Thus, facts known thousands of years ago can at times sink into oblivion and then one day be announced as 'latest results of research!'"

As to the claim that the rock badger's hoofed toes are doubly cloven, what are the facts? Can it be said that this creature's front feet, each having four toes terminating in hooflike endings, resemble the foot member of a "splitter of the hoof," such as a cow? No. Nor do the rock badger's hind feet, each equipped with three toes and a corresponding number of miniature hoofs or nails, bear any resemblance to the cow's divided hoof.

Similarly, scientific investigation in this century has shown the Bible to be right in referring to the hare as a cud-chewer. (Lev. 11:6; Deut. 14:7) It has been found that rabbits reingest their food by a process termed "pseudo-rumination." (For further details see *Awake!* of April 22, 1951, pages 27 and 28, and of April 22, 1963, page 19.)

Another scripture that has been called into question is Deuteronomy 32:11: "Just as an eagle stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions."

Although some have doubted that eagles ever actually carry their young in such a manner, a guide in Scotland is reported by Sir W. B. Thomas as stating that "the parent birds [of the golden eagle] after urging and sometimes shoving the youngster into the air, will swoop underneath and rest the struggler for a moment on their wings and back." An observer in the United States is quoted in

the *Bulletin of the Smithsonian Institution* (Vol. CLXVII, page 302) as saying: "The mother started from the nest in the crags and, roughly handling the youngster, she allowed him to drop, I should say, about ninety feet; then she would swoop down under him, wings spread, and he would alight on her back. She would soar to the top of the range with him and repeat the process." G. R. Driver, commenting on these statements, observes: "The picture [at Deuteronomy 32:11] then is not a mere flight of fancy but is based on actual fact."—*Palestine Exploration Quarterly*, January-June, 1958, pages 56, 57.

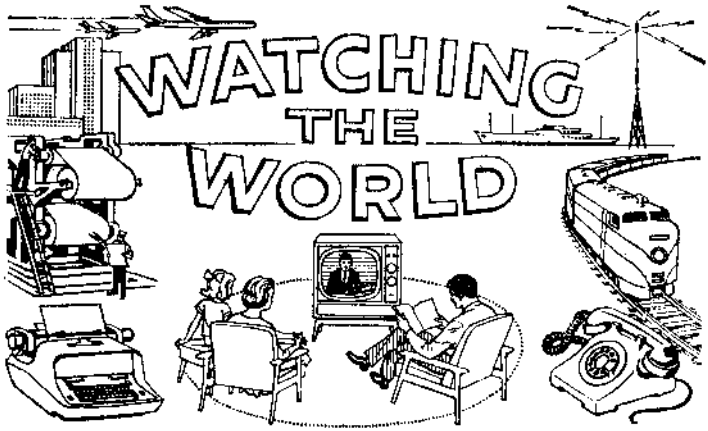
At Job 39:29 mention is made of the farsightedness of the eagle: "From there it has to search for food; far into the distance its eyes keep looking." This harmonizes fully with what has been discovered by scientists. Observes Rutherford Platt in his book *The River of Life*, pages 215 and 216:

"We find the championship eyes of the whole animal kingdom . . . [in] the eyes of the eagle, the vulture, and the hawk. So keen are they that they can look down from a thousand feet in the air and spot a rabbit or a grouse half hidden in the grass. Sharp eyesight of the hunter eye is caused by the reflection of the object falling on a dense clump of pointed, cone-shaped cells. This tiny spot in the back of the eyeball absorbs light rays from the object through thousands of points, in a special manner which summons up a clear image in the mind. For almost all hunters, such as the skunk, the cougar, and ourselves, the single spot of cones is enough; we look straight ahead and approach directly the object of our gaze. But not so the eagle or the hawk, which, having fixed the rabbit in the grass with its sharp focusing cones, may then approach by a long, slanting dive. This causes the image of the target to move across the back of the eyeball on a curved path. Such a path is precisely plotted for the eagle eye so that instead of a clump of cones the diving bird has a curved path of cones. As the eagle zooms down, the rabbit in the grass is thus held in constant focus."

Even where animals are used in illustrations, exactness of detail may be noted. The prophet Nahum, for example, compared Nineveh to a lair of lions, saying: "Where is the lair of lions, and the cave that belongs to the maned young lions, where the lion walked and entered, where the lion's cub was, and no one was making them tremble? The lion was tearing to pieces enough for his whelps, and was strangling for his lionesses. And he kept his holes filled with prey and his hiding places with animals torn to pieces."—Nah. 2:11, 12.

Nahum's description is in complete agreement with what is known about the family life of the lion. During the time the female is nursing the cubs, the male supplies her with food. Later he assists the female in bringing game to the den for the cubs, which do not accompany their parents on the hunt until they are half grown or even older. After making a kill, lions usually devour part of the meat immediately, hiding or guarding whatever may remain to be eaten later, in effect, keeping "hiding places with animals torn to pieces."

The above are just a few of numerous examples illustrating that the facts of natural history confirm the accuracy of the Bible. There is no need to bring the inspired statements of God's Word up-to-date. However, where man's knowledge stands at variance with the Holy Scriptures, in due course it is found that the Bible is true, and man has to adjust his books to correspond with newly discovered facts.



Consulting the Stars

◈ This has been a confounding year for news. There has been more controversy, more surprise, more complexity than in any year within memory, said *Time* magazine. The year has seen youth in protest, political schisms, the war in Vietnam, peace talks, assassinations, a gold rush, the devaluation of the British pound, France in upheaval, Czechoslovakia invaded, birth control denounced by the pope. And, as each week of upheaval and unpredictable events gets written into history, people's interest grows more and more intense. As in Paris, many are consulting the stars for the answer. In Paris, it is said there is one priest for every 5,000 persons, one doctor for every 514, and one fortune-teller for every 120 inhabitants. France, it is said, has 34,000 full-time astrologers, compared to 6,000 in America. According to the French Bureau of Statistics, more is printed on astrology in France each year than on astronomy, physics and mathematics combined.

A Scientist Regrets

◈ Britain's leading woman scientist, Dame Kathleen Lonsdale, first woman president of the British Association for the Advancement of Science, said: 'I have to admit to an occasional and nightmarish fear that all my life's work has been wasted, that science is, in fact, if not a monster, at best a victim of man's determination to destroy himself and his inheritance.' Dame Kathleen, 65, Professor of Chemistry at London University, listed the "horrors" that scientists had produced: from nuclear bombs and chemical and biological weapons to ugly 'scientific and technological debris,' such as slag heaps and detergent foam in rivers. She criticized scientists for "washing their hands" of the consequence of their research. 'I think that one should not work in any field of which the immediate and obvious application is evil and the good application obscure,' she said.

Hoarding Gold

◈ The Vatican reportedly has been buying gold steadily since January of this year and now has a standing order to buy almost a half million ounces every fortnight. So said Stefan Jean Rundt, head of S. J. Rundt & Association, internationally known economic consultants. Rundt said: "People buy gold because they trust a dead metal more than they trust a live politician!"

Among the War Victims

◈ Men, women and children are not the only victims of war. Rhinoceroses were frequent visitors to the northern provinces of South Vietnam. They are no longer seen there. The rifles, bombs and artillery have driven them away. Also, where once green hills were, now moonscape craters and scorched dirt appear. Whole forests have been smashed into kindling by B-52 bomber strikes. Many deer, tigers, elephants, monkeys and wild boar have fled from South Vietnam into Cambodia. Insects that fed on leaves have died quickly. Birds have migrated to other forests. Man's scientific genius is making a wasteland out of what was once a haven for wildlife.

Dishonesty

◈ A published Reuters report from Paris stated that, according to a French National Institute public opinion poll of eight countries, namely, France, England, the United States, Canada, the Netherlands, Switzerland, Sweden and Norway, almost everyone agrees that the world is becoming more dishonest. In 1960, only a slightly greater proportion of people in the United States said life was getting worse in terms of honesty than held the opposite opinion. Today, however, five times as many say "worse" as say "better."

Marriage of Militarism and Religion

◈ Dr. Marvin Fox, Professor of Philosophy at Ohio State University, told the American Jewish Congress symposium of United States and Israeli intellectuals: "In America, the synagogues are for the most part a failure." Amos Elon, Tel Aviv newsman and author, said he was "shocked" by the "militarization of faith" by Israel's chaplain corps. "Torah scrolls and machine guns side by side, military weddings with the bridal canopy held up by bayonets—these are manifestations of a kind of marriage

of militarism and religion which disappoint tens of thousands of Israelis who hoped that established religion in Israel would be a force against militarism and for humanity."

Unwed Mothers

◈ Twenty years ago unmarried mothers were primarily street girls, cheaply dressed, and who were looked down upon. Then the youngest unmarried mothers were usually sixteen. But today the majority of unwed mothers come from so-called "good homes," and the youngest unmarried mothers are now 12-, 13- and 14-year-olds, so stated Brigadier B. Palmer, who has been matron of Bethany hospitals throughout New Zealand for 27 years. "We have one 15-year-old," she said, "having her fourth illegitimate baby." One in every three New Zealand homes was connected with illegitimacy, Palmer said.

Sacred Birds

◈ It costs the taxpayers of India $35,200 a year to repair and maintain their parliament building. Part of this sum is for cleaning the massive round structure, 560 feet in diameter, of droppings from pigeons, a sacred bird that Hindus will not kill.

Shot by a Pig

◈ A loaded rifle is dangerous no matter where it is. A .22 rifle was locked in the trunk of a car with two small pigs. The pigs were in a burlap sack. Mrs. Nancy Marie, her husband and their two children went for a ride in their car. The mother suddenly slumped in the seat. Apparently one of the pigs stepped on the loaded rifle. It fired. The bullet passed through the back and front seats of the car and killed the mother.

A Drug Epidemic

◈ Heroin addiction in Britain, said William Paton, Professor of Pharmacology at Oxford University, has become an epidemic, and the death rate in the young heroin addicts is ten times the normal. A follow-up study of 168 young New York offenders who used marijuana has found that at least 40 percent later began using heroin.

Swaziland Independent

◈ The tiny African country of Swaziland, only some 1,000 square miles in size and with a population of 400,000, became an independent kingdom on September 6. It was the last British-held territory in Africa. Swaziland, however, has had the special status of a protected state and internal self-government since April 25, 1967. King Sobhuza II, known to his followers as Ngwenyama or Lion, is 69 years old and has been on the throne since 1921.

What is religion's future?

Today, religious restrictions and reforms are the subject of heated debate. Some see in them the future possibility of unprecedented changes in religious requirements, perhaps even a complete change in the structure of the major religious systems. But did you know that the Bible itself foretold the future of modern-day religion? And what is more important, did you know that your own association with the world's religious systems could cost you your life in the very near future? Read this fascinating, documented, thought-provoking book

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Hiding the truth may temporarily ease a situation, but it is certain to compound the problem later on. Besides, as the psalmist said (Ps. 15:1, 2): "O Jehovah, . . . who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart."

Today truth is not held in high esteem. As a result, the whole world has been turned away from God, and many honest-hearted people in all nations are in complete darkness as to what the future holds.

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So, if you yearn for freedom, if you are earnest in your desire to know God, then you must "keep seeking for it as for silver, and as for hid treasures . . . , in that case you will understand the fear of Jehovah, and you will find the very knowledge of God."—Prov. 2:4-7.

This means you must turn to the Bible in serious study. You must recognize and accept the need for instruction. If necessary, you must be willing to put aside traditional views that have brought the world to its present deplorable condition. Is that too great a price to pay for real freedom, for the truth that leads to eternal life?

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Awake!

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NOVEMBER 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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How to Comfort Others IN GRIEF

PERHAPS the majority of us will sometime during our lifetime meet persons who are greatly distressed and need our help. What can we say or do that will comfort them? When friends suffer injury or bereavement, we often want desperately to console them, but do we know how? When sending a letter or a card of condolence, for example, what can we say that will bring true consolation to the one who is sorrowing?

Many persons fall short of the mark when it comes to offering true comfort to mourners. Embarrassed and uncomfortable in the face of deep sorrow or death, they often do not know just what to say or do. Knowing just what to do when faced with this problem would, in fact, be a comfort to the comforter.

In order to be of greatest service to the grief-stricken one, one must be able to share his sorrow. This is not as hard as many people think. If you are normally compassionate, then just be yourself. Your presence will be felt and appreciated.

However, putting deep feelings into words is not easy for many persons. Often they do not know what to say and so may say very little. But this is not as objectionable as they may think. Some of the truest sympathy is conveyed through a warm handclasp or an embrace.

If the bereaved want to talk of their loss, let them; in fact, encourage them to. As they speak, this will help the timid or inhibited ones to speak up with words of encouragement and comfort. Sometimes it is not what is said that counts as much as one's being present with the bereaved.

Apply Human Understanding

When comforting people in sorrow, it is well to be understanding as well as compassionate. Comforting Bible talk can help some people escape from the silence that largely engulfs them. The warm thoughts of God are uplifting and encouraging at moments such as these. But the principle of moderation should be kept in mind.

Some hospitals advise being cheerful,

but here, too, the counsel needs to be qualified. A person with a heavy heart may be in no position to appreciate efforts at humor. Often a warm handclasp along with a word or two of encouragement are all that are needed. A light quip may be misunderstood. The bereaved may feel that the comforter is not aware of the depth of his distress. So be understanding.

To share the sorrows of others is to give a portion of oneself. When Jesus Christ visited the family of Lazarus, he did not feel called on to betray no emotions. No, he himself gave way to tears. (John 11:35) When tears are shed in sincerity, this lets the bereaved one know that there are others who deeply feel the loss too. Tears show not only feeling but understanding as well.

Christians, of all people, are compassionate. They are, in fact, told to 'clothe themselves with the tender affections of compassion.' (Col. 3:12) So it would be quite normal for them to shed tears. Said an understanding friend to one who felt utterly desolate: "Cry if you need to, but please don't insist on crying alone." So they sat together, sometimes talking and sometimes not. Sometimes there was an occasional sound of tears and a sniffle. This bereaved person said that this understanding person's quiet, compassionate manner gave her the strength she needed. "It was what she did not do that helped almost as much as what she did," the bereaved said. "She did not urge me not to cry; she did not try to distract me with constant chatter . . . She simply gave her presence as support, and I shall never forget it." She was neither frightened nor embarrassed by tears. Neither should we be. Her quiet manner showed that she understood how to bear the sorrows of others and thus was able to offer true comfort.

Offering Firm Encouragement

A woman who keenly felt the loss of her husband was helped by what her doctor said to her. Months later she said: "My doctor had been justified in reminding me—a little sternly—that my situation was not unique, that millions of other human creatures down the centuries have known the feeling of being forsaken, the physical frustration, the loss of zest for life. 'Above all,' he said, 'don't be ashamed of your feelings. You are flesh and blood. Just thank God for that!' " Many bereaved and depressed people have to be reminded of that fact. Firm reminders are often a source of encouragement.

Evidently Christians in the apostle Peter's day had need of similar advice. Writing to Christians who had endured much suffering and who were about to endure more, Peter said: "The same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. But, after you have suffered a little while, the God of all undeserved kindness . . . will make you firm, he will make you strong." (1 Pet. 5:9, 10) This encouraging advice is timely today, and Christians would do well to remind suffering fellow believers of it. There is a time when firmness can be an act of kindness resulting in encouragement and strength.

Use of the Scriptures

A timely discussion of the Bible's encouraging promises for the future can be most upbuilding to those who suffer deep sorrow. Christians can guide the thoughts of the mourner away from the immediate tragedy to the happy times that were enjoyed together in life. The hopeful promises of God for the future concerning a paradise earth can also be discussed. (2 Pet. 3:13; Rev. 21:4, 5) Mourners generally are comforted by the thoughts of

God. Deliver them from the heart and they may find their way to the heart.

In the small book *"Make Sure of All Things; Hold Fast to What Is Fine,"* under the heading "Death," on page 142, is a collection of Scripture texts that could prove invaluable on such occasions. Under the subheading "Cause of Death," scriptures are listed to show that man was created to live, not to die, that God warned against the course that would lead to death. Under another subheading, "Condition of the Dead," scriptures are presented to show that a dead person is unconscious and inactive in the grave. And under still another subheading, "Deliverance from Death," we find Bible proof that dead ones under the ransom, both the righteous and the unrighteous, will be resurrected by the power of God. Here are talking points to help mourners.

Helping Brooders

No one should want to ride roughshod over another person's needs for privacy and solitude, especially so during moments of sorrow. There are times when the grief-stricken person wants to be alone and should be left alone, and a good friend can usually distinguish between the genuine need and a kind of withdrawal and brooding brought on by depression. There is a tendency to want to shut the heart to others when a deep injury to the spirit has been sustained, lest hurt be heaped upon hurt. But there are times when friends must invade this area, to the good of the bereaved.

For example, a pioneer minister of Jehovah's witnesses told of her experience following her husband's sudden death. She said: "After my husband's death, I debated in my mind whether I should attend the meetings at the Kingdom Hall as we regularly did and to sit in our customary spot. The Kingdom Hall, of all places, was most intimately connected with my husband. He was a servant in the congregation for many years. My absence at meetings, I reasoned to myself, would be completely understood, perhaps even expected by some. Yet an instinct told me to take head-on the business of facing life. How thankful I was when my Christian brothers came by and insisted that I accompany them to the Kingdom Hall. It gave me strength to do what I knew to be right, but could not in my own strength bring myself to do."

Another woman who received aid said: "The person who helped me most after my uncle died was a friend who dragged me to the supermarket whenever she went shopping. I'm grateful that Anna persisted against my stubborn protests." These experiences teach us that the bereaved must face life anew, and the sooner they do, the better for them. However, at times they will need the assistance of friends to prevent them from becoming overwhelmed by their own depressions and sorrow.

Friends, relatives and loved ones are naturally moved at times of sorrow to manifest concern. This is right and proper. The bereaved should fully accept this love that flows from those concerned. The many friends we have will help sustain us with their manifestation of love and concern during dark, troublesome hours. 'People came with warm handclasps and instinctive sympathy. The love that flowed like a great tidal wave through our Kingdom Hall family blessed us all. I know now that the healing process for any of life's sorrows can begin the moment we stop resisting them,' said one who had suffered much grief. It is a lesson from which we all can benefit.

Comforting Children

Children who suffer loss are particularly sensitive and in need of tender, loving

care. A child's consolation may come mainly in knowing that he is not only loved but needed during the periods of sorrow. A wife said that her grief was diffused by worrying over her ten-year-old son. The son, on the other hand, found his load bearable when told: "Now you're the man of the house. You must be brave and encourage your mother during her time of deep sorrow." The boy sensed his responsibility and tried his best to behave as a man. It helped him carry his load.

Three children, whose parents died suddenly in an automobile accident recently, were encouraged with the Scriptural hope of the resurrection. They trusted so implicitly in God's promise to bring back the dead that they were able to absorb their tragic loss with only minor signs of emotional disturbances. The daughter always hopefully expressed to her school friends that she will see her parents in the resurrection. Her faith never ceased to amaze those who listened to her. Her relatives and friends helped considerably too by showing loving care for them, by giving them things to do and demonstrating concern and love.

Therefore, do not hesitate to discuss with children the encouraging promises of God's Word about the resurrection and the coming paradise earth. Their little minds and hearts will flash with interest. You will be encouraged at the sight of their unwavering faith. Children take great comfort in the words recorded at Revelation 21:4, which says that God "will wipe out every tear from [men's] eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." These hopeful promises need to be repeated to children over and over again, because they forget so quickly. And they never tire of them. Each time they are told their delight abounds.

Sending Cards and Letters

Today, with busy schedules facing so many people, more and more persons go to the store and buy sympathy cards. Cards and letters are indeed proper ways to express our sorrow and sympathy. Every manifestation of interest, every visit, every card, every letter, every telephone call helps heavy-hearted mourners. It tells them that someone cared enough to break the stride of his own daily schedule long enough to express concern. Those who wish to comfort the mourners in these ways show that they are willing to share some of the bereaved one's sorrows.

In addition to sending commercial cards with thought-out, printed messages, many persons like to add a few words of their very own. But what should one say? Putting deep feelings into words is hard for some. Even the simplest things are often difficult to express in one's own handwriting. What should one say in a card or letter? Simply put down on paper the loving thoughts that moved you to write. A few words in your own handwriting, expressed in your way, will likely carry more weight and warmth and meaning than all the beautiful commercial phrases in the world. They are your words, your thoughts, your sentiments, and that is what counts. "I can't put things fancy," a letter began, "but I just want to say that your father was my best friend and every child in the school looked up to him." The family cherished that letter above all the cards and other commercial notes that they received. Why? Because it was the person's very own, written from the warmth of his heart.

Continued Thoughtfulness

True consolation cannot be limited to a few days. It often needs to extend over a period of time until the bereaved has fully recovered from his loss. An individ-

ual once made this observation: "The bereaved person is usually surrounded by friends and cushioned by every comfort they can provide—at first. But what happens a few weeks later? The anesthetic of his initial shock has worn off. The sad little tasks that kept him busy are all accomplished. The friends drift off to their own concerns. He is left alone too soon." Where are those friends that flocked to his side during those early days? More than ever now he needs help. He feels empty inside, lonely. Therefore, some well-placed telephone calls, an invitation out to dinner, an occasional visit, a bunch of flowers, can be most helpful weeks and months after the shock of the tragedy has worn off.

How can friends further show their continued thoughtfulness? They can include the bereaved one in their own activities, taking that one with them on trips, inviting that one over when entertaining others, and so forth. Doing a person's household chores or shopping may take a little planning and extra energy, but the rewards are unforgettable. Such expressions never fail to have a healing effect on the bereaved. Their surprising effect is delightful. There may be errands that need to be run. Perhaps you can care for some of these or provide transportation. Anyone who has ever mourned can vouch for the lasting impact of such thoughtful gestures in the lonely weeks and months that follow the initial flurry of attentive callers.

So it is not just one simple call or card that comforts a mourning one, but steady interest and care born of love, until the mourner finds strength to return to the normal functions of life, to live to the glory and praise of Jehovah, "the Father of tender mercies and the God of all comfort."—2 Cor. 1:1-3.

Defending Bible Truth in School

● By defending God's truth a young witness of Jehovah helped her teacher to learn who Jehovah is. Here is how she did it:

"One day we were studying a chapter in our school history book on ancient history. The particular chapter we were considering dealt with ancient Bible history of the nation of Israel. The history book made the statement that Jehovah was the name of the God of the Hebrews. At the conclusion of the chapter, our teacher gave us a written test. One of the questions asked was, Who is Jehovah? I remembered what the history book had said, but I knew that Jehovah is our God too and I wanted to make a point of this. So I wrote this down as the answer.

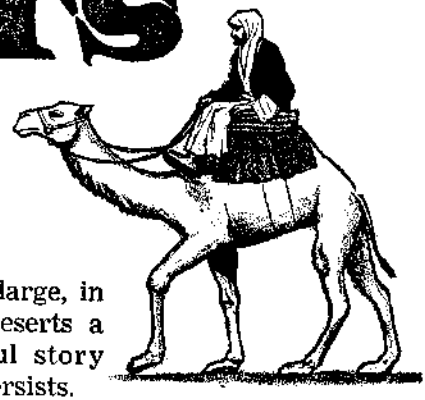
"When I received my test paper back I noted that it was marked ninety-nine. Looking down to see what I had missed, I saw that my answer about Jehovah was marked wrong. After I arrived home, I mentioned it to my parents. My father suggested that I go to my teacher and ask her why she marked my answer wrong.

"The next morning I approached my teacher and I asked her about it. She replied, 'Jehovah was only the Hebrews' God.' I took her Bible off her desk and showed her God's name Jehovah at Psalm 83:18. She exclaimed in surprise, 'I never knew that Jehovah was the name of our God before.' I also told her that she could find Jehovah's name in three other places in her Bible.

"On hearing this, she took my test paper and changed my grade to one hundred. Thus I was able to make known our God's name Jehovah to my teacher and also receive a grade of one hundred."

No doubt about it, if one is always ready to make a defense in a tactful, mild way, he will see good results. He will attract seekers of God's truth.—1 Pet. 3:15.

DESERTS
—Lands of Living Marvels



WE LIVE on a very special planet. Earth is full of life! Myriad forms of life thrive deep within its soils, throughout its skies and waters. In fact, life appears insistently amid seemingly unlivable circumstances.

Truly, the unconquerableness of life is nowhere better proved than within the nineteen areas listed as principal deserts of the earth. These arid showcases are lands of marvel. Imagine living where daily temperatures range from high above 100° F. to below freezing; where sand glare and dust give way to an emerald oasis when drenched by a quick rain; where vast amounts of precious ores and minerals are mined yearly. Furthermore, deserts are a specialized neighborhood tenanted by unique fauna (animals) and flora (vegetation). These animals and plants offer tenacious proof that many, many forms of life are really quite at home in desert lands.

The mighty king of these desert blankets is the some 3,000,000-square-mile Sahara, which is almost as large in area as the United States. Its enormity is better grasped by realizing that its greatest length is some 3,200 miles, or greater than the distance between New York city and San Francisco. The Sahara is followed by the great desert of central Australia, the Gobi Desert in Mongolia and the Kalahari Desert of South Africa.

The most extensively investigated deserts are those of the North American continent. However, deserts also appear in the Soviet Union, Peru and near the southern tip of South America. But whether small or large, in all the deserts a wonderful story of life persists.

Desert Areas Increase

With the passing of centuries the sizes of deserts have increased, and lands formerly lush with vegetation have become desertlike. Why? Authorities generally agree that man's neglect is a principal reason. In his book *Across the Great Deserts,* P. T. Etherton said: "Neglect and destruction of this protective vegetation . . . is said to be the reason why Iraq, Syria and Palestine, once 'lands flowing with milk and honey,' have become largely arid and barren."

Once man begins the scalping process, wind action, not lack of water, is thought to be more important in creating deserts. With the absence of trees and other soil-holding plants, the wind blows surface soil away and exposes the subsoil. One authority explains: "In bygone days much of the Sahara (great desert) was open grassland . . . even in the Gobi there is evidence of much greater communities having lived there than is the case today."

In the United States, too, neglect has produced alarming man-made barren wastes out of once proud virgin lands of forests. Nineteenth-century settlers rolled across the continent, felling vast forests to make room for farms and homesteads. From the deforested lands, winds swept away as much as twenty feet of topsoil

in a century. Dust storms carried soil from western prairies into houses and streets of New York, 1,500 miles distant, just as soil from the Sahara has settled in Central Europe and on ships at sea off the west coast of Africa. The marching dunes of the Sahara have even buried whole cities!

Yet, despite this neglect that has created and increased desert areas, deserts are lands of living marvels. Their story is of a very intense kind of life, a study of things that may jar and dismay persons conditioned by temperate circumstances where life is less intense. This intensity of life is reflected in desert animals.

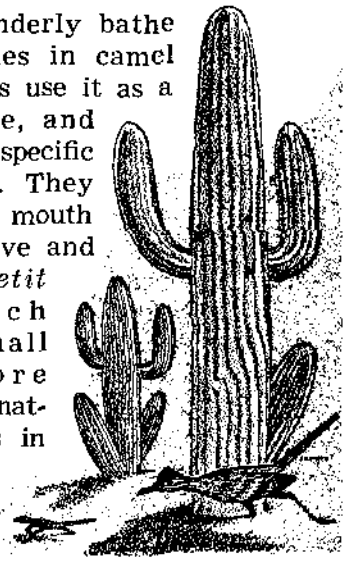
"Ships of the Desert"

The camel is just such an intense and vital creature. You may have heard him called the "ship of the desert." It has been said of him, "the camel is a boor." But in the desert he does not have much use for social charms. Since camels are natural pacers, that is, they move their great legs in lateral pairs, they do produce the rocking motion of a small boat wallowing in the troughs of the waves, and that may be why they were dubbed "ships of the desert." At any rate, what magnificent ships they are! Their dusty wake across a sandy skillet manifests an order of endurance that would wilt any other beast.

T. E. Lawrence owned a great camel named Ghazala that, as he reports, "averaged fifty miles a day; eighty was good; in an emergency we might do 110 miles in twenty-four hours; twice the Ghazala, our greatest camel, did 143 miles alone with me." Of course, these camels like Ghazala are the prize camels, always mares, whose ride is so smooth that Arabs call it "swimming." A book can be comfortably read astride them. On the other hand, the lowly untrained camels hardly ever do more than two and a half miles an hour, but then no one is in a particular hurry in the desert, especially not the Bedouin.

The Bedouin could tell you best about the camel. He calls the camel "God's gift," and, after all, the collapse of his great beast could mean his death. They really love their "gift," and therefore the poor social grace and complaining nature of the camel is understandably seldom seen. For example, the Bedouin will fondle and kiss the big animal, all the while murmuring endearments. And at intervals throughout the night it has been observed that the camel will come over, moaning softly, to sniff at his owner where he lies before going back to graze.

The camel is like a farm to the Bedouin, even like the tractor that goes with a farm, since the camel provides a mount and does often pull a plow. She furnishes milk at the rate of four or five quarts a day, also wool, leather, flesh for meat; even camel dung is used for cooking. Since water is vital to desert persons, they pursue any source of it intently, to the dismay of westerners when they encounter the strangest use of a camel's product. And that is the use to which its urine is put.



Mothers tenderly bathe newborn babies in camel urine, Bedouins use it as a cure for acne, and drink it as a specific against fever. They also use it as a mouth rinse, purgative and even as a *petit coup*, which means a small drink before breakfast. As naturally as girls in other lands use patent hair prepara-

tions, Bedouin damsels may use camel urine to wash their hair and as a henna rinse. Do you admire that alluring red tinge to the young Bedouin's beard? Can you guess where it came from?

Camel urine is used to kill parasites of the head, too, and as a face wash. It is also said to bring color to the cheeks or warm the hands during chilly weather. Nor is all this necessarily an offensive thing. One authority described the precious liquid, saying: "It smells sweetly of herbs and aromatic plants."

If the camel is like a farm, what an enduring farm indeed! Major Leonard once described its peerless endurance as follows: "It is simply wonderful to see him plod along although utterly worn out. He does not give up easily but clings to life, and goes on and on until he drops; and when he does drop, you may take it as a foregone conclusion that he will never get up again. . . . His calm, stoical endurance under intense pain and suffering has excited many a time my compassion as well as my admiration."

Other Intriguing Animals

Desert lands are also known for many animals besides the camel. The lurking lizards, snakes and vultures circling grimly overhead are only some of the supporting actors in the desert story, and by no means the only ones. A zoological list of them would fill many pages. And yet, remember that their array exists despite the fact that, of all land areas, the deserts seem one of the most unsuitable to life.

Each creature, therefore, is intent on being self-sufficient and quick to find and use the vital things. Happily, there are as many forms of this type of life on the desert floors as there are moods in life. There are funny little creatures, magnificent ones, frightful ones and friendly ones, all sharing the desert marvels.

An almost laughable contrast is seen in the kit fox and the clumsy Gila (*hee-la*) monster. The kit fox is the smallest of the foxes. It has short, stout limbs. It is not really as fast as commonly believed, but it has a most extraordinary ability to make quick turns and take advantage of any scant cover.

On the other hand, the Gila monster likes to spend the hottest days in a kind of stupor called estivation. Even when it moves it is very sluggish. It is thick-tailed and the possessor of fanglike teeth that communicate with poison glands in the lower jaw.

Some of the more magnificent desert creatures are the desert bighorn, or wild sheep. They find their most ideal conditions for existence in the almost waterless, desolate rocky ranges that jut up from the low desert plains. Even deer are desert neighbors. The California mule deer is a year-round resident of the deserts of Pima and Yuma counties along the lower Colorado River in midwestern Arizona.

Desert Birds

The sky over a desert home is beautified by a variety of large and small birds, the smallest being the desert hummingbird. Two unusual varieties of birds are the roadrunner and the verdin.

The verdin is a tiny bird and is of a nervous temperament, and yet, without appearing much disturbed, it will let you sit for hours under the nest while it comes and goes. Their nests are large and easy to see. Often they poke so much into a nest, it appears as if about to burst. They add color to the scene. The male is bright olive green and yellow, whereas the female has only two patches of color.

The roadrunner is a California desert comedy due to its strange punctuality and great activity. An invalid person living on the desert told of a roadrunner that

passed her porch regularly at 12:25 p.m. every day for over a week, never varying by over a few minutes. One observer spotted a roadrunner that would go into a cactus patch after a thirty-minute sunbath, whereupon it would perform a succession of dizzy leaps and jumps and hurried flights and runs, going round and round a cactus clump perhaps as many as twenty times, and then go annoy a family pet cat.

A rare find among birds is the hibernating poorwill. Hibernating is a trait observable in many animals, but was not established as an observed fact in birds prior to 1947. The Hopi Indians call this bird *Holchko,* "the sleeping one."

Insects of the Desert

The most inexhaustible stock of strange detail lies within the desert galleries of insect life. Most persons are familiar with the centipede, tarantula and scorpion, but what have we here?

It is a moving mass of colored fuzz covered with a deep cushion of black hair on head and thorax and brick-red hair on the abdomen. Look how fast it moves on its slender black legs. It is not an ant, even though those two large black eyes make it look like one. It is what insect specialists call a mutillid, a wasp. See it run out its long black stinger—a stinger almost as long as the abdomen itself. This little creature is called a "singing ant" by many persons because of its ability to force air in and out of the breathing tubes located on the sides of the body, causing a high-pitched singing note to be sounded.

A curious thing about the mutillid is what it lives on. It is said to subsist on the nectar of flowers, but where in dry, hot summer days and in autumn does the mutillid get either nectar or water? Said Edmund E. Jaegeer in *Desert Wildlife:* "Never have I seen a mutillid in a flower, even when flowers are plentiful. They are always seen on the ground. Yet hour after hour, day after day, they run rapidly over hot, barren rocks and sand, using up energy and losing water through the process of breathing."

So from the enduring camel to the mutillid the desert reveals a triumphant design of life!

Desert Plants

The power of life rises even from the blistering desert floor. But do you picture merely spiny cacti and tumbling scrub brush? Then meet one of the most overpowering beauties of the plant world that pushes its way up from a sandy floor: the *Reina de la Noche,* or Queen of the Night. It is also called the night-blooming cereus.

The flower of this plant is among the most fragrant and beautiful of all the cactus blooms. It blooms only on desert nights, losing the blossom before morning. The cereus offers the phenomenon of blooming so fast that one can actually see the petals open, releasing a very strong fragrance. In fact, the cereus has inspired poems and prose to be written in praise of its perfection.

Irresistibly life mounts up into the most amazing of plants, even in the desert! An entire forest of them stretches for miles in Tucson, Arizona, comprising the Saguaro National Monument. The saguaro *(sah-war-oh)*, or giant cactus, is actually classified as a tree. Towering fifty feet, sometimes it will weigh as much as ten tons, but is so thinly rooted that it is often strewn about the desert floor, blown over by the wind.

In his book *Desert Plants and People,* Sam Hicks refers to numberless little-known plants such as the desert *matarique, yerba del indio, pionia,* cardon and *damania.* These provide a sort of desert

pharmacy, teahouse and variety store all in one, because they are medicinal and make good teas. But, in addition, they are useful in many other ways.

Lands of Fascination

So, far from being lifeless, dull places, deserts are full of life and attractions. For different reasons humans have been drawn to them either as individuals, or as a people.

Photographers find the desert full of appeal, and many have been desirous of filming one of the desert's trick effects called "la dune blanche," which means a sand dune covered with hoarfrost. This phenomenon appears at sunrise for only a matter of seconds before the rays of the sun wipe it off.

The "sand rose" is another curiosity that testifies to the abundance of dew on the Sahara. The sand rose is not a living plant. About the size of a cauliflower, it is a beautiful cluster of sand crystals that grows into petals with veins like a flower petal. It is as hard as glass, resulting from the interaction of dew, sand and sun.

Even lightning on the desert produces strange phenomena. Striking the sand, it is like a dagger that fuses the sand around the bolt, often producing a hollow tube of "lightning glass."

Many persons have indeed found deserts to be fascinating places. Especially captivating are the unusual forms of life that make their home there. Truly, the deserts are lands of living marvels.

The Star of David

ONE of the most common symbols associated with modern Jewish religion is the six-pointed star frequently called the "Star of David" or "Mogen David" ("David's shield"). What is its origin? *The Jewish Encyclopedia* (Volume 8, page 251), in commenting on this "symbol of Judaism," acknowledges that it is not based on the Bible. The encyclopedia goes on to say: "The Jewish view of God, which permitted no images of Him, was and still is opposed to the acceptance of any symbols, and neither the Bible nor the Talmud recognizes their existence. It is noteworthy, moreover, that the shield of David is not mentioned in rabbinical literature."

If this symbol does not come from God's Word and the history of his dealing with Israel, what is its origin? It does not appear that we can be certain at this late date. One author noted that "the sign of the Gnostics [an ancient religious group] consisted of a six-sided star, composed of the male and female triangles intertwined, just as the real pubic [areas] of the man and woman would also form this six-sided star during coition."* But, of course, it would be difficult to establish unequivocally a direct link between that use as oriented around sex worship and modern uses of the same symbol.

In any event, it is evident that the "Star of David" is of uncertain age, origin and meaning. Rabbi Morris N. Kertzer wrote: "The Shield of David, or *Mogen David*, is a six-pointed star made up of two triangles pointing in opposite directions. The star has no ancient Jewish origin or religious meaning. It became a popular symbol in Jewish life about three hundred years ago in Central Europe.

"A medieval mystic declared that the six-pointed star was identical to the royal shield of the House of David, while the five-pointed star resembled the 'Seal of Solomon.' Although the idea was just a figment of cabalistic imagination, it was gradually accepted as true and the Shield of David took on a very special significance for the Jewish community.

"Whatever its origin, the Shield of David has become a distinctly Jewish symbol. . . . But though it often stirs deep emotions of loyalty and pride, the six-pointed star cannot be considered in any sense a sacred symbol." —*What Is a Jew?*, pages 128, 129.

* *Sex and Sex Worship*, by O. A. Wall, 1920, page 522.

Assembles in Sweden

"A CRISIS of faith has overtaken the churches more rigorous, perhaps, than was ever true before. Structures of church life and congregational worship are under serious questioning. The Bible has increasingly ceased to be a book to be listened to. It is asked whether even Jesus points beyond man to God."

This comment was made by the president of the Methodist Church of Ceylon. His keynote speech marked the opening of the fourth General Assembly of the World Council of Churches, at Uppsala, Sweden, in July. For the first time since 1961 the Council met to discuss the grave problems that confront the churches and to set the course for the future.

The Council represents 237 churches with about 300 million members, which includes most major Protestant and Eastern Orthodox churches in the world. It has been in existence for twenty years. During that time it has seen the problems of the churches multiply rapidly. In fact, Eugene Carson Blake, the council's secretary-general, stated: "We are in a secularizing age, and therefore the idea of the church dominating culture or dominating government has gone. This is complete. Christendom is over."

Hence, the main objective of the Assembly, held at the university city of Uppsala, Sweden, was said to be twofold: (1) to decide about the Council's continued work in the future; and (2) to voice their views on the most burning questions of the day.

Hoping that some great sense of renewal would come forth from the meeting, they chose their theme from Revelation 21:5 (*AV*), which says: "Behold, I make all things new." As Secretary-General Blake said: "We hope that Uppsala 1968 will not be just an 'interesting Church meeting' but that it will mark a new era for Christianity."

Some New Things

One new item immediately became a controversial issue. It was the new artwork that decorated the delegates' dining room. The artists had painted grotesque pictures making direct reference to man's lust for money, the glorification of war, and the hunger that prevailed in the world. Other pictures depicted people crawling in pain, with their intestines pouring out. The archbishop of Uppsala was called upon to inspect this in the hope that he would condemn it so that it could be removed. However, the archbishop said: "After all, they are really not worse than the pictures that were painted on the walls of some of our medieval churches, where devils were tormenting people whose bodies writhed with pain." The pictures remained.

A new item, too, was the way the service in memory of Dr. Martin Luther King was held at Uppsala's Gothic cathedral.

Said the publication *Uppsala Nya Tidning* of July 19: "It had a form perfectly in keeping with the theme of renewal which has been the guiding line in the Assembly. The program was made up of several components which are often hard to combine: Jazz in a Gothic cathedral, come-as-you-are-style at a church concert."

Another of the new things that occurred at Uppsala was reported on by the New York *Times* of July 24: "Standing with her eyes closed and her feet close together, a young woman allowed her limp body to be passed slowly from hand to hand by four men standing in a small circle. 'The purpose is to see how much we are willing to trust ourselves and each other,' said the leader. Then each of the five participants walked up to the others one at a time, touched them on the hands or shoulders and told them 'what I like most about you.' . . . the occasion was an experiment in 'experiential' worship." However, one participant walked out in the middle of it, stating strongly that he was not willing "to call it the worship of Almighty God."

Also new to the Swedish church was the sale of candles just inside the entrance to the cathedral. At the booth a placard exhorted: "Take a candle, light it and put it on the tree." The tree was a metal figure called "The Tree of Reconciliation." Suggested too was this prayer: "Oh, God, I give this candle as a visible prayer: Unite the world's nations, races and groups in peace, justice and fraternity." Yet, nowhere in the assembly was it explained, as the Bible so clearly does, how God has purposed to do this.

What Spiritual Uplift?

What about the expectations for renewal, for spiritual uplift, for godly counsel in these troubled times? Was God's remedy for world distress highlighted to build faith?

No. On the contrary, additional conflicting ideas of men were brought forth. One of the more prominent of such ideas was promoted by the representative of the Church of Northern India. Among the main speakers, he told the delegates: "If we believe in progress and development let us not flinch at disorder and instability. . . . I would not condemn those who resort to violent action in order to bring about justice in society."

Some who attended the assembly recognized that such counsel was not at all in line with what the Bible teaches. Said Dr. David Hedegard, a translator of a modern-language "New Testament": "There has been all too little spoken of the Christian faith." Noting that the Council recommended political action, he concluded: "From the Christian biblical and theological viewpoint, the assembly was worse than expected. . . . It dealt with things that, according to the Bible, were outside the Church's commission and there was for this reason the risk of worldliness and a watering down [of the faith]."

That Dr. Hedegard was right in his observations is borne out by one part of the report issued by the Assembly, which said that the churches must work toward a change of political conditions so that all get a right to participate in the governing of their country. Yet, nowhere does the Bible authorize Christians to do this.

Another critical voice was that of the delegate from Colombia who said: "The assembly is a step backward, because its interest is first of all the problems concerning how the Church is to keep her position, her esteem and respect, her influence in the world."

Similarly, another delegate, a teacher at an Orthodox seminary in India, said:

"The World Council of Churches will never be able to accomplish anything. It is governed by a small faction that is eager to keep exercising power, and as soon as someone steps forward with a good suggestion and a strong will to get something done, he is pushed back, interrupted or placed in some harmless position."

Interfaith Promoted

The ecumenical spirit was strongly promoted. Although the Roman Catholic Church is not a member of the Council, she sent observers to the assembly, as did the World Council to the Second Vatican Council in Rome. And Pope Paul VI sent a message in which he said: "We pray to the Holy Ghost that He may inspire your work and grant it full success. All that you are doing to further unity between all Christians will be blessed by the Lord."

A report approved by the General Assembly regarding the Council's relations with the Roman Catholic Church stated: "The World Council of Churches welcomes a decision by the Roman Catholic Church to form a group in cooperation with this Council that should work out an outline for cooperation between the churches." The Council also stated: "We want to speed up the unification of churches and seek a fuller unity with those churches that have not yet come into fellowship with us."

God's Blessing?

Will such efforts be blessed by God? Will the pope's prayer for success be answered? Well, why have not such efforts been blessed in the past? Why have these churches seen their problems worsening if they are supposed to have God's blessing?

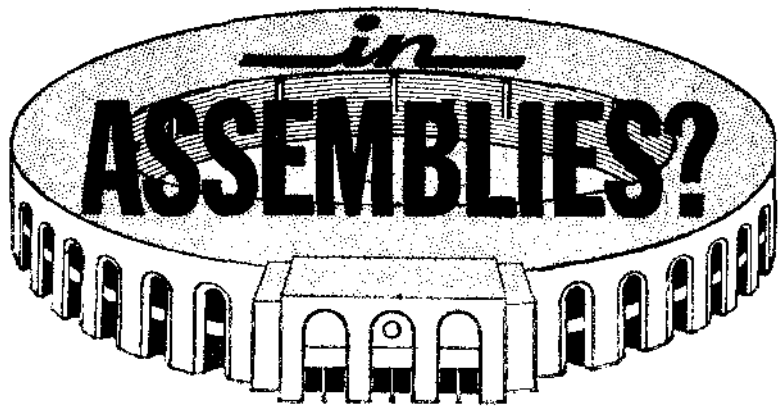
In its final report, the Council recommended: "The churches have to teach men how they should be politically efficient." It also recommended the use of violence to achieve social change if no other way was open.

Yet, God's Word teaches the opposite. It plainly says: "A friend of the world is constituting himself an enemy of God." (Jas. 4:4) Jesus Christ said: "They [true Christians] are no part of the world." (John 17:16) He also declared: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought." (John 18:36) And God's Word also states: "Not paying back injury for injury . . . seek peace and pursue it."—1 Pet. 3:9, 11.

Hence, the recommendations of the Council are in glaring opposition to what God's Word teaches. Nor did the Council mention that God's kingdom is the one and only hope for mankind. This kingdom, this government, was the central teaching of Jesus. (Matt. 4:17) He told his true followers to pray for it because the Kingdom is the agency that God will use to bring an end to this wicked system of things. It alone will usher in an era of peace, happiness, health and life for man. And this vital teaching was ignored by the Council!—Dan. 2:44; Matt. 6:9, 10; Rev. 21:1-5.

No, there will be no "new era" for Christendom's churches as Secretary-General Blake hoped for. Instead, God's Word shows that such churches can expect His fiery judgments to be executed against them. Why? Because they have abandoned God's truths and have misled millions of others to do the same. It is just exactly as Jesus said of the religious leaders of his day: "You have made the word of God invalid because of your tradition. . . . It is in vain that they keep worshiping me, because they teach commands of men as doctrines."—Matt. 15:6-9; 18:6; Rev. 18:4-8.

Why Do Jehovah's Witnesses Meet in ASSEMBLIES?



"WHY do Jehovah's witnesses hold conventions?" That was one of the many questions a sincere searcher for truth asked one of Jehovah's witnesses who had come from New York city to Lewiston, Maine, for the purpose of attending the "Good News for All Nations" District Assembly being held there July 4 through 7. The questioner himself had come thirty miles to get his questions answered.

Why do Jehovah's witnesses hold conventions? Why do they enjoy these so much that in the United States an estimated 25 percent attend more than one? Why are the assembly crowds so great that, time and again, closed-circuit television has been used to bring dramatic presentations to overflow crowds in adjoining halls? Why? Because of the blessings of giving and receiving that these provide. These assemblies help them to be better Christian witnesses of Jehovah, as regards both their conduct and their field ministry. Further, these assemblies also serve to advertise God's name and kingdom, even as was amply illustrated by the more than 120 assemblies held in upward of 25 different lands in the northern hemisphere this past summer.

Thus, with regard to their ministry, those attending these assemblies were delighted to receive one of the finest Bible textbooks for teaching beginners yet published by the Watchtower Society, *The Truth That Leads to Eternal Life*. In clear, simple and direct language it presents the basic Bible truths essential to salvation and the Bible principles that should govern the lives of Christians. They were also happy to learn of a six-month Bible-study course using this textbook.

Those attending these assemblies also had stressed to them the importance of letting God's work come first in their lives and learned of the great need for more ministers in many lands. Very stimulated were they to receive the reports of the increase in proclaimers of God's Word during the past year and of the great distribution of Bible literature, the greatest ever. They also learned about the planned activity for the coming year and about the large international assemblies in prospect during 1969. No question about it, these assemblies better equipped them in both mind and heart for their ministry.

The Witnesses also gained an increased appreciation of all that God and the "good news" have done for them, and how happy their lot and how light their load are compared to those of the world! Those whose mates were unbelievers learned how to deal with their problem, and parents had their obligations clearly spelled out to them. All were counseled to build one another up both by word and deed, to get along peacefully with one another and, above all else, to guard their heart by

paying more than the usual attention to the counsel found in God's Word. Especially helpful were four beautiful, touching and gripping dramas that underscored the value of the Bible in our day.

The problems of youths were thoroughly dealt with, by means of dramas, lectures and experiences. They saw illustrated the folly of many modern youths and the blessings that come from following Bible principles. These programs, both by and for youths, clearly communicated with them and proved that there was no "generation gap" among these Witnesses.

One of the high points at each assembly was the baptism. An enlightening discourse told of the response that those with honest, wise and loving hearts make when they hear the good news, namely, they dedicate themselves to do God's will and are baptized. During these assemblies 17,613 were baptized. In Washington, D.C., the baptism was held right on the convention grounds, an eighteen-foot swimming pool, rented for the occasion, serving ideally. In Ottawa, Canada, an abandoned quarry was used.

Serving and Cooperation

Finding rooms for conventioners was one of the many ways in which Witnesses were able to cooperate and serve their Christian brothers. It took from two to six hours to find an accommodation, depending upon the housing situation; and this time those living in the host city were glad to devote. One Witness inquiring for rooms in the Kitchener–Waterloo area in Canada could hardly believe his ears when the gentleman at the door, after pausing a moment, said, "I would like to oblige with 700 rooms." It turned out that he was the warden of Waterloo University Village. In the Lewiston, Maine, area three colleges turned over upward of 250 rooms, and a college dormitory housed a thousand Witnesses attending the Pawtucket, Rhode Island, assembly, a convention bus service bringing the Witnesses back and forth.

One official in Toulouse, France, expressed great admiration for the way the Witnesses were able to get over 800 rooms by going from house to house; but 2,000 more were housed in two large exhibition halls. Noteworthy also was the way the public responded. In Ottawa, Canada, 633 rooms were given free to the Witnesses to use, and seventeen householders turned over their keys. In Ventura, California, some 50 percent of the rooms were given free by the public. Among the homes turned over for the use of the Witnesses on Vancouver Island was one that rented for $250 a month. Sometimes aid came from an unexpected source. Rooming work was going rather slowly in Sheffield, England, when the bishop there made a vitriolic attack on the Witnesses' efforts to get rooms. One lady was so outraged that she phoned the rooming committee and offered accommodations for ten. Also, a personal friend of the bishop phoned to say that previously she had turned down a request for rooms, but in view of the bishop's unwarranted attack, she would be glad to provide accommodations for two. Eventually enough accommodations were found for all.

There was also much cooperation in getting food for the assemblies. In Palm Springs, California, hundreds of Witnesses got up early July 4 to 6 and worked from 4 to 11 a.m., picking fifty tons of grapes for various assemblies, there being a grape pickers' strike on at the time. Tons of these grapes were shipped to assemblies as far as 3,000 miles away. For the Inglewood, California, assembly some Witnesses traveled as much as 350 miles to gather thirty-nine tons of fruit and thirteen tons of vegetables, all of which was gathered from fields already harvested

and would have been plowed under. Witness farmers around Memphis, Tennessee, donated tons of foodstuffs for the assembly there. In Eureka, California, volunteers went out in the woods and picked three hundred gallons of blackberries for assembly meals.

And all this activity in connection with the assemblies was not only a model of cooperation but also a model of efficiency. City and state officials took motion pictures as well as other pictures of the operation of the cafeteria and other departments. At one assembly in Denmark, Witnesses managed to park 580 cars in a place where usually only 370 were parked. The stadium inspector asked for details so as to show his own men that it can be done. At Columbus, Ohio, the assembly's sound department amazed the professionals who had furnished the sound for Billy Graham's program in the Stadium for $10,000. They asked all kinds of questions, because of the clarity and uniformity of the reception.

Advertise God's Name and Kingdom

Nor is there any question about these assemblies serving to advertise God's name and kingdom. For example, *The Daily Sun* of Lewiston, Maine, would not normally have published information about God's name and kingdom, but it did consider the assembly held there newsworthy; so much, in fact, that it had a large front-page picture about the assembly each day. All together, 1,300 column inches of publicity resulted from this assembly.

This was typical of most assembly cities. The Washington, D.C., assembly received more than 6,000 column inches of publicity; the one in Albuquerque, New Mexico, more than 4,000; the one in Pawtucket, Rhode Island, more than 1,600. A large front-page illustrated story in the Minot, North Dakota, *Daily News* told about the assembly in that city, and *The Voice Chronicle* of Corpus Christi, Texas, in addition to a large front-page story, devoted its entire back page to reprinting the Spanish convention program, voluntarily sponsored by the local hotels and motels. And nearly all lands reported by far the best publicity ever.

As a result of these assemblies there was also much advertising of Jehovah's name and kingdom by means of the radio and TV. In Washington, D.C., thirty-one hours of radio time and seven hours of TV time told about the Witnesses and their assembly. In Pawtucket twenty-one hours of radio and two and a half hours of TV did the same, and it was similar in many of the other assembly cities in the United States and other lands. Radio stations gave news stories, interviews and the thirty-minute recorded program "The Decisive Generation." TV stations presented similar news stories and interviews and the half-hour movie, "Heritage," dealing with family life and youths' problems. One of Washington's leading TV stations gave a half hour of prime time Sunday morning to an interview of several Witnesses regarding their beliefs and activities, and that in color. A Baltimore radio personality interviewed the Witnesses for an hour and was greatly impressed with what they were doing for youth and observed that what made the Witnesses stand out from the rest was love.

In particular do these assemblies serve to make known God's kingdom because of the advertising given the main talk by nearly every conceivable means as well as by the talk itself. The subject, "Man's Rule About to Give Way to God's Rule," was truly good news. Forcefully this lecture showed how man's rule, begun in Eden, has been dominated by Satan the Devil, and how the facts today show that

man is unable to govern himself properly. From the fulfillment of Bible prophecy we know that soon God will take a hand in man's affairs and have His rule replace man's rule. At assemblies held in more than 120 cities in some 25 lands upward of 920,000 heard this talk. In a number of cities it was broadcast either "live" or at a later hour. In Surinam the attendance at this public lecture was 1,509, more than three times as many as there are Witnesses in the entire country!

"Fine Works" Get Recognition

Their assemblies also help the Witnesses to fulfill Jesus' command: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matt. 5:16) Among such fine works that the public press took note of was the racial harmony of the Witnesses. Representative is the article that appeared in the St. Petersburg, Florida, *Times,* July 14, 1968, entitled "Witnesses Practice Racial Harmony." It said: " 'Black and white together.' The Jehovah's Witnesses don't sing about it, they just practice it. Not only has the convention been a massive example [peak attendance was 16,577] of racial harmony with black and white worshiping together, but it has tucked some 700 Spanish-speaking Witnesses into its programs without a murmur."

That is why, when some opposition to the Witnesses using the Washington, D.C., Stadium developed, one of the members of the three-man armory board could state: "I am convinced that we as the Armory Board should work toward having these people in the city of Washington. It will be a stabilizing effect upon our community that is torn with racial strife. It would be a privilege to me, as the Commander of the National Guard in Washington, D.C., to have 50- to 55,000 people about whose conduct I would not have to be concerned visit this city." Of course, the convention went off peacefully, fully integrated.

A police officer assigned to the Olympia Stadium, Detroit, Michigan, bore like testimony: "Ever since you people have been here we have been having so few calls. It's just like in the winter at midnight. Usually at this time of the year we hardly have time to eat our lunch. But since the Witness convention has been here it's so quiet we just can't understand why." Incidentally, the Olympia Stadium, where the Witnesses held their assembly, is right in the heart of the area that was racked with riots a year ago.

ARTICLES IN THE NEXT ISSUE

- **Pollution of the Air, Water and Land Is Ruining the Earth.**
- **Pope's Birth-Control Ban Stirs Dissent.**

In Trondheim, Norway, a man who had permitted 300 Witnesses to tent on his large plot of land near the assembly afterward stated: "I am very impressed. How is it possible for so many to live so peaceably together? What is even more surprising is the good behavior of the children of Jehovah's witnesses. It has been a pleasure to have Jehovah's witnesses live here, and you are welcome back some other time."

Newspaper Editors Impressed

Carrying their own particular weight in favor of the exemplary conduct of Jehovah's witnesses were the newspaper editorials and feature stories published in addition to the news coverage previously referred to. Here again Jehovah's name and kingdom received fine indirect publicity as the following few examples show:

The Rochester, New York, *Democrat and Chronicle,* July 13, 1968, on the third day of the assembly had this to say, under the editorial heading "Welcome to the Witnesses":

"The community welcomes warmly the thousands of Jehovah's Witnesses who have come to Rochester for their district assembly. Few gatherings of such size could rival this one for efficiency, orderliness and sheer good humor. The Witnesses, each one of whom is a minister, are sufficiently different in some of their beliefs to be controversial. . . . But because this is a democratic country, their right to be different must be respected.

"And however much people of other faiths may disagree with some of their interpretations of the Bible, the beliefs of the Witnesses are deeply and sincerely held. The Witnesses give the impression of living their religion daily. Walking among them and watching them at work makes it impossible not to be aware that these are warm, animated, clean-living people. At a time in our society when so many parents and children seem to go their own ways, the prominence at the assembly of family groups is noticeable. It's a pleasure to have them in town."

And the *Twin-City Sentinel,* Winston-Salem, North Carolina, July 16, had the following to say about the assembly in the "Church Notes" section under the caption: "Jehovah's Witnesses Are Praised":

"It might well be that the cleanest religious convention has come to a close in Winston-Salem . . . As Neil Bolton, Coliseum manager, put it: 'Without reservation, that's the cleanest, most orderly bunch of people that has been in the coliseum in the nearly 10 years I have been there.' He added that in meetings with other coliseum managers, the word is 'get the Jehovah's Witnesses to meet in your facilities if you want your place cleaned because they'll go over it with a toothbrush.' . . . Bolton said he 'didn't know about their theology, but I do know that they are the cleanest and hardest working people I ever saw and the best disciplined people I ever saw.' Others commented on their neatness in dress and speech, the orderliness of their meetings . . . 'It's an education to me,' Bolton said of the Witnesses, 'and I believe to the community too.'"

And on Tuesday, July 9, 1968, the Lewiston *Daily Sun,* under the heading "A Remarkable Convention," said: "It brought over 6,000 persons to this city, yet there was no fanfare, no disruption of community life . . . There was a quiet dignity in the proceedings which was exemplary . . . Regardless of one's religious beliefs, . . . this was an unusual demonstration of faith which was in itself uplifting. It was a fine example of how a convention should be and can be held, as well as clear proof of the seriousness with which these people take their Christianity."

And editorialized the Washington, D.C., *Daily News,* July 18, 1968:

"We like what we have seen of them —such clean, honest, simple, upright people. . . . Their strong regard for decent personal conduct is a refreshing tonic for a city whose citizens have been undergoing some organizing struggles with the problems of behavior . . . They are not here to ask for anything, they say, but are 'simply here to champion the Bible and its principles as the only workable solution to solving mankind's ills.' In this we wish them well."

No question about it, the conventions held by Jehovah's witnesses accomplish much good. If you have never attended one, be sure to do so at your next opportunity and experience for yourself how much joy and benefit one can gain from them. You may well feel like the queen of Sheba, who, upon seeing King Solomon's splendor, exclaimed, "I had not been told the half." (1 Ki. 10:7) Or you may even feel like one of her modern counterparts, a woman who came to one of the assemblies in Norway. She had been a student of theology but recently began studying with Jehovah's witnesses. She became so enthusiastic about the assembly that she sent two telegrams to her son, telling him: "If you want to experience heaven on earth take the first plane and come here. I'll pay the ticket."

CENTRAL AMERICA'S SUMMIT CONFERENCE

By "Awake!" correspondent in El Salvador

FOR seven years, five Central American countries have endeavored to coordinate their economic efforts much as Europe has with its Common Market. Central America's Common Market is made up of Costa Rica, El Salvador, Guatemala, Honduras and Nicaragua. These countries contain thirteen million people in all.

Despite an almost sevenfold increase of trade among its members, it became obvious that this Common Market was beset with grave problems.

Problems

El Salvador is an example of the kind of problems confronting the Common Market members. El Salvador is the smallest country in Central America; indeed, in the entire Western Hemisphere. It is very hilly, with two-thirds of its land area broken up by deep gorges and ravines. Yet, with a population of 2,918,000, it is the most densely populated, with about 139 persons per square kilometer (less than four-tenths of a square mile).

The lifeblood of the country is agriculture, mainly coffee, cotton and sugar, which account for 75 percent of the national income. Coffee is the chief export and has been exported for over 100 years. It is believed that the mountainous nature of the land makes any other crop but coffee impractical to plant. Due to careful cultivation and using every available section of land, El Salvador produces more coffee per square foot than any other coffee-producing country.

However, serious problems arise for the entire country when its agricultural products cannot all be sold due to quotas in other countries, or when they are sold at a very low price on the world market. Then again, for generations much of the land has been cultivated without good conservation practices being employed. This has resulted in making large areas unproductive, and much waste has taken place due to erosion.

While the United States is the main buyer of what El Salvador produces, it is also the principal supplier of heavy machines, industrial products and other equipment. In this interchange, the figures show that El Salvador buys more than it sells. Thus in the last five years the United States has built up a trade balance in its favor of more than 88 million dollars, a very significant figure for such a small country as El Salvador.

Then, aside from territorial disputes between El Salvador and Honduras, some private sectors of the economy in member nations object to all-out economic integration for fear it would adversely affect their products. In addition, the prospects are poor for each country exporting all of its basic products.

Hence, the general opinion of economic experts was that the Central American Common Market would grow at a much slower rate in the future. To try to overcome some of the problems, better cooperation, understanding and leadership were needed. Also needed was more money. For these reasons the presidents of the five Central American countries came together in a summit conference.

A Historic Occasion

The host country was El Salvador. For the first time in its history it would be

visited by five presidents at one time. A summit conference of the Common Market was to be held July 5-7 in the capital city, San Salvador. The presidents of Costa Rica, Guatemala, Honduras and Nicaragua would attend, as well as the president of El Salvador. And their special guest would be President Johnson of the United States.

With only a few days' official notice of the visit, the Salvadoran hosts had much to do. Huge work gangs planted trees and shrubs in attractive patterns along the highway that leads into the city. Welcome banners blossomed. Portraits of the presidents and their wives sprang up all over the city.

Because of the recent terrorist activity in Guatemala, and the assassination of Senator Robert Kennedy one month previously, the security of the visitors was of great concern. Hundreds of secret service men, police officials and other security guards arrived in the city several days before the conference. And along the route of the presidential cavalcade soldiers and police were stationed every fifty feet.

As each of the presidents arrived at the airport on July 5, they were greeted by a twenty-one-gun salute. They were also greeted by the diplomatic corps as well as the representative of the pope in Vatican City.

The Meeting

The purpose of the summit conference was to exchange opinions among the presidents and to discuss common problems and methods of solving them.

President Johnson stated: "I have come to San Salvador to learn, I have come to know through my colleagues, what it is that they have achieved in these nations for the betterment of the people's lives. I have come to ask what else there is that we can do together."

One thing that the huge North American neighbor could do was to supply the all-important commodity that these Central American countries needed—money. Thus, President Johnson announced that his country's contribution would be a huge 65-million-dollar loan to help the member nations work out their problems. It was a super vitamin pill for the ailing patient.

When the conference came to a close, a statement was issued. It was called "The Declaration of the American Chiefs of State." Its principal points were the acknowledgement that strength comes through unity and that economic integration was the best means of achieving it. Also, it was agreed to form a special court that would rule on Common Market difficulties when all other national means had been exhausted.

Soon the meetings were over. The presidents flew back to their respective countries. Another high-level meeting of heads of state had produced another document, the goals of which were noble. Yet, the harsh reality is that in spite of such summit conferences, common markets and other efforts of experts in all fields, the political and economic problems of this entire world are not really being solved. In most cases, such problems continue to grow in intensity. Only under God's kingdom, for which Jesus Christ taught his followers to pray, will all the problems of mankind be solved in a permanent way; and not for only one small region of earth, but for the benefit of mankind everywhere.—Matt. 6:9, 10; Dan. 2:44.

Entertainers Become Witnesses

AMONG the people most difficult to find at home are those in the entertainment field. Yet, when Jehovah's witnesses meet them, they find that there are some who are searching for Bible truth. Consider the following delightful experience from a Witness in Florida:

"One morning in August, 1959, I called on a young couple who were entertainers in Miami Beach. The wife answered and, on hearing why I was calling, told me that she was not interested in religion. She said she had not gone to bed until four that morning and she could not talk to me. I replied that I would gladly call back at a more convenient time and that no doubt she had questions concerning God and religion. I stated that the Holy Bible can answer all our questions.

"'Yes,' she said, 'there are some things I would like to ask you.' She invited me in. Her husband joined our discussion and we began finding the Bible answers to her questions. They were sophisticated but very cynical. Although the husband seemed interested in the Bible, his wife was skeptical.

"I explained to them how loving and merciful God is toward mankind. The woman asked me if God would accept anyone like her. I read Isaiah 1:18 to her and, as I did, tears filled her eyes and her attitude changed completely. She then told me about her experiences and problems with false religion and that she had always been afraid of God.

"They begged me not to leave, so I spent the morning with them. A Bible study was started with them and soon they were telling their family what they were learning. Six to eight regularly attended their study. In fact, another group started studying in another part of the city because of them. Today this couple and four of their relatives are dedicated witnesses of Jehovah.

"Consider the changes the truth made in their lives. Not long after they began studying, they decided to quit their association with the entertainment world. This meant giving up a monthly income of over a thousand dollars. They struggled to overcome the smoking habit and did so by May 1960, when they were baptized. They disciplined themselves to overcome the difficulties of living by day since they were so used to night work.

"Today the husband is the assistant to the presiding minister of a congregation of Jehovah's witnesses. His wife devotes her full time to preaching. From the fast, glamorous life as Miami Beach entertainers to zealous preachers of God's good news is a big step, and by Jehovah's spirit they made it."

Another Witness, in El Monte, California, tells this experience: "I knocked on the door of a house but no one answered. As we were leaving we heard a noise in the back of the house. We made our way through overgrown ivy and found a shed. I knocked on the door and, to my surprise, a very friendly young woman answered. She, her husband and their two children were living there in a single room. She invited me in, knowing who we were. She expressed her desire to come to the Kingdom Hall and gave me her telephone number.

"I began studying the Bible with her and found out that she was a 'Go-Go' dancer in a bar and had won several dance contests. Her associations were bad, for they drank heavily, cheated on their husbands and were even trying to break up her marriage. Gradually our discussions moved her to stop associating with these bad friends. Her clothing and her makeup reflected her work. When she saw how the Witnesses dressed, she announced she would change in time.

"She did, for she began to keep house much better, even painting a room in their new apartment. Now her shiny waxed floors give her great joy. She stopped going to bars and gave up the wild dancing. She became more moderate in her dress and took her responsibilities seriously. She stopped living merely for pleasure and learned how to pray to Jehovah and to talk to him about her problems.

"The day before she was to go out preaching, she wore a new dress. Her hair was neatly arranged and she had very little makeup on. She wanted me to see how she would look the next day and make any changes if necessary. The next day, while preaching, an elderly lady we met commented on her appearance. Yes, she looked lovely! Thursday has been our regular day for preaching together. In the beginning her husband opposed her, but now he has been studying and attending the meetings at the Kingdom Hall."

A Fiery VOLCANO AND ITS TRANQUIL NEIGHBORS

MAYON volcano rises 8,000 feet above the Bicol plains. It is a thing of beauty to behold, unlike so many other volcanoes that loom like sulking monsters over their surrounding landscapes. To see this volcano at its best, when there is only a ribbon of cloud on its summit, one should be there in the early morning. In the afternoons sudden, heavy rains often drench the countryside, veiling the majesty of Mayon.

From Manila it takes just one hour by plane to reach this area, but it takes two more days to climb to the top. The absolute top, as described by a European who climbed it many years ago, "consisted of a ridge, about ten feet thick, of solid masses of stone with crusts of lava bleached by the action of escaping gas." Thick fumes on top required visitors to cover their mouths and nostrils with handkerchiefs to avoid asphyxiation. The fumes contain deadly gases, one of which is said to be carbon monoxide.

At the top the climber is treated to a breathtaking panorama. Northward are the Camarines and Quezon provinces; to the south and west lie the Pacific Ocean and the islands of the Visayas, including Samar, Leyte, Masbate; down below are the abacá plantations, coconut groves, *pili* (an edible nut) orchards, cattle ranches and rice fields, as well as a ring of fourteen towns circling the volcano's base.

As a group of Jehovah's witnesses relaxed after a Saturday-evening session of their circuit assembly, a young man, a visitor to the Bicol region, looked up from his circle of friends to see a ball of fire blazing on the mountaintop. "Does Mayon usually act like that?" he inquired.

No, was the answer. There is always a tongue of fire playing at the tip and visible at night, but a ball of fire was quite unusual. The rumbling was also unusual. Mayon had not acted like that since 1947, the year of its last previous eruption. This began to look like the prelude to another eruption.

Rather, as things turned out, it was the beginning of a whole series of eruptions that got under way that evening and continued for two weeks. The following day, April 21, the strongest blasts came, and soon the whole nation was informed of the calamity.

Thick black smoke billowed into the sky, rising some 50,000 feet and darkening the countryside with falling ash and dust for miles around. Visibility was so poor that cars and buses had to crawl along with headlights on. People could hardly see one another in the ashy gloom. No sooner had the fallout following the heavy blast settled on rooftops and highways than the volcano erupted again, and again the land was darkened.

During the day Mayon was obscured

by thick clouds. In the evening, however, there was quite a display to behold. Lightning played hide-and-seek in the clouds, while chunks of fiery material spun in the sky to come tumbling down the slopes. Creeping rivers of hot lava slithered downhill, pushing huge rocks, trees and ash flows. Mud flows, too, smoked and hissed downward, one of them burying a rest house on the slope.

There was immediate response to the emergency. The Philippine army was detailed to help evacuate people on the slopes. Relief agencies set up water supplies and first-aid stations, assisting the refugees with shelter and food. Some 40,000 people from 39 *barrios* or small villages were housed in school buildings around Albay. The government distributed about 5,000 nose masks to prevent deaths from inhalation of ash and fumes, but at least one child died of asphyxiation. Ash flows damaged the water mains supplying Legaspi city and Daraga town. To meet the situation, artesian wells were bored.

When the heaviest eruptions had passed, Mayon had destroyed hundreds of precious hectares of coconut and abacá, ripped up railway lines, stopped up rivers, killed herds of wild pigs. There had been three human casualties. The land was blanketed with fine, irritating gray dust that took days to settle. The volcano had simmered down, but danger had not yet passed.

Lava and Mud Flows

Volcano experts reported that three towns were faced with the prospect of being engulfed, should heavy rains dislodge the lava flow 1,500 feet up on the slopes. During the eruptions lava had crept down on the southwestern slope and then branched out, one stream pointing toward one town, another threatening the next town. A twin avalanche could be disastrous.

The greater danger is from mud flows. Lava crawls at a speed of five or six miles per hour, losing speed as the terrain levels out and the lava itself spreads out and hardens. But a mud flow, hot or cold, rushes downward at speeds as high as sixty miles per hour. Lava flows consist of molten rock ejected from within the volcano, whereas mud flows may be caused by collapse of the crater walls, releasing any water dammed up within. This can precipitate an avalanche. In 1814 a town, Cagua, was completely buried, one lonely church tower now marking the spot where 1,200 people were entombed.

Often the mud flow or *lahar* is induced by heavy rains caused either by the volcano itself or by ordinary rain clouds. These wash down the loose soil, dust and ashes. Volcanologists warned the towns of Camalig and Guinobatan that they were facing danger from a mud flow of this type. At *barrio* Tinubaran, six miles from Camalig, they said, a *lahar* has paused temporarily. It was estimated to be twenty feet high and sixty feet wide. It needed only a strong rain to wash it down over Camalig, which it could bury within an hour. However, when this correspondent climbed the slopes above Camalig three weeks later, he found that the mud flow had solidified, becoming part of the mountain itself.

A greater threat to the people around Mayon would be the possibility of a more violent eruption that could spew out enough mud, ash and lava to destroy all the towns around its base. And the chief of the Philippine volcanology commission, Arturo Alcarez, feels that this could actually take place as early as 1970. The conclusion is based on intensive study of Mayon's history.

Since its first recorded eruption in 1616, Mayon has blown off thirty-two times, twenty-four of them in the nineteenth century. It has rested as long as twenty-seven years between eruptions, but during the fifty-year period from 1850 to 1900 the average was one eruption every three years. Since the April eruption ended a quiet period of more than ten years, it is no wonder that the experts are bracing for trouble ahead.

The Bicolano's Lack of Concern

Though most other Filipinos are concerned over the recent eruptions and the prospect of still more, the Bicolanos, a placid people, appear to be least concerned. They go about their business as usual, though wearing nose masks. While death rumbled overhead, *barrio* festivals went on as usual and some young men were photographed playing volleyball. Volcano-watching and picture-taking became the favorite evening pastimes. Roads were lined with people watching Mayon's mighty fireworks. Few in the towns even considered evacuating to safer ground.

Even in those *barrios* within the eight-kilometer radius rated as a "danger zone," people were loath to leave their homes. In some instances government officers had to arrange for forcible evacuation. Many farmers hurriedly tried to finish reaping their rice harvest before lava and mud buried their fields.

One *barrio* official, in search of a family who lived farther out and who had not yet been evacuated, was crushed by a falling boulder and burned to death. Another man had already reached safety, but returned to feed his hogs, only to be burned to death in a hot mud flow.

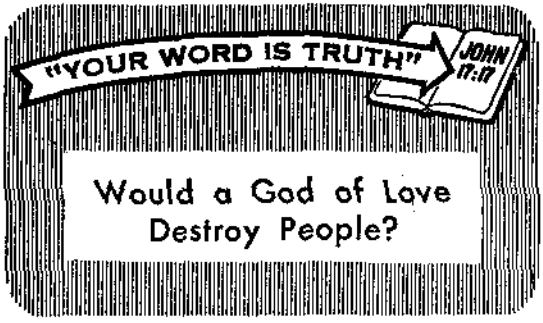
However, despite Mayon's periodic ravages, people in this region have come to view the volcano as an intimate friend. And no wonder! It guarantees abundant rainfall the year round, while the rest of the country swelters in tropic heat. Even during the dry season the Bicol region enjoys refreshing showers every afternoon. This is because the steam from the crater cools and falls in the form of rain. And an eruption produces more than the usual measure of rainfall, through what is termed "nucleation." Dust and ashes released by Mayon provide the nuclei around which raindrops form.

Mayon's other gift to the area, "tephra," the name applied to all volcanic material except gas and steam, means tons and tons of rich topsoil for the farms and forests. Nowhere else in the Luzon lowlands can one find a region so fertile. The people, healthy and well fed, reflect the riches of its productions. Says a writer in the *Philippines Free Press:* "When the rest of the country—or Luzon, anyway—lies dry and brown and depressing under the solstice sun, Bicolandia rustles green and fresh. The summer climate is delightful; balmy in the daytime, cool at night."

Yes, Mayon means all this to the Bicolanos, and it is majestic and beautiful besides, even after part of its crater has been blasted away. Yet, as its recent fiery rampage has shown, it is the course of wisdom to treat Mayon with respect and stay clear of its path when it spews death and destruction over the land.

DOGS AND CATS

There are at least 90,000,000 dogs and cats in the United States. Puppies and kittens are being born at the rate of nearly a quarter million a day, 10,000 an hour, 165 a minute.



Would a God of Love Destroy People?

THE Bible identifies the Most High as a "God of love," and also testifies: "God is love." (2 Cor. 13:11; 1 John 4:8) What boundless love Almighty God showed in giving man life and in creating this beautiful earth as his home! Even when the first human pair rebelled against Him, God lovingly provided his own dear Son to redeem all who would accept his marvelous provisions for everlasting life. Please turn in your Bible to John 3:16 and observe: "God loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Truly, man's Creator is a loving, merciful God. —Ex. 34:6.

2 Unfortunately, however, not all appreciate God's tender mercy and loving provisions. They do not exercise faith in the ransom sacrifice of his Son, and the world is filled with ungodly people. Is it wrong, then, to teach, as do Jehovah's witnesses, that such disobedient ones will be destroyed? Some persons believe it is. Under instruction from their church, they have told Jehovah's witnesses: "You preach a cruel and unreasonable God who is going to sweep most of his children away in a horrible battle of Armageddon. You make out that God is not good and kind. I want nothing to do with such a God. You Witnesses consider this world hopeless, and so you leave it to perish." So the question is raised: Would a God of love destroy disobedient people?

3 That God would do so is apparent from the fact that he already has in the past. The Christian apostle Peter explains: God "did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." (2 Pet. 2:5) God's own Son, Jesus Christ, verified that this destruction occurred, and even explained that God would bring a similar one, saying: "They took no note until the flood came and swept them all away, so the presence of the Son of man will be." —Matt. 24:39.

4 God's destruction of the wicked was a blessing and relief to righteous, law-abiding ones. It was to righteous Noah. (Gen. 6:5, 9) And years later righteous Lot was relieved when God "rained fire and sulphur from heaven [upon Sodom and Gomorrah] and destroyed them all." (Luke 17:28-30) The apostle Peter explains why God's destruction of those people was such a relief to Lot: "For that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds." What a blessing for God to rid the earth of such lawless ones!—2 Pet. 2:6-9.

5 Today the earth is filled with lawlessness and violence. Mankind in general is just as disobedient and unappreciative of God as they were in Noah's day and in Lot's day. Bible prophecy shows that we have entered "the last days," despite the fact that some scoff. (2 Tim. 3:1-5; 2 Pet. 3:3) According to the apostle Peter, this means we are rapidly nearing "the day of [God's] judgment and of destruction of the ungodly men." (2 Pet. 3:7; 2 Thess. 1:7-9) For this reason the apostle John's admonition is now so appropriate: "Do

not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him . . . Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:15-17.

[6] So it is not Jehovah's witnesses who have originated the idea that the present system of things is beyond reform. It is Almighty God himself who says so in his Word. Thus, when the disciples of Jesus asked him when the end of this system of things was coming, did Jesus say, 'Why, how can you think of such a cruel thing?' No, he did not. Rather, Jesus proceeded to answer his disciples realistically, giving them many evidences that would mark the time of the end. (Matt. 24:3-14) Jesus truthfully showed that only a comparatively few of mankind living then would avoid destruction.—Matt. 7: 13, 14; Ps. 145:20.

[7] This is not to imply that God takes delight in destroying wicked people. He would rather that they repent and change their ways. (Ezek. 33:11; 2 Pet. 3:9) In fact, to encourage and help persons to do so, Almighty God has patiently sent forth his ministers, even as Noah preached before the coming of the flood. (2 Pet. 2:5) But if persons selfishly want to pursue their own interests and refuse to heed His messengers, God is certainly not unloving in destroying such ones from the earth in his war of Armageddon.—Rev. 16:14-16.

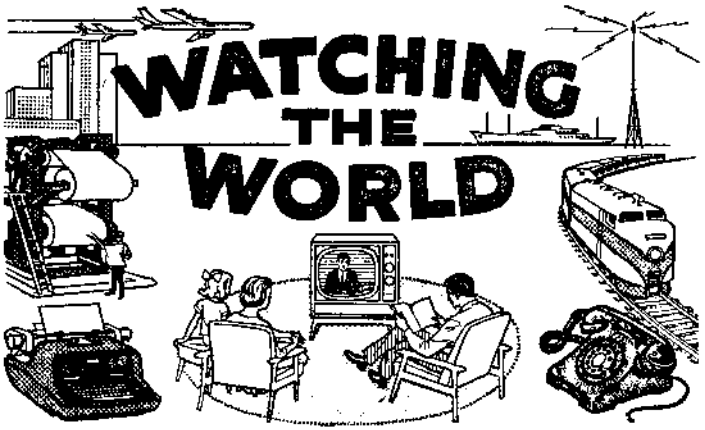
[8] Truly, it is loving on God's part to wipe from the earth this world of wicked people, with all their crime, violence, hate and war. Just imagine how wonderful it will be when God fulfills this Bible psalm: "For evildoers themselves will be cut off, . . . just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace." (Ps. 37:9-11) Only God can selectively destroy just the wicked ones, and he will.—Jer. 25:31.

[9] In that new system of things after Armageddon, "righteousness is to dwell." (2 Pet. 3:13) Humans will live with one another in peace, happiness and contentment forever. What is more, they will enjoy perfect health, free from aches and pains. (Isa. 9:6, 7; Rev. 21:3, 4) This is what our loving Creator purposes for obedient mankind.

[10] Are you not moved to want to serve a God who loves his people so much that he will remove all wicked, hurtful persons from the earth and create a paradise? In order to appreciate more fully our loving Creator, we need to continue to take in knowledge of him through a regular study of his Word the Bible. This will lead to our enjoying eternal life in his new system of things.—John 17:3.

Can you answer these questions? For answers, read the article above.

(1) How has God's love been manifested toward mankind? (2) What attitude do some persons take toward the teaching that God will destroy disobedient ones? (3) What evidence is there that God destroyed ungodly people in the past? (4) How did the destruction by God of wicked people in the past prove a blessing and relief? (5) Are there prospects that God will destroy wicked people in the near future? (6) Did Jesus consider it cruel that God should destroy wicked people? (7) How do we know that God does not find pleasure in destroying the wicked? (8) What action on God's part will truly prove a blessing for his people? (9) What are some of the grand blessings that God has in store for obedient mankind? (10) What course is it vital that we now take?



Catholics Walk Out

◈ As Archbishop Patrick Cardinal O'Boyle began delivering a sermon on September 22 urging obedience to the birth-control edict of Pope Paul VI, upward of 200 Roman Catholics walked out of the cathedral. Catholic clergymen called the walkout unprecedented in the archdiocese of Washington and perhaps in the world. In other churches where the pastoral letter was read, unofficial checks showed that at least 235 persons at four other churches walked out during morning services. The walkouts dramatized the chasm that has developed between the Catholic Church and its people over the birth-control issue.

About Money and Taxes

◈ At the peak of World War II, all taxes took 25 cents of every dollar of America's output. All taxes—federal, state and local—in the United States today come to 27.3 percent of the nation's total production. In other words, 27.3 cents of every dollar goes for taxes, which is an all-time high. In 1966 a factory worker's weekly take-home pay was $98.57. This has climbed to $104.32 in 1968, but the "real pay" is actually down 72 cents because of the rise in the cost of living in this period.

Ban on Gambling

◈ When New York city police moved in on gambling in a Roman Catholic churchyard in New York's Little Italy, on September 24, a roar of denouncement went up by a nationwide American-Italian organization. It called the police action harassment of the Italian community, an "invasion of the sanctity of the church." Cries of neglect and discrimination were also heard. Donald D'Ippolito, pastor of the Church of the Most Precious Blood, revealed the reason for the uproar when he said that the police action had deprived his church of about $25,000.

New Oil Tankers

◈ When the Israeli-Arab war closed the Suez Canal, oil companies were forced to ship the crude oil around the southern tip of Africa—a very long and expensive route. To counteract this, they have begun to build gigantic tankers. This year saw the largest ship ever built; it can haul 2,500,000 barrels of oil at one time.

'Legalize Prostitution'

◈ A published Reuters dispatch from San Francisco stated that Episcopal Minister Robert Cromey urged authorities in August to legalize prostitution and bring street girls into the free enterprise system to increase the city's sales-tax revenues. He said: "I suggest we will never stamp out prostitution. Why not let the profession regulate itself? Put prostitution on the free enterprise system." While the churchman withheld any moral approval of prostitution, his suggestion certainly was no denunciation of the practice.

Lives of Despair

◈ Dr. D. M. F. McDonald, superintendent of Kingseat Hospital in New Zealand, said many suburban housewives live a life of quiet despair, with too many children, too little money and a husband who shows far too little affection. He said most New Zealand housewives were restricted to a daily routine that feeble-minded patients at the hospital could perform. The result has been that doctors' waiting rooms are now crammed with married women, mothers who confess that they fear they might kill either themselves or their children. How much they need the hope that only God's Word, the Bible, gives!

"Blood Lust in My Veins"

◈ A Roman Catholic bishop in England said that shooting birds with a shotgun is his favorite sport. "I'm mad about it. I've got a blood lust in my veins," he reportedly said. Bishop David Cashman, 55, of Arundel and Brighton, after saying he was 'mad about shooting,' went on to say: "I don't know anything on earth that gives me personally more excitement than waiting for a bird to come over my gun. It's the nearest thing to heaven in human terms that I know." When his comments were criticized as being "scandalous," Bishop Cashman was unrepentant. He said: "I might as well be honest and admit that I enjoy shooting."

Crowded West Germany

◈ West German residents live in an area slightly smaller than the state of Oregon. Some 60,000,000 of them inhabit this small area. Fourteen million are refugees from the east.

Keep Cosmetics Out of Reach

◈ Any cosmetic enriched with estrogen, the female sex hormone, should be kept out of the reach of children, because if a child rubs or swallows it, serious symptoms may develop. A three-year-old girl reportedly had been developing normally until, six months before being brought to the Hartford Hospital, her breasts became overdeveloped. Other body changes were like those of a young woman. Her height also was increasing rapidly for her age. Other body changes showed a "sexual precocity" beyond her age growth. Investigation showed that the child's grandmother once gave a discarded jar of this cosmetic to the girl to play with. It contained a very small amount of the cream, which the child rubbed on her face and swallowed. That had disturbed her normal growth drastically. Such cosmetics are not only hazardous for children, but they appear to contain far higher amounts of estrogen than can be regarded safe even for grown women.

Tractor Boosts

◈ Farm tractors are now getting a boost from a device that helped World War II airplanes to fly higher and faster, namely, the turbochargers. The turbo is currently boosting one tractor's power from 100 to 116 horsepower. One turbocharger, which is used in heavy diesel trucks and in many of this season's high-powered race cars, uses the engine's exhaust to power a compressor. The compressed air, fed back into the engine, improves fuel combustion and boosts the power. It also reduces exhaust gas and smoke and cuts down engine noise.

Religious Riches

◈ Under the subtitle "Who Owns America?" *The Saturday Evening Post* for December 30, 1967, had this to say: "Church and church-related institutions hold land and buildings alone—aside from securities—worth $80 billion. The Roman Catholic Church, the largest religious institution in the U.S., has assets estimated at $44.5 billion, or more than the combined assets of General Motors, R.C.A., General Electric, U.S. Steel and Standard Oil of New Jersey. The total assets of all corporations in the United States are well above $1.5 trillion. In 1966, the 500 largest corporations had total assets of $282 billion. By far the largest was A.T. & T. ($35.2 billion), more than $10 billion ahead of next-ranking Prudential Insurance Co. of America. The Prudential, it may be noted, is our largest private financer of home and farm ownership, holding the mortgages on some 505,000 city properties and 45,000 farms."

Boy Saves Mother

◈ One day seven-year-old Giovanni Soru watched a doctor massage a patient's heart on television. He remembered the technique. When his mother, Mrs. Elena Soru, 33, collapsed, the boy applied external massage to her heart for twenty minutes. Then he called his aunt to hurry over to his aid because he was afraid he would be late for a mathematics examination at school. After seeing his mother off to the hospital, Giovanni ran to school. His mother was reportedly doing well.

Smoking and Smaller Babies

◈ A survey, reported in the British journal of *Preventive and Social Medicine,* showed that smaller babies are linked with smoking. This was suspected for some time, but doctors felt that other factors might be involved. Charles Scott Russell, Professor of Obstetrics and Gynecology at Sheffield University, however, said: "It was clear that the smoking effect, which was obvious in every comparison made, was independent of other factors." The survey also showed that women who smoke during pregnancy risk miscarriage. Nearly one in three women smokers who had very high blood pressure lost their babies, compared with about one in seven nonsmokers with high blood pressure.

Clergyman Rejects Ransom

◈ Clergyman T. Noffs of Sydney, Australia, does not agree with the apostle Paul, who stated, at Hebrews 9:22, that "unless blood is poured out no forgiveness takes place." The clergyman is quoted as stating: "What Christians have to discover is that what will save the world is not Christ's suffering, but ours. It is not his blood which counts, but ours. The followers of Jesus will not be saved by Jesus' blood, but by their radical obedience to God, humanity and truth." This minister's rejection of the ransom, at the Wayside Chapel at King's Cross, Sydney, is typical of the lack of faith in the Scriptures among modern clergymen.

Children Killed by Parents

◈ A published United Press International report stated that "every day one or two children 5 years old in the United States are killed by their parents." The infanticide rate among five-year-olds is greater than the combined total taken by tuberculosis, whooping cough, polio, measles, diabetes, rheumatic fever and appendicitis. In addition, every hour about five infants are injured by their parents or guardians, report Drs. Ray

E. Helfer and C. Henry Kempe of the University of Colorado.

Church and Gang

◈ United States senators were told in July how American taxpayers' dollars have been used to subsidize gangs in Chicago, Illinois. Witnesses told of gangsters using a Presbyterian church in Chicago as an arsenal. Lieut. Edward Buckney, commander of the gang unit of the Chicago Police Department, stated that "there are facilities for 'honeymoons' at the church. These 'honeymoons' are alleged to be part of initiation rituals performed by prospective female gang members with male members." Witnesses also testified of gambling, drinking, cleaning guns and smoking marijuana in the church. The church was reportedly a job-training center financed by more than $631,000 of the taxpayers' money from the Office of Economic Opportunity—an agency of the United States government's "war on poverty." In nearly a year of the program's operation, 83 trainees were placed in jobs, but only 53 of these were still on their jobs in mid-May. The cost to the taxpayers amounted to $11,900 for each of these trainees still working, according to a senator.

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I certify that the statements made by me above are correct and complete.

(Signed) Grant Suiter, Secretary-Treasurer

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Awake!

POLLUTION

OF THE AIR, WATER AND LAND IS RUINING THE EARTH

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Pope's Birth-Control Ban Stirs Dissent

PAGE 21

NOVEMBER 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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POLLUTION THREATENS HUMAN LIFE

THE problem of pollution is much greater than most persons think. Practically everywhere pollution of air, water and land endangers both humans and animals alike.

This threat to life is not future; it is immediate. "Deaths are occurring now," says United States Assistant Surgeon General Dr. Richard Prindle. "We already have episodes in which pollution kills people. And as we build up, we're going to have an increasing frequency of episodes."

Many scientists suspect that air pollution presently is linked with thousands of human deaths a year. Also, diseases spread by contaminated water annually cause millions of deaths earth wide. And the land, too, is daily being smothered with tons of debris and poisons from both industrial and private sources, endangering food supplies.

It has been the common belief that wastes could always safely be "thrown away"—pumped into the skies or dumped into rivers and lakes. But this is no longer the case, according to a study of pollution in 1966 by the National Academy of Sciences. "As the earth becomes more crowded there is no longer an 'away,'" it reported. Dr. Athelstan Spilhaus, chairman of the study committee, said that "the situation is unprecedented and becoming desperate. The massiveness and urgency of the problem justifies large-scale experiments, even in new experimental cities or in urban redevelopment plants."

The severity of the threat was emphasized by naturalist John Perry, who wrote in his recent book on pollution: "There has been a sudden piling up of evidence so frightening it cannot be ignored. Distinguished scientists, government officials, and medical authorities have publicly declared that man has put himself in such danger that his very survival may be at stake."

Norman Cousins, chairman of the New York Mayor's Task Force on Air Pollution, said that, unless efforts to control air pollution are stepped up rapidly, New

York city could become "uninhabitable within a decade." He also said: *"The conclusion is inescapable that most of the large cities in the United States could be regarded as uninhabitable within a decade."*

The threat to life, however, is not simply from a widespread concentration of deadly contaminants. An even more imminent danger, some scientists believe, is that pollution will upset the marvelously intricate system supporting the millions of interdependent forms of life on earth. Such interference with earth's complex cycles and balances could disastrously affect human life.

Apprehension regarding this was voiced last winter at a meeting of the American Association for the Advancement of Science. Biologist Barry Commoner, professor at Washington University in St. Louis, argued that the environment is being placed under stress "to the point of collapse." He said that earth is approaching "a crisis which may destroy its suitability as a place for human society."

Emphasizing the danger, a task force report last year to John W. Gardner, the then Secretary of Health, Education and Welfare, explained: "It is entirely possible that the biological effects of these environmental hazards, some of which reach man slowly and silently over decades or generations, will first begin to reveal themselves only after their impact has become irreversible."

Without a doubt, pollution is a serious threat. As *Science Digest* in its February 1967 issue noted: "The plague of pollution is threatening all mankind. But almost all mankind has its head in the sand. The question is: Can humanity be goaded into action before it is literally too late?"

Why has the public not been aroused to an awareness of the seriousness of the situation? What has been done to avert disaster? What can be done?

POISONING THE AIR WE BREATHE

OVER 3,000 years ago two huge 69-foot-high, 200-ton obelisks were erected in Egypt in honor of its ruler Thutmose III. In 1880 one of them was presented to the United States and was transported to Central Park in New York city. The hieroglyphic writings incised in this stone monument, called Cleopatra's Needle, were then sharp and clear. But some eighty-eight years in New York's corrosive air has done more damage to the stone than over 3,000 years of weathering in Egypt!

Smog also disintegrates women's nylon stockings in Los Angeles and Chicago. In Tokyo smog warnings are issued on more

than a third of the days, and policemen return to the station house at half-hour intervals to breathe oxygen. In Stockholm a police officer explained: "The gases are breaking us all down. Every day I feel sick for several hours after work."

And so it goes in city after city. In London, Milan, Madrid, Moscow, Kiev, Berlin, Frankfurt, Amsterdam, Singapore, Jakarta, Hong Kong, Bangkok, Tel Aviv, Calcutta, Bombay, Buenos Aires, Caracas, and in many other cities, residents are apprehensive about the poisoned air they breathe.

Pall of Death

People have a right to be concerned, for polluted air can kill. In October 1948, for example, a thick layer of poisonous air hung over Donora, Pennsylvania. Within four days, 5,910 of the town's 14,000 residents became ill, and twenty died.

In December 1952 a thick smog rolled in over London. Within a few days there were 4,000 more deaths than would have occurred under normal circumstances. Again in 1956 extreme air pollution killed about 1,000 Londoners, and another occurrence in 1962 killed more than 300.

New York city, too, has experienced deadly smogs. In 1963 poisoned air trapped over the city killed some 400 persons. And of the choking pollution of November 1966, President Lyndon B. Johnson said:

> "An estimated 80 persons died. Thousands of men and women already suffering from respiratory diseases lived out the four days in fear and pain. . . .
>
> "These poisons are not dramatically dangerous most days of the year as they were last Thanksgiving in New York. But steadily, insidiously, they damage virtually everything that exists."

It only stands to reason that air that darkens white house paint, disintegrates stone, corrodes metal and dissolves nylon stockings would be damaging to health. And it is. "There is no doubt," John Gardner, former Secretary of Health, Education and Welfare, said, "that air pollution is a contributing factor to the rising incidence of chronic respiratory diseases—lung cancer, emphysema, bronchitis and asthma."

Economic Cost

In addition, there is the economic loss from air pollution, which is staggering. According to the Department of Health, Education and Welfare, the annual bill for property damage alone is $11,000,000,000—an average of well over $50 a year for every man, woman and child in the United States. And to this gigantic bill could be added medical and other expenses, for which air pollution certainly bears some responsibility.

But as a Public Affairs Committee pamphlet expresses it: "Who can assess the cost of air pollution for the woman who scrubs a house never-endingly grimy or for a worker victimized by the psychological depression which has become one of the recognized effects of smog on humans?" And as Dr. John T. Middleton asked: "When people just don't feel well from air pollution, how do you fix a price?" The value of fresh, clean air simply cannot be measured in dollars and cents.

The Pollutants and Their Sources

A breath of fresh air is made up of approximately 78 percent nitrogen, 21 percent oxygen, .9 percent argon and traces of ozone, neon, krypton, helium, and other gases. But now, commonly, the air is contaminated with a large quantity of other particles and gases. From where does all this dangerous and costly pollution come? And of what does it consist?

The most obvious pollutant is visible smoke, the result of the emission of fine particles of carbon, ash, oil, and so forth.

It pours from home chimneys, incinerators, garbage dumps and industrial smokestacks. In New York city about sixty tons of such soot and debris settles on each square mile per month. Each ton of coal burned gives off some 200 pounds of solids, and a ton of refuse burned by usual incinerator methods gives off 25 pounds of solids. But this is only a small fraction of the pollutants.

Invisible gases comprise the greater part, accounting for some 90 percent of the air pollution in the United States. Industry pours out tons upon tons of these contaminants. For example, a coal-fired power plant will emit 300 tons of sulfur dioxide a day; an oil refinery, 450 tons; but just a moderate-size copper smelter will flood the air with 1,500 tons a day!

However, the automobile is the chief polluter. Motor vehicles are responsible for 60 percent of the country's air pollution. It has been calculated that in the Los Angeles area alone about 12,420 tons of pollutants are released each day by the area's some 3,750,000 autos, nearly 10,000 tons of which is the deadly gas carbon monoxide.

Carbon monoxide comprises more than 50 percent of the air pollution in America. The second most plentiful poison is the sulfur oxides, making up nearly 20 percent of the contamination in the air. These are produced principally from the burning of coal and oil in power plants, factories and homes.

The next most common of the air contaminants are the hydrocarbons, which come mainly from the escaped, unburned fuel of automobiles. Large quantities of carbon dioxide, nitrogen oxides and other gases are also produced from combustion.

Poisoned Air Spreads

As the volume of contaminants pumped into the air increases, pollution is extending beyond the cities. Frighteningly, it is spreading from one city to another, enshrouding whole sections of the country in a gaseous pall. Pointing to the seriousness of the situation, United States president Lyndon B. Johnson on November 21, 1967, said:

> "Contaminated air began as a big-city problem. But in just a few years, the gray pall of pollution has spread across the nation. Today its threat hangs almost everywhere—and it is spreading still.
>
> "We are pouring at least 130 million tons of poison into the air each year. That is two-thirds of a ton for every man, woman and child in America.
>
> "And tomorrow looks even blacker. . . . That leaves us only one choice. Either we stop poisoning our air—or we become a nation in gas masks, groping our way through dying cities and wilderness ghost towns."

Earth's atmosphere can dilute only so much pollution; then it will build up to poisonous levels. It is noteworthy that about 50 percent of the total air mass is confined to within just three miles of earth, and few impurities ascend above two miles. So the prospect of pollution poisoning to death large masses of the population is not remote, especially if climatic conditions should hold poisonous air close to the ground.

It is true that natural cycles have a marvelous capacity to cleanse the air. There are, for example, plants, and especially a soil bacterium, that can convert carbon monoxide to carbon dioxide. Earth's vegetation, and especially the vast oceans, absorb carbon dioxide from the air and replenish the oxygen supply. But the atmosphere was simply not designed to handle unlimited pollution. Regarding this, the leading meteorologist Morris Neiburger observed:

> "We do not know in detail how and at what rate the atmosphere cleanses itself, but we do know that by the time the air moves from one major urban or industrial

area to another it is in most cases practically free of pollutants. . . . In areas of such large and intense sources as Southern California and the northeastern United States the air must travel long and far before it has recovered its purity and clarity. . . .

"It is clear that as the amount of pollution put into the atmosphere increases a stage will be reached at which the cleansing processes in the atmosphere are no longer adequate to purify the air before it reaches or returns to sources where it receives additional pollution. . . . As time goes on, the amount of pollution throughout the world will then increase. Eventually the concentration of toxic substances will reach and exceed lethal concentrations and life on earth will pass away."

Air pollution is indeed a serious problem. To survive and enjoy life on earth man must act to control it. Is it possible to do so? Is poisoning of the air inevitable?

Controlling Air Pollution

President Johnson was very emphatic on this matter in his message to the United States Congress on January 30, 1967. He said: "Air pollution is the inevitable consequence of neglect. It can be controlled when that neglect is no longer tolerated."

Industry has the technological know-how to eliminate most pollution, both gas and particles. According to *Machine Design* of July 20, 1967: "The industrial filterhouse is capable of over 99.9% collection on almost any dust." Other methods of removing particles include the use of electrostatic precipitators, wet scrubbers and mechanical dust collectors. Gaseous pollutants can also be cleaned from industrial emissions through the use of a variety of pollution-control methods. Then why is this not done?

It is because it costs money to control pollution. And many corporations will fight with all their power anything that interferes with profits, regardless of who suffers. Ironically, however, the very pollutants going up many industrial smokestacks can, in some instances, be profitably recovered. For example, one refinery spent $1.25 million to capture its hydrogen sulfide gas. It now converts this to sulfur and sulfuric acid, and the profit from these has paid for the cost of the pollution-control equipment.

No doubt much more can be done to devise ways to recover pollutants profitably. But whether this is feasible or not, authorities emphasize that controls must be enforced if the health and welfare of citizens are to be protected.

Coping with Auto Pollutants

But what about controlling pollutants from the worst contaminator of all—the automobile?

Finally, United States law requires all new cars to be equipped with smog-control devices. But for a long time auto makers fought such controls, even claiming they could not make such devices. In a strong indictment of the industry, S. Smith Griswold, chief of the Los Angeles Air Pollution Control District, a few years ago declared: "Everything that the industry has disclosed it is able to do today to control automobile exhaust was possible ten years ago."

Then why did auto makers not act sooner? Griswold explains: "One is forced to ascribe it to arrogance and apathy on the part of this, the nation's largest industry. . . . To people interested in profits, expenditures for the development and production of exhaust controls are liabilities."

Well, then, has the new legislation requiring smog-control equipment solved the problem of controlling auto effluents? Unfortunately it has not, for the legislation only affects new cars; it does not involve the tens of millions of automobiles

already on the road. What is more, the new equipment is far from perfect, stopping only a portion of the dangerous pollutants, and as cars grow older the devices will become less effective.

Therefore, some experts feel that efforts to control exhaust from the gasoline engine is a losing battle. They believe that the continual increase in number of cars will dangerously raise pollution levels even though all cars eventually are equipped with pollution control devices. "It is clearly evident," Frank Stead, a top official in California's public health department, points out, "that between now and 1980 the gasoline-powered engine must be phased out."

Alternatives

Many concerned scientists and officials are urging the investigation of a number of alternatives to the gasoline engine. "We need to look into the electric car, the turbine car, and any other means of propulsion that is pollution-free," urged former Secretary of Health, Education and Welfare, John Gardner. "Perhaps we also need to find other ways of moving people around. None of us would wish to sacrifice the convenience of private passenger automobiles, but the day may come when we may have to trade convenience for survival."

It is that serious. The signs of danger are clear. There is presently a rapid increase of hazardous pollutants in the atmosphere, which, if unabated, spells almost certain disaster to the human race. However, it will be immensely difficult to stem their increase, because, as the American Association for the Advancement of Science reported: "There is a conflict between man's economic and biologic concerns."

Since economic interests often take precedence over preservation of human life, some persons believe that man is on a suicidal course from which he will not turn. They would predict, as did meteorologist Morris Neiburger, that "eventually the concentration of toxic substances will reach and exceed lethal concentrations, and life on earth will pass away."

Others, however, are not so pessimistic. They see a better future for the earth and man. Can we really be assured of this?

What about pollution of our waters and land? Can this also be controlled? Just how serious is it?

Relationship of Criminal and Victim

When a crime is committed our emotions tend to give all sympathy to the victim, overlooking entirely the possibility that he may have been "an accessory *before* the fact." People need to be reminded of this common frailty by noting the following excerpt from the report of the President's Commission on Law Enforcement and Administration of Justice, 1967:

"It is possible to say . . . that many crimes are 'caused' by their victims. Often the victim of an assault is the person who started the fight, or the victim of the automobile theft is a person who left his keys in the car, or the victim of a loan shark is a person who lost his rent money at the race track. . . . The relationship of victims to crimes is a subject that so far has received little attention. Many crimes, no matter what kind of people their perpetrators were, would not have been committed if their victims had understood the risks they were running."

The Bible informs us that "with evil things God cannot be tried nor does he himself try anyone." (Jas. 1:13) Those who seek to please him will not foolishly put temptation to sin before others. Instead they will heed the counsel: "Keep strict watch that how you walk is not as unwise but as wise persons, . . . because the days are wicked." —Eph. 5:15, 16.

What Is Happening to OUR WATERS?

WHAT is the appearance of any river or lake that may be near you? How does it smell? Would you drink from it, or even swim in it?

Such questions can be saddening to many persons, for the smell and sight of their once lovely waters are revolting to the senses. The filth sometimes is almost unbelievable.

Through Akron and Cleveland, Ohio, flows the Cuyahoga River. The bacterial count in it has been measured at a rate four times the level expected in a stream of raw sewage! Also, the chairman of a New Jersey county sewerage authority recalls: "The pollution of the South River and the fumes rising from it were so bad that paint peeled off houses anywhere near its banks, and even wallpaper and paint inside the houses were stained."

Today almost every creek, river, lake and bay in some countries is seriously contaminated and despoiled. President Lyndon Johnson, in his message to the United States Congress in February 1966, lamented over the situation. He pointed to a recent report of a government environmental pollution panel, and said:

"At that time, every river system in America suffered some degree of pollution.

"At that time, discharges into our rivers and streams—both treated and untreated—equalled the raw sewage from almost 50 million people. Animal wastes and waste from our cities and towns were making water unfit for any use.

"At that time, rivers, lakes and estuaries were receiving great quantities of industrial chemicals . . . They posed hazards to both human and animal life. . . .

"I have placed these comments in the past tense not because they are no longer true. *They are more tragically true today than they were four months ago.*"

Sources of Pollution

In America, industries are the main polluters, and their wastes are among the most complex and difficult to clean up. Some 25,000 companies, representing all major industries, are discharging untreated manufacturing wastes into the waterways. One major steel company in Gary, Indiana, for example, sends into Lake Michigan *each day* via the Calumet River approximately 13,750 pounds of ammonia nitrogen, 1,500 pounds of phenols, 1,700 pounds of cyanide, and 54,000 pounds of oil.

In addition, waterways are polluted by the municipal sewage from thousands of American communities. Incredibly, 2,139 of the 11,420 communities that have sewer systems flush raw sewage directly from the toilet to the nearest lake or stream! Many others give their sewage only "pri-

mary" treatment, which usually consists simply of removing the larger solids by settling and screening.

Actually only about one-third of all municipal sewage receives "secondary" treatment, a process that removes up to 90 percent of the contaminants in waste water. Although this treatment is considered the minimal standard, some large cities do not bother with it. Detroit, for instance, gives the sewage from some three million people only "primary" treatment. And New York city dumps untreated sewage into the Hudson River.

The Water We Drink

How does pollution affect the water we use? Does it taint the water drawn from the faucet for a drink?

As distasteful as the thought may seem, the fact is that at least 70 million Americans—more than a third of the population—are drinking water that contains remnants of industrial wastes and someone else's sewage. Regarding this, a scientist associated with the Robert A. Taft Sanitary Engineering Center near Cincinnati, Ohio, observed: "It is statistically provable that the main course of many rivers is through people's alimentary canal. In place after place, the bulk of a river's flow measurably consists of the sewage discharged just upstream."

"If the American sewage situation is so bad," a person may ask, "why is contaminated water not killing people by the millions?"

Cleansing the Water

One reason is that a moving river, exposed to air and sunlight, has a remarkable ability to cleanse itself. The flow of water dilutes and disperses pollutants and the action of bacteria breaks them down into harmless materials. Thus, when the population is small and towns are separated sufficiently, the river will cleanse itself before reaching the next community downstream.

But today in many places this is no longer the case. Rivers do not have sufficient time to cleanse themselves before receiving additional loads of contaminants. "The growth and spread of urban and industrial communities is bringing continually closer together the sewage outfall of one community and the water intake of the next one downstream," explained Stewart L. Udall, Secretary of the Interior.

How, then, are communities able to obtain relatively safe drinking water from rivers loaded with dangerous contaminants? It is possible because cities are giving their water supplies more and more complicated and expensive treatment to destroy disease organisms. Thus, although the treated water often tastes bad, it does not cause epidemics of typhoid, dysentery and cholera.

A Real Health Hazard

In underdeveloped lands, however, such waterborne diseases claim millions of lives a year, according to Dr. M. G. Candau, director general of the World Health Organization. But it is not only in those countries that water supplies can be a health hazard.

Three years ago in Riverside, California, a bacterial infection traced to the water supply affected 18,000 persons, and four died. Also, studies have identified outbreaks of hepatitis as waterborne, and waterborne viruses are suspected in the incidence of other diseases.

Gerald Berg, chief virologist at the Taft Sanitary Engineering Center in Cincinnati, and other scientists believe that our water can be a main source of many low-grade infections that frequently put persons to bed with vague intestinal symp-

toms or other complaints. Berg noted: "We know there are viruses in sewage—we have isolated many kinds from effluents of sewage plants, even after chlorination . . . There is no doubt that conventional water treatment processes don't remove all the viruses—they aren't designed to."

The development of thousands of new chemicals in recent years has produced another disturbing threat to health. Waste treatment processes fail to remove many of these contaminants from our water supplies, and water purification processes are equally ineffective. Are these chemical pollutants in our water harmful?

James M. Quigley, Assistant Secretary of Health, Education, and Welfare, very frankly answers: "We have a backlog of ignorance when it comes to these things. We don't know how dangerous these waters are. We don't know how to detect them, or remove them." Eminent scientists, however, strongly believe that there is a definite connection between the tremendous increase in the incidence of cancer and the introduction of such pollutants into our waters.

The urgency of controlling water pollution is great. Life and health are at stake, not to speak of the aesthetic beauty and appeal of the community. But can it be accomplished?

Are Clean Waters Possible?

Consider the South River, fumes from which peeled paint off houses near its banks in New Jersey. This river might have been considered hopelessly polluted. But in January 1958 a pollution-control program was initiated that drastically reduced pollutants added to the river. Within six months the chief engineer of the program, Sol Seid, began getting phone calls.

"What are you people doing to the river?" callers demanded angrily. "It's all covered with great black globs of stuff."

What had happened was that the rush of purer water was breaking loose the deposits of sludge on the river bottom. "We had estimated that it would take about a year for this to happen," Seid explained, "but already the river was beginning to cleanse and purify itself." By September 1958 crabs were reported back in the river.

This indicates what can be done. Rivers can be restored to usefulness and made aesthetically pleasing, if humans will only cooperate and cease from deluging them with wastes and sewage. Even when pollutants have consumed the oxygen in the water, bacteria capable of functioning without oxygen will take over and begin cleansing the waterway of its organic wastes.

Obstacles to Achieving Pure Water

However, pollution in the South River has not been adequately controlled. The water is still not pure enough for safe swimming. This is because certain municipalities and industries refused to cooperate with the clean-up program.

"But why aren't all cities and industries required to treat their wastes adequately before discharging them into waterways?" someone may ask. "Isn't this the simple answer to controlling water pollution?"

Many persons think it is, as evidenced by the purity of water where such treatment is given. Take the Ruhr River, for example, which serves six million persons and Europe's greatest industrial complex. It is a comparatively small river, having a streamflow less than the Potomac River at its lowest flow. Yet the water is clean enough to swim in and raise fish in.

This successful program for pollution control is carried out by the Ruhr Association, which has 250 municipal and 220 industrial members. Every city or business using water from the river is required by law to join this group, and they are charged according to how much water they take out of the river and how much they put into it in the way of pollutants.

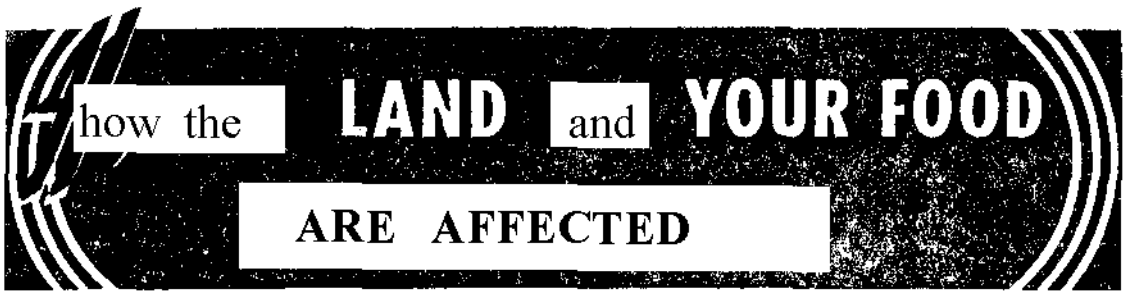
Generally, however, when there is not such an economic incentive, cities hesitate to spend large sums of money for sewage treatment plants. For these do not return any profits, but rather benefit those who live downstream in the next community.

Industry, too, is extremely hesitant to spend large sums of money for pollution control that benefits others and not themselves. "Big companies haven't hesitated to use political and economic pressure to avoid spending money on pollution control," observed one water-quality expert. "They threaten to move out of an area, taking their payrolls with them, if regulations are enforced."

Thus, for years the public has been forced to submit to an ever-increasing deluge of industrial wastes. Can this trend be reversed, and profit-conscious businesses be made to control their water pollution?

Although in a few places some progress has been achieved, generally pollution from both municipal and industrial sources continues unabated. Understandably, therefore, many persons are becoming alarmed as their beaches, lakes and rivers become ever filthier.

But there is yet another equally alarming aspect to the pollution problem. And that concerns the effect contaminants have upon the earth—upon the food supplies and upon the marvelously intricate cycles and balances that support the vast array of earthly life. How serious is this threat? Does it endanger human life?



FERTILE soil is not just inert dirt. Rather it contains an incredible abundance and diversity of living things. Why, just a handful may possess tens of millions of microscopic bacteria, fungi and other organisms without which life on earth would pass away.

Now, however, there is a serious threat to this intricate, interdependent web of life.

Pesticide Poisoning

What especially concerns some eminent scientists is the effect that pesticides might have upon organisms in the soil, such as nitrogen-fixing bacteria. Why, if enough of these organisms should be killed, the nitrogen cycle would be interrupted, plants would not receive their necessary food, and life would eventually

cease from earth! But are pesticides really such a threat?

That they can be extremely dangerous has been demonstrated time and time again. Millions of fish, for example, have been killed by pesticides washed from the land into lakes and rivers. Concentrations in water of much less than one part per thousand million have proved fatal, since the poison is absorbed and concentrated in the fish. Also, while fish may not receive lethal doses, they may become infertile, or birds that eat the fish may die.

It is this sinister ability of pesticides to pass along through the links of the food chain that is especially frightening. For example, the soil may contain only one unit of pesticide per gram, but earthworms in the soil may contain 10 to 40 units per gram. Then birds that eat the earthworms receive an even greater concentration, which may kill them or render them infertile. In some areas many kinds of birds, including robins, orioles and warblers, have been drastically reduced by pesticide poisons.

Almost unbelievably, organic pesticides are now found in practically every living thing, even though these poisons reached the public market less than twenty-five years ago. Surveys have shown that United States inhabitants have an average fatty-tissue concentration of four to seven parts per million of the pesticide DDT. Even Antarctic penguins and fish have DDT in their bodies! Regarding this, *Science* magazine of November 17, 1967, observed:

> "We do not know whether the occurrence of DDT, in milligram or microgram amounts per kilogram, in Antarctic aquatic animals and in fishes from all the seas of the world is harmful or harmless. We cannot at this time explain how DDT became so universally distributed. . . . The term *biological magnification* has been coined to explain the phenomenon that is thought to occur. Insecticides, such as DDT, may be absorbed directly by living organisms and also, it is believed, may adsorb on, or be absorbed into, lower forms of life or inert foods that are subsequently consumed by larger organisms. . . . It is feared that somewhere along the line unrecognized damage is being done."

There is evidence that some pesticides may be harmful to the vital nitrogen-fixing bacteria in the soil. It is such information that causes some scientists to fear that the avalanche of approximately 700 million pounds of organic pesticides a year will eventually bring disaster upon the human race.

It is also feared by scientists that poisons become concentrated in tiny marine plants called diatoms. These plants occur in fantastic numbers near the surface of the oceans and produce most of earth's oxygen. What if enough of these diatoms are poisoned to death? Then what?

Why, the supply of atmospheric oxygen would be drastically reduced, ending man's existence. And the possibility of this occurring is not remote, according to some scientists. "I do not think we are in a position to assert right now," warns LaMont C. Cole, Professor of Ecology at Cornell University, "that we are not poisoning the marine diatoms and thus bringing disaster upon ourselves."

Nitrate and Lead Poisoning

Also, each year in the United States the land is being burdened with 12 thousand million pounds of inorganic nitrogen fertilizers. Nitrates from these fertilizers are now accumulating in foodstuffs. When food is consumed, the nitrates are converted by intestinal bacteria to nitrites, which reduce the blood's ability to carry oxygen from the lungs to the body tissues.

Regarding the danger, particularly to infants, biologist Barry Commoner said: "Sufficiently concentrated dietary nitrate

can therefore lead to respiratory failure, and even death."

Dr. Commoner pointed out that investigations of certain vegetables revealed that "an infant fed a two-ounce jar of baby food would receive about 40 milligrams of nitrogen as nitrate." Whereas, he said, "public health officials recommend that infants take, in their food and water, no more than 12 milligrams of nitrate nitrogen daily."

Already in England there have been several reports of infant poisoning caused by bacteria turning nitrate in cooked spinach into nitrite. As additional thousands of millions of pounds of inorganic fertilizers are used, the threat will grow. The answer to the problem, according to Dr. Commoner, is "a fundamental revision of the entire economy of agriculture production"—the return to the use of organic fertilizers, such as manure, which are low in nitrates.

Another pollutant that may be approaching toxic levels in humans is lead. Over six thousand million pounds of it have been marketed and burned since 1923 in the form of lead alkyls in antiknock gasoline. And as infinitesimal amounts of pesticides in water are fatally concentrated in fish, so lead from the air, water and soil is concentrated in plants.

Particularly from such food sources the average American ingests about 400 micrograms of lead a day, or a total of some 30 tons a year for the entire nation. Thus the average lead concentration in the blood of the American population has risen to .25 parts per million, or 100 times what it would be in a natural nonindustrialized environment Significantly, lead concentrations in blood no greater than .5 to .8 parts per million are definitely injurious to health.

Therefore, Dr. Clair Patterson, geochemist of the California Institute of Technology, warns that "the average resident of the United States is being subjected to severe chronic lead insult."

Effect of the Poisons

Thus, from many sources of their own making, humans are being assaulted by dangerous poisons. Even now, before symptoms begin to manifest themselves, these poisons may be doing irreparable damage. Murray Stein, as an official of the U.S. Public Health Service, noted: "We're not certain what the combined effect of some of these toxicants is. Many are stored up within the body. It could be that they will have some sort of long-range disastrous effect, like thalidomide." What a terrifying prospect! As another health expert observed: "Our fate could perhaps be sealed twenty or more years before the development of symptoms"!

Man clearly is ruining the earth. He has failed to anticipate the consequences of his technological innovations. Now they threaten his very existence. Fundamental changes are required if mankind is to survive and earth is to remain a suitable home. Observed Dr. Barry Commoner in his book *Science and Survival:*

> "We have come to a turning point in the human habitation of the earth. The environment is a complex, subtly balanced system, and it is this integrated whole which receives the impact of all the separate insults inflicted by pollutants. Never before in the history of this planet has its thin life-supporting surface been subjected to such diverse, novel, and potent agents. . . . I believe that continued pollution of the earth, if unchecked, will eventually destroy the fitness of this planet as a place for human life."

Is disaster inevitable? Some prominent scientists think that it is. "Man has lost the capacity to foresee and forestall," observed the late Albert Schweitzer. "He will end by destroying the earth." But is this true?

AN EARTH *Free from Pollution* NEAR AT HAND

WHAT a delightful thought! To live in a cleansed earth! An earth where each breath of air is fresh and clean, where streams are crystal clear, and lakes and beaches are free of contamination. Just imagine a landscape of lush meadows, multicolored flowers and majestic trees, where there is nowhere a sight of debris or refuse.

Is such an earth free from pollution really near at hand? Will man suddenly reverse his suicidal course of ruining the earth? Will he cease from pumping filth into the skies and dumping wastes and poisons into the waters and onto the land?

An early change in man's dirty habits is not foreseen by conservation experts. The present trend toward ever greater pollution seems irreversible. Nevertheless, a change will occur. For Almighty God himself has given his word that earth will become a paradise. But how will this occur?

Cleansing the Earth

It is not the planet earth that is at fault; God does not need to change its amazing life-sustaining processes. Why, earth's abundance of natural resources and its self-cleansing functions are truly marvelous. Over 5,000,000,000,000,000 tons of air surround the earth, and natural cycles rapidly cleanse this air of contaminants in remarkable ways not fully understood by man.

Also, each year some 95,000 cubic miles of water is lifted by the sun from the oceans, seas, lakes, streams and moist soil, and about 24,000 cubic miles of this is deposited on land areas, fresh and clean. Over just the United States about 4,400,000,000,000 gallons of rain falls per day. What a vast regular supply of clean water for man's use! How wonderfully, too, the earth breaks down and transforms dead matter and other wastes into useful products! Truly, there is nothing wrong with our earth.

Really the trouble is with humans who have misused its resources. They have needlessly polluted the air, land and water, being simply too greedy for profits to control their wastes. Therefore, radical measures will be employed by God to remedy the situation.

Long ago God's Word the Bible foretold the action that Jehovah God would take. It pointed forward to this very time in which we are now living, and said that God would "bring to ruin those ruining the earth." (Rev. 11:18) No, God will not allow greedy men to continue to ruin this beautiful earth. Rather, he will act against them, and that very soon now, even as the Bible promises: "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:9.*

* See the October 8, 1968, issue of *Awake!* for bountiful proof that we are living now during the generation when God will destroy wickedness and usher in righteous conditions earth wide.

What a tremendous change this will soon make! Suddenly earth's population will be drastically reduced from its some 3.5 thousand million inhabitants to a comparatively few persons. The Word of God says: "Look! The day of Jehovah itself is coming . . . that it may annihilate the land's sinners out of it. I shall make mortal man rarer than refined gold, and earthling man rarer than the gold of Ophir."—Isa. 13:9, 12.

Just imagine the effect this will have. Those who have been polluting the earth will no longer be here to do so. So, receiving no further burdens of filth, natural cycles will cleanse the air everywhere, making it pure again. Also, polluted rivers and streams will be purified by the natural means that even now operates in them. It may be that, with sufficient rainfall, this will be accomplished after only a season or two. Even the land will be cleansed of its poisons and will flourish abundantly under God's blessing. —Ps. 67:6, 7; 72:16.

Maintaining a Pure Earth

Then, never again will humans ruin the earth. Never again will this beautiful planet receive the overwhelming impact of such a vast number of deadly pollutants. Why not? Because only those 'blameless ones will be left over in the earth,' only those who respect God's handiwork and obey his laws. (Prov. 2:21, 22) God's righteous kingdom will see that the fresh air never again suffers contamination. It will protect rivers and streams so that these always sparkle with pure water. There will be no more ruining of the land under the rule of God's kingdom.

Love of God and love of neighbor will guide earth's inhabitants then. All persons who then live will heed these Scriptural injunctions: "Let each of us please his neighbor in what is good for his upbuilding." "Let each one keep seeking, not his own advantage, but that of the other person." (Rom. 15:2; 1 Cor. 10:24) It is this genuine love that will motivate all to maintain the earth in a pure, undefiled state.

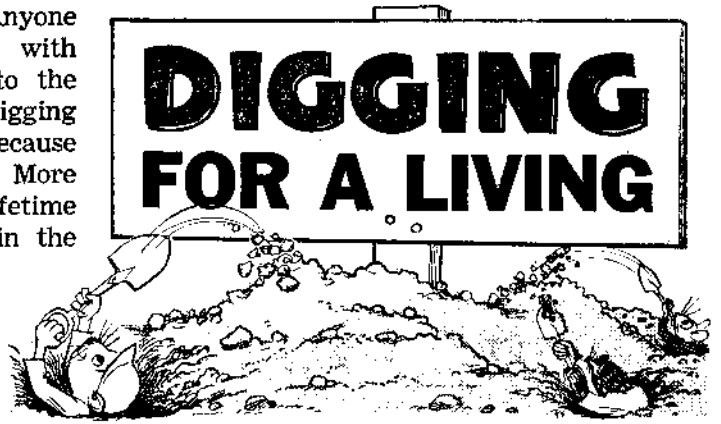
That applying the Word of God can really have such beneficent effects is evidenced today at large assemblies of Jehovah's witnesses. Observers are simply amazed! For example, the Allentown *Evening Chronicle,* July 10, 1967, marveled: "Allentown Fair President Ed Leidig said it best: 'When I inspected the grounds this morning I didn't find a single cigarette butt, not a beer can, not a chewing gum wrapper. There was no litter, period.' . . . And whatever evidence others might have dumped in the fairgrounds these tidy people cleaned up!"

Similarly, the Lewiston *Daily Sun,* July 9, 1968, observed following an assembly of Jehovah's witnesses this summer: "The lawns and grounds of the two public buildings were as clear of litter as could be, in sharp contrast to their condition after far smaller gatherings and events . . . held there."

The earth, filled with people who truly are concerned about the interests of others and who enjoy the blessing of God, will become a paradise. Yes, all earth—its forests, its fields, its mountains—will be one beautiful park, free of the contaminants that plague mankind today.

Would you like to live on such an earth? This marvelous opportunity is yours, but you need to prove yourself "upright," for, as the Bible says, "the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it." (Prov. 2:21, 22) To be numbered among them you must learn God's will, and then do it. Truly, this is the only wise course to follow.—John 17:3.

DIGGING FOR A LIVING



DIGGING is hard work! Anyone who has broken ground with spade or shovel can testify to the labor involved. So, imagine digging for a living, that is, digging because your very life depended on it. More than that, think of an entire lifetime spent in and around a hole in the ground. Rather a gloomy prospect, you would think. But that is because you are a surface-dweller, without the natural inclination to live a subterranean life.

So what can be said for having a nome under the ground? How practical is such a habitation? How long would it take to excavate? What sort of experiences might one expect to have, living below the surface? How about raising a family, eating and sleeping in the bowels of the earth?

Some experts on the subject have provided the answers to these and many other related questions, through the actual experience of living underground. You may even have a few of these experts running around near your home. Their names? Here are a few of them: First, meet Mr. Mole. He is perhaps the greatest miner alive! Then there are the kangaroo rat, the woodchuck, the badger, the hamster, the pocket gopher, the fox, the prairie dog, and, of course, that expert that bears the official name "Oryctolagus Cuniculus," but whom we all know as Mr. Rabbit. Consider the way of life of a few of these diggers.

Built for the Job

There can be no doubt that Mr. Mole was specially designed and built to lead the life of an excavator. He is rather odd looking. His long, pointed snout, pinpoint eyes, tiny ears and velvety fur that brushes in any direction, all equip him to be what he is—one of the best diggers alive. Where shoulders would ordinarily be, the mole has broad, bearlike forepaws armed with claws of great strength. These are his diggers.

All of the mole species can dig at the rate of from twelve to fifteen feet per hour, even though these little miners weigh no more than a cup and saucer, or about three ounces. Caught above ground, they do not run. Rather, they just dig down and disappear almost immediately. A moderate-size diesel clam shovel would have to dig itself continuously out of sight at the rate of about one-half mile per night to match this digger extraordinary.

But how does Mr. Mole dig? He uses the same strange method to dig his two types of tunnels—one six inches in diameter and running parallel to the surface just a few inches underground, and the other, his living quarters, down about two feet. He apparently uses his snout to find suitable places to dig, then shovels the dirt aside with powerful forepaws. By twisting his body sideways and pushing upward with his paws, he makes progress by pushing alternately against the sides

and roof, compacting the walls of his passageway.

The mole manages to avoid breaking through to the earth's surface as he digs blindly hour after hour, because he has a built-in spirit level, operated by the fluids that fill his inner ear. Humans have the same "inner ear" system, a system by which physical balance is maintained. Illustrating this, we have but to consider the person who, not having been on a bicycle for many years, finds that he can still ride easily, even without use of his hands, if he learned as a child how to maintain balance by very slight inclinations of the body.

Throughout the North American continent these mole tunnels are common. To people on the surface they appear like a sort of running hump of earth. In fact, one can actually see this furrow moving forward as the mole twists and turns through the subsurface in search of food. Yes, it is for food supply—worms, grubs, and so forth—that he works so hard. He is digging for his very life.

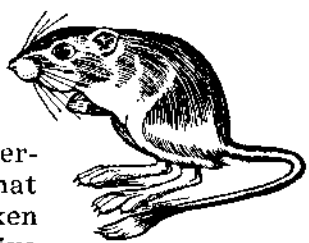
Such strenuous labor, of course, must generate a large appetite. He eats from one-third to two-thirds his own weight each day. A 180-pound man would have to eat from 60 to 120 pounds of food per day to match that! And even the approach of death does not seem to take the edge off his appetite. Mortally wounded moles have been known to eat earthworms placed within their reach, and with as much avidity as a hungry man eating spaghetti. And this comparison is quite apt, for the mole will start at one end of the juicy worm, meantime straightening out the kinks and scraping off the loose earth with his forepaws.

As Mr. Mole digs along below the surface, he pushes the loose earth behind, and then once in a while he will open a hole to the surface and get rid of the loose earth. Then he seals off the hole and proceeds with the burrowing operation. For his size, perhaps seven or eight inches overall, the mole is a hard worker, and his skill in tunneling, though primarily to satisfy his own appetite, serves man in a very practical manner. The ramification of underground tunnels serves either to drain away excess water in low-lying areas or to convey much needed moisture in dry areas. Also, the mole's enormous appetite kills off a multitude of insects that might otherwise compete with man for growing crops.

Mound Builders

Another lightweight excavator is the kangaroo rat. The name fits, because he does look like a miniature kangaroo. However, do not be fooled; he is neither kangaroo nor rat, and he is not equipped with the handy pouch of the kangaroo. He is more closely related to the "pocket mouse."

And how does the kangaroo rat solve the housing problem? His underground home appears from the surface to be a large mound often fifteen feet in diameter and four inches high. Piercing it will be from three to a dozen fist-size holes. These are the entrances and exits to an underground home that has possibly taken several successive generations of kangaroo rats to construct. So this little creature, during his brief life-span of about two years, digs not only for his own life but for that of his posterity.



If you can imagine yourself reduced to the lilliputian size of these little burrowers —two to three inches in height—try to

visualize attending an "open house." Your first step inside and you are swallowed up in absolute blackness. Equipped with a tiny light, you might notice that the hallway is much longer than you are used to. This cool spot may prove to be full of blind passages. As you proceed along the hallway you would note that here and there it widens out to form a room. One room type, like a built-in pantry, is a thimble-size pocket in the wall where food is stored.

ARTICLES IN THE NEXT ISSUE

- Christmas Among Non-Christians.
- Safeguard Your Possessions.
- Pope's Visit to Latin America—Why?
- A Father Talks to His Son.

Moving farther through the central core, you would doubtless encounter several spherical rooms about ten inches across. But one room you might expect to find in any such well-organized dwelling, you will not find. There are no toilets. These little fellows leave their droppings everywhere throughout their apartments, yes, without shame even in their pantries and hallways. Nevertheless, the kangaroo rat keeps his own body spotlessly clean.

It is quite likely that the kangaroo rat's inclination to leave droppings around indiscriminately contributes to one of his major problems—unwanted guests. Every once in a while a toad may wiggle into the house, or even a king snake, a rattlesnake, a centipede, an occasional gopher snake, a scorpion, a black widow spider, crickets, cockroaches or ants—attracted by the telltale droppings. Quite a price to pay for poor housekeeping!

In your tour of the complex, you may have met up with one or more of those intruders. But now, at the dead end of the tunnel system, you have reached the bedroom, equipped with wall-to-wall mattress. It is designed 100 percent for slumber. The mattress is made of grass, rootlets and seed hulls. And Mr. Kangaroo Rat does not sleep atop the mattress as you would do. He worms his way carefully through it and snuggles into a warm nest about four inches in diameter.

Keep in mind, too, that he is a night worker. So curfew around this multiple dwelling is observed from sunrise to sunset. At sunset this gnomelike creature springs to life! And that is no overstatement. You would understand better if you ever could see the kangaroo rat chasing another professional jumping star—the grasshopper. The grasshopper bounds away in a jerking arc and crash-lands about the same time that the little kangaroo rat takes off in pursuit with a jolt that carries his tiny body toward the prey, steered in flight by his long tail. But while he is in midair the grasshopper springs away again. Eventually the kangaroo rat catches up with his quarry, decapitates the grasshopper on the spot, and stows the rest of the remains into his cheek pouches for later storage at home. All night long the serious business of collecting food goes on. But his speed and the lateness of the hour soon tire the observer, and so we leave Mr. Kangaroo Rat to his nocturnal life.

A Digger Who Enjoys the Aboveground

And now, meet Mr. Woodchuck. Here is a fellow of several aliases: marmot, groundhog, and the Indians of North America named him "Monax," meaning "digger." He digs his burrows for quite a different reason than the mole. The burrow provides a safe place for hibernation, for each night's sleep, for retreat from enemies, and for the production of

young. But otherwise, Mr. Woodchuck loves the outdoors where he can nibble on the green vegetation and loaf in some shady spot or bask in the sun, whatever his inclination.

Nevertheless, the woodchuck is an expert digger. He provides his burrow with a bedchamber and several other rooms. He prefers to have at least three openings to the burrow: the main entrance, generally marked by a pile of excavated soil; a rear exit that is hard to detect and used as his "spy hole"; and a third hole leading downward several feet to runways below. In face of attack in his own castle, if the worst comes to the worst, he will disappear down the third hole and lose his pursuers in the maze of passages.

Following the long sleep of the winter, the males awaken first and start off in search of a mate for that year, regardless of weather conditions. Mr. Woodchuck approaches each den hesitantly, and it is easy for the observer to tell when a female is present, for Mr. Woodchuck will wag his tail happily and go on in. Often, though, he will come out much faster! Females are discriminating, accepting one suitor and rejecting another. Still, back into a burrow he goes determinedly, until definitely rejected or accepted. Once he is accepted, they live together that year; next year the search starts again.

The chucklings are born early in spring. Papa is neither wanted nor permitted in the nursery. Mrs. Woodchuck manages quite well on her own, nursing the growing infants in the darkness until their debut into the bright world outside. Can you imagine that day when the lively youngsters emerge from subterranean darkness for the first time into a shady apple orchard or a silent meadow of green splashed with colorful spring blooms?

The youngsters are reluctant to quit the warm milk, even when their sharp teeth annoy mother. Usually she gruffly cuts them off with sharp slaps or pushes. But, like mothers the world over, some have talent to train. One mother was observed solving the weaning problem in the simplest manner. She merely went 20 or 30 feet from the burrow to browse, a distance that was beyond the chucklings, who then had to eat the greenery nearby.

The woodchuck seldom wanders very far from the burrow, however. Usually he limits his activities to a 150-yard square, and often to an area much smaller. The burrow spells safety, and so he keeps close to it. Unlike the kangaroo rat, the woodchuck includes an excrement room in his burrow, and cleans it out from time to time. His speed of excavation is amazing. He can bury himself from view in a minute; simple burrows may be completed in a day.

To Mrs. Woodchuck the growing babies present a problem—one of living room. They start life in the main nursery, but as they fatten, the space becomes inadequate. By this time, however, mother has done some more excavating within the burrow—a "room" for each chuckling, in fact. And mother will visit each youngster in his separate den several times a day. She digs not only for her own life but also for the lives of her family.

So these denizens of the underground, mole, kangaroo rat and woodchuck, each in his own distinctive manner, dig for the preservation of their own kind. Endowed by their Creator with the physical equipment and marvelous instinctive abilities, they truly prove to be experts at digging for a living.

Pope's BIRTH-CONTROL BAN STIRS DISSENT

FOR years the decision on birth control had been awaited. Almost unanimously Roman Catholic theologians and laymen favored a change. Even the majority of the pope's own commission, which was called together to study the subject, recommended a relaxation of the traditional ban on contraception. Therefore one Catholic priest reasoned: "How could the Pope come out with the opposite?"

But he did! In his encyclical "Of Human Life," issued late in July, he reaffirmed that for Catholics "each and every marriage act must remain open to the transmission of life." Leaving no ambiguity, he explained the official Roman Catholic viewpoint: "Excluded is every action which, either in anticipation of the conjugal act or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."

Laity Reaction

Catholics everywhere were shocked. They reacted to the pronouncement with anger, dismay and grief. Some were distressed to the point of tears. Prominent Roman Catholics in Britain called for a national day of prayer "for all those suffering in the present crisis."

Many other Catholics were incensed. "Who is the Pope to come into my bedroom?" demanded a Catholic mother in Detroit. "It seems to me all a matter of conscience." A Frenchman with four children asserted flatly: "I think the Pope is wrong. I shall ignore the Pope's ban." However, in Chicago another layman observed: "It's the law. That's the way it is. What can be clearer?"

It seems, though, that perhaps most Catholics will ignore the pope. During recent years of stormy debate over the issue the percentage of Catholics in the United States using birth-control devices has risen to as high as 60 or 70 percent, according to opinion polls. These persons have settled the matter in their own minds, and reassertion by the pope that contraception is sinful is unlikely to affect their decision.

This point was forcefully made by Robert Fox, a priest at Chicago's Loyola University. "There are millions of people to whom the Pope seems to be saying, 'You are in sin.'" However, Fox observed: "They're answering back, 'The hell we

are.' " An evidence of this widespread defiance by Catholics is the manifesto issued by the 800-member Los Angeles Association of Laymen, which declared: "We simply reject Pope Paul's ban on birth control and ask all mature Catholics to do the same."

That many individual Catholics are doing this is noted by the letter from a Roman Catholic physician appearing in the August 19 New York *Times*. He wrote: "Of 23 successive Catholic mothers interviewed since the encyclical, nineteen of twenty using artificial birth control measures said they would continue to do so." He further noted: "Contrary to Pope Paul's opinion, no mother felt that birth control was degrading."

Noteworthy, too, is it that prominent Catholic medical men have come out strongly against the pope's encyclical. The chairman of the Dutch Catholic Association of Medical Practitioners, Dr. Frans Saes, scoffed at the pope's suggestion that contraception encourages infidelity. And in Rome, the secretary of the Italian Roman Catholic Doctors' Association, Professor Guido Caprio, called on all physicians to oppose the ban. He said that it contains "incomprehensible and insoluble contradictions."

So although the pope has reaffirmed that contraception is to be viewed by Catholics as a grave sin, the majority of Catholics apparently believe he is mistaken. As Joseph Cunnenn, editor of *Cross Currents,* a journal founded by Catholics, observed: "The Catholic community has enough faith to say that the Catholic Church was wrong on birth control, but apparently the Pope does not."

Secular Rejection

Even more vehement in their criticism have been secular sources. These almost unanimously denounced the pope's ban. The New York *Times* called it "an encyclical that can only serve to strengthen the twin evils of war and poverty." London's *Evening Standard* condemned the ban as "the most negative and arguably dangerous doctrine of the century." And *The China Mail* of Hong Kong said: "What mediaeval thinking. What a disastrous pronouncement in a world faced with a population explosion."

What particularly angered many was the pope's appeal in the encyclical for political support, urging the world's rulers: "Do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family." However, as one commentator observed, to endeavor to force his personal opinions on secular rulers "no pope has a right." It is meddling in politics.

Position of the Clergy

Pope Paul evidently anticipated opposition to his teaching, so toward the close of his 7,500-word encyclical he appealed to his priests: "Your first task . . . is to expound the church's teaching on marriage without ambiguity. Be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the church. . . . in the field of morals as well as in that of dogma, all should attend to the Magisterium of the church, and all should speak the same language."

But the pope was in for a rude shock. For, rather than giving obedience, the clergy are among the most outspoken dissenters. Many of them even encourage opposition by the laity. "One hopeful sign is that educated Catholics are not going to pay any attention to this statement," said Robert Johann, a prominent Jesuit philosopher. And William Van Der Marck,

an internationally known Dutch theologian at the University of Notre Dame, urged Catholics to "just go ahead and do what they think is right." He said the pope's edict was making the teaching authority of the church "kind of ridiculous."

Shortly after the pope's statement was published, a large crowd assembled at Fordham University in New York where they heard the ban condemned by priests who also are university professors. "Many married couples have been justified in using artificial means of birth control," Professor of Pastoral Theology John G. Milhaven told the audience. "I cannot accept this teaching as true, nor do most of my colleagues, nor do most Catholics under the age of 45—and many over that age, too." At this the audience, which included about 300 priests and nuns, broke into vigorous applause.

Also greeted with cheers were the remarks of Jesuit philosopher Norris Clarke. "You are not speaking as our Pope," he said. "We can't hear you. We demand that you do not speak to us this way."

Within four days of the release of the encyclical, 172 theologians had signed an emphatic statement repudiating the pope's ban—in three weeks the number had swelled to over 450. The statement read, in part: "Therefore, as Roman Catholic theologians, conscious of our duty and our limitations, we conclude that spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Endorsers of the statement included Bernard Haring of the Academia Alfonsiana in Rome, who is described as "the foremost world authority in Catholic moral theology." Also, Gregory Baum of Toronto, Canada, one of the leading theologians in North America, claimed: "Pope Paul's position on birth control is not an article of faith." And the famed Swiss theologian, Hans Küng, said that the encyclical demonstrated not only that the pope was not infallible but also that he was wrong.

In one place after another priests openly concurred with the theologians' sentiments. In the Oklahoma City–Tulsa diocese, for instance, sixty-four priests signed a statement of dissent, and in the archdiocese of Newark twenty-four priests did the same. Commenting on the matter, *The Commonweal,* a Catholic magazine, of August 9 said:

> "Priests all over the world have the duty of preaching and advising married couples on such problems, and more and more of these priests find it conscientiously impossible to be guided along the lines of the papal position, a position which even discourages the practice of rhythm, let alone birth control. Witness the recent dissent of the 142 priests in the Priests Association of Washington, who publicly informed their bishop that they could not accept the hard line against birth control preferred by him. Indeed, if one considers the weight of theological opinion today, how could they in all honesty say anything else?"

Although cardinals and bishops, because of their special ties with the papacy, almost unanimously support the pope's decision, there are exceptions even among them. For example, in the Netherlands, Bernard Cardinal Alfrink and his fellow prelates told all priests that the encyclical is only one of many factors to be weighed in the matter. In fact, Jan Bluyssen, Bishop of Den Bosch, said flatly, "Personally, I cannot agree with the encyclical."

In Baltimore, J. Joseph Gallagher renounced his title of monsignor because of the special bond between pope and priest that it symbolizes. He explained: "I intend to resign the title, not in anger but in simple honesty . . . I must now ponder what honest options lie open to one who was ordained to represent the church, but

who regrettably finds himself in such radical disagreement."

Church in Crisis

The turmoil in the Catholic Church over this issue is indeed great. Never before in recent times have so many voices challenged the pope's authority. Nor has the dissent ever been so strong and outspoken. Already serious conflict has erupted.

When Paul Weir was suspended from his priestly duties at St. Cecilia's Church in a London suburb for speaking against the ban, many parishioners demonstrated in his support. Then a counter-demonstration quickly developed on the cathedral steps. Soon shouts of "hypocrite" and "traitor" were traded. As the argument grew more heated, physical violence broke out.

It is understandable why the editor of *Ave Maria* should write: "It's already clear, in these first days after the birth-control encyclical, that this document will be the occasion for a time of real crisis within the Church . . . It's very likely that this encyclical will be the occasion for some decisions to leave the Catholic Church, for some decisions to leave the priesthood."

Emphasizing the seriousness of the crisis, the Catholic periodical *America* compared the situation to the Vietnam war, explaining: "Now both the Pope and the [American] President have the daunting task of enforcing policies that are being challenged by respectable and respected elements in their respective flocks. . . . The two excruciating questions of war and birth control have become the central issues of the presidency and the papacy respectively."

How will the Catholic Church handle this crisis? Some Catholics feel that disobedience to the pope should not be tolerated. For example, the editor of the Catholic magazine *Triumph* said: "Those priests who refuse to accept, and faithfully carry out in their pastoral capacity, Pope Paul's encyclical on birth control should leave the Church." But, of course, if they did, the Roman Catholic Church would lose a large segment, perhaps a majority, of its clergy!

To what extent the church takes disciplinary measures against dissenters remains to be seen. Only a few priests have been suspended from their duties. And in one instance, already noted, this resulted in vigorous protest, demonstrations, and even violence. So, to avoid more of the same, some observers believe that dissent probably will be generally tolerated.

Why the Ban?

Why did the pope issue such an unpopular ruling? An important reason undoubtedly is because of the ruling on birth control made by a previous pope. Nearly forty years ago Pope Pius XI asserted in an official papal pronouncement that "those who indulge in [artificial birth control] are branded with the guilt of a great sin." Since these words of Pope Pius XI are viewed by some authoritative Catholic theologians to be an infallible pronouncement, Pope Paul did not want to put the church's doctrine of papal infallibility in question by contradicting them.

However, the alternative that he chose of reaffirming the birth-control ban has resulted in alienation of millions of Catholics, including thousands of priests. And it has exposed to unprecedented dissent the whole concept of papal authority.

Due to the conflict and turmoil now going on within the church, many honest-hearted Catholics are disturbed. It is obvious to them that the unity that the Bible said should exist in the true Christian congregation does not exist in the Catholic church.—1 Cor. 1:10.

Jehovah's Witnesses Everywhere

TODAY Jehovah's witnesses can be found preaching and teaching the Bible in 197 lands around the world. Lovers of righteousness find their presence a joy, but opposers who are seeking to avoid them find they have a bit of a problem. A woman in Massachusetts tells how this is so:

"It all began when my sister came to the United States from South America with her two daughters, one of whom was very sick and who later died. Shortly after the tragedy, my sister received a beautiful letter telling her of the hope of the resurrection and life in God's new order. We became very curious and interested in this religion that believed this way. Later a woman called at our home and offered me two magazines and a book on the Bible. I asked her to return, for I would have to ask my mother about the book. When she returned, I told her that I could not accept it because my mother was Catholic and refused to have anything contrary to her religion. The woman left, saying that others would call someday.

"A few days later, while I was looking for the magazines, I came across the letter and found that the woman who called on us was the writer of it and that she called on us by coincidence. Now we anxiously waited to see if anyone would call. Sure enough, about two months later, another woman called and we invited her in and asked many questions. She started a Bible study with my sister, my mother and me. Soon we began attending the meetings of Jehovah's witnesses—even my mother who does not understand English. She knows that Jehovah's spirit is present there.

"By now we were thoroughly convinced that we had found the truth and we decided to call my other sister in California and tell her the joyful things we were learning from the Bible. She was surprised at what we told her, but she too was convinced that this was the truth. She said she would get in touch with the nearest Kingdom Hall.

"My sister whose child died now returned to South America and began witnessing to another sister of mine and her husband and child. Immediately they too began studying, along with four of their friends. However, my sister's husband opposed the Bible truth and began a campaign to get his wife to forget it. He brought her back to the United States to see if my mother and I could talk her out of it. What a shock he got when he arrived and found that we too were studying with Jehovah's witnesses.

"His stay with us was marked by pressure due to his opposed attitude. Next he decided to take his wife to California, hoping that my sister there could influence her to change her mind. Upon arriving there another shock awaited him, for this other sister too was studying. After a short stay, they returned to Massachusetts, and by this time three friends of my sister had begun to study.

"Now my sister's husband was anxious to leave for Portugal, his homeland. They arranged to sail from New York city, and we drove them down. En route they decided to visit an uncle in the city before boarding the ship. We were thinking of how we could witness to him. When we arrived at his home we saw copies of the *Watchtower* and *Awake!* magazines all over. We asked him about them and, wonder of wonders, he began witnessing to us. We then told him that we were studying too. He was so happy that he broke down and cried. He told us that for years he tried to witness to our parents. He said that he witnessed to my father when he was alive, and that this moved my father to stop attending church and to prohibit images in our home. This was too much for my sister's husband. He thought the whole family was conspiring against him. He decided to leave right away for Portugal to get away from these Witnesses, who seemed to be everywhere.

"Upon arriving in Portugal and thinking that at last he was free of them, another surprise awaited him. Yes, he found two aunts and three cousins studying with Jehovah's people. His opposition to my sister's efforts to maintain her integrity could not stop her from obeying God as ruler. Soon ten more relatives began studying, along with two friends. At last count there are sixteen relatives and eight friends who are learning the way of righteousness. All this in one exciting year with the zealous witnesses of Jehovah."

HUSBAND AND WIFE UNDER LAW

JEHOVAH GOD instituted marriage. And he has observed more marriages than any human. So it is reasonable to expect that Jehovah could provide the finest advice as to how to have a happy and successful marriage. He has done just that, for he outlined in the Bible the duties of husband and wife, as well as telling us of the attitudes and outlooks that each should develop in order to make a real contribution to a happy marriage. Some of this counsel is recorded in your own Bible at Ephesians 5:23-33 and 1 Peter 3:1-7. It would be good for every married person to review that inspired advice from time to time.

Interestingly, over the years, thousands of legal cases regarding marriage have established general guidelines as to the rights and duties of husband and wife in the marriage arrangement. And, in many respects, these guidelines come close to the outline in the Bible. Would you like to know what the law says about such rights and duties? You husbands, as you read the following, pay particular attention to what you should be contributing to your marriage. You wives, note especially your responsibilities toward your husband and your marriage.

In Volume 26 of *American Jurisprudence* (pages 636 and 637) we read the following:

"*Rights of Wife and Duties of Husband.* —Consortium [or the status and rights of both husband and wife resulting from the marital relationship] includes, at least according to some cases, the wife's right to support by the husband, and among the duties assumed by the husband are his duties to love, cherish, and protect his wife, to give her a home, to provide her with comforts and the necessities of life within his means, to treat her kindly and not cruelly or inhumanly, and to discharge all the duties growing out of the relationship which has been created by the marriage. He is bound to honor her, accord to her freely and liberally all her rights, and guarantee to her the full and free enjoyment of all her just privileges and prerogatives as the mistress of his family and of the home that he provides for her. It is his duty not only to maintain and support her, but also to protect her from oppression and wrong.

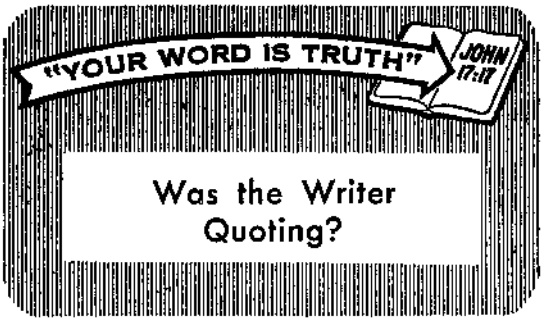
"*Rights of Husband and Duties of Wife.* —Consortium includes the husband's right to the services of his wife as a wife, and this involves her duties to be his helpmeet, to love and care for him in such role, to afford him her society and her person, to protect and care for him in sickness, and to labor faithfully to advance his interests. Consortium includes the performance by a wife of her household and domestic duties, in the sense of whatever is necessary in such respect according to their station in life, without compensation therefor."

While it might be quite easy to be critical of one's mate, feeling that that one is not living up to some of these responsibilities, it would be more beneficial to have the attitude displayed by King David of old, who prayed: "Search through *me*, O God, and know my heart. Examine *me*, and know my disquieting thoughts, and see whether there is in *me* any painful way."—Ps. 139:23, 24.

The laws made by man vary from place to place, but principles and counsel provided by God in the Bible are beneficial for all mankind. When husband and wife allow themselves to be molded by what the Scriptures say about marriage, they will be able to say with King David: "The orders from Jehovah are upright, causing the heart to rejoice; . . . in the keeping of them there is a large reward."—Ps. 19:8-11.

Christmas Ignored by Pilgrims

◆ The book *One Small Candle* is the story of the Mayflower's voyage and the Pilgrims' first year in America; the book was published in condensed form in the *Reader's Digest* of December, 1963, and on page 249 of this journal appears the following paragraph: "Strangely enough, Monday, December 25 [1620], was another working day. These earnest Christians could find no mention of the celebration of Christmas in the Bible, so they simply ignored it."



Was the Writer Quoting?

"REMEMBER what God told Adam, 'In the sweat of thy brow shalt thou eat bread.'" Have you heard someone use that expression? It is common in English and Spanish, but is it actually a Bible quotation? Yes and no. The most common English and Spanish Bibles say: "In the sweat of your *face* you will eat bread." —Gen. 3:19.

This is an interesting example because at times persons, in reading the Christian Greek Scriptures in the Bible, have come across quotations from the Hebrew Scriptures that have raised questions. Why? Well, upon comparing certain quotations with their source, they may have observed differences and were puzzled as to why the verses did not read exactly the same.

Possibly you have wondered about such differences. Being vitally interested in the "sacred pronouncements of God," let us consider some of the reasons why quotations in the Christian Greek Scriptures might differ somewhat from the Hebrew Scripture sources.—Rom. 3:2.

One reason why quotations might differ is that the writers sometimes quoted from the Greek *Septuagint* (*LXX*), an early translation of the Hebrew Scriptures into Greek. This translation was widely used in the first century. Hence, inspired Christian writers could appropriately quote from it. As an illustration, note Hebrews 10:5, 6: "He says: '"Sacrifice and offering you did not want, *but you prepared a body for me.* You did not approve of whole burnt offerings and sin offering."'" The apostle Paul was quoting from Psalm 40:6. But Psalm 40:6, according to the Hebrew text available today, says: "Sacrifice and offering you did not delight in; *these ears of mine you opened up.* Burnt offering and sin offering you did not ask for." Was Paul in error? No; he was apparently quoting from the Greek *Septuagint* which uses the expression, "but a body you prepared for me."

We cannot yet be certain whether the original Hebrew text of Psalm 40:6 contained the expression Paul quoted, though it is not in the traditional Masoretic text of the Hebrew Scriptures (made at a later date) from which most modern translations are made. But, regardless of how the Hebrew text originally penned by David in Psalm 40 read, the expression found in the *Septuagint* became a part of the Bible under the direction of God's spirit.—2 Tim. 3:16, 17.

Occasionally quotations differ from both the Hebrew and the Greek texts we now have. Some variations may be because the writer was quoting from memory. Or the changes may have been intentional, though not altering the original thought. Let us take note of some of these variations. By doing so we will discover other reasons why quotations differ from the original sources.

Sometimes the writers of the Christian Greek Scriptures made changes in number, such as from singular to plural. At Acts 7:32 Stephen quoted Jehovah as saying: "I am the God of your *forefathers,* the God of Abraham and of Isaac and of Jacob." However, in both the Hebrew text and the *Septuagint* we read at Exodus 3:6: "I am the God of your *father,* the God of Abraham, the God of Isaac and the God of Jacob." Notice the singular form "father," whereas Stephen represented it

in the plural "forefathers." It seems that in Exodus, Jehovah was viewing each of the forefathers individually, whereas Stephen spoke of them collectively. This is entirely permissible as is evident from the fact that God spoke of himself, in Exodus 3:15, as "Jehovah the God of your forefathers."

The writers occasionally substituted synonymous words or phrases. At Genesis 21:10, in both the Hebrew text and the *Septuagint,* Sarah said to Abraham that Hagar's son Ishmael would not be "an heir with my son, with Isaac." Yet in Galatians chapter 4 Paul made a substitution. He was contrasting the free woman Sarah with the slave girl Hagar, so when he quoted Genesis 21:10 he replaced "my son, with Isaac" with the expression "the son of the free woman," a synonymous phrase that is fully understandable and appropriate.—Gal. 4:30.

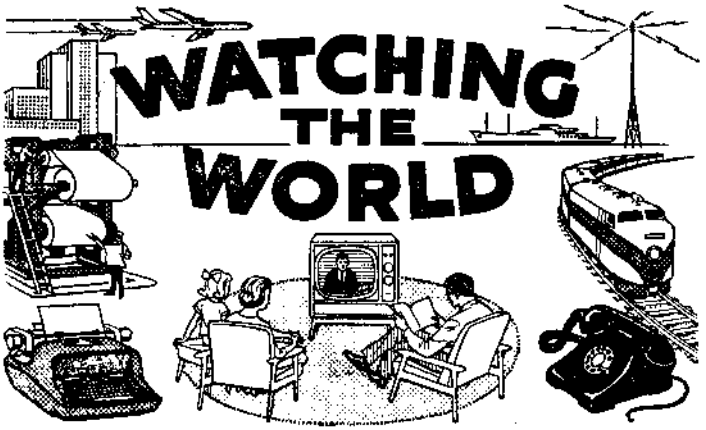
At other times Christian writers transposed words or phrases found in the Hebrew Scripture portions they were quoting. For instance, at Romans 9:25 Paul quoted from Hosea 2:23, but he transposed and paraphrased the two parts of the verse, putting the last part first and the first part last, doing no injustice to the prophecy.

Words or phrases were sometimes added to quotations in order to make the meaning clearer or the application more distinct. In 1 Corinthians chapter 15 Paul quoted from Genesis 2:7, which verse reads in part, "the man came to be a living soul." In his discussion, though, the apostle was contrasting the first perfect man, Adam, with the second perfect man, Jesus. So Paul added some words to his quotation: "It is even so written: 'The *first* man *Adam* became a living soul.'" How clear the contrast becomes!—1 Cor. 15:45.

Sometimes verses from the Hebrew Scriptures were paraphrased in the Christian Greek Scriptures. The writer seized the underlying idea of the passage and then gave the substance of it as a paraphrase. At Deuteronomy 30:11-14 Moses explained to the Jews that the commandment God gave them was not too distant or difficult to keep. They did not have to ask who would bring it down from heaven or bring it from across the sea. With faith they could keep it. In Romans 10:6-8 Paul made a similar point with regard to faith in Jesus and so employed Moses' vivid terminology. But Paul paraphrased it when speaking of Christ, explaining that we should have faith and not think that Jesus' coming down from heaven and up from the grave were impossible. Christians should have faith in God's miraculous accomplishments.

When we find slight differences between portions of the Hebrew Scriptures and the quotations of such material in the Christian Greek Scriptures, this should in no way lessen our faith in Jehovah's inspired Word. The early Christians who received the inspired writings of men such as Paul likely had available to them copies of the Hebrew Scriptures in Hebrew or Greek that are older than copies we have today. So they could check the quotations. They accepted the Christian Greek Scriptures containing these quotations as faithful to the Hebrew Scriptures; they were classed with the rest of the inspired Scriptures. —2 Pet. 3:16.

Thus the substance and application of the quotations are valuable to Christians today as they strive to use and learn from Jehovah's Word. Truly the way in which the Christian writers quoted from the Hebrew Scriptures proves they viewed God's Word as alive and powerful, and we can well adopt their view.—Heb. 4:12.



Preparation for What?

◈ Last March 14, 6,700 sheep died mysteriously along White Rock Range, southwest of Salt Lake City, Utah. Autopsies revealed that the sheep were killed by an invisible substance manufactured for the purpose of killing man. It was a nerve gas that had been sprayed from low-flying planes. The United States army's 850,000-acre chemical and biological warfare center is from 15 to 45 miles away from where the deaths took place. Despite treaties outlawing gas and germ warfare, an intensive worldwide race is under way to manufacture chemical and biological weapons. The United States Defense Department's expenditures for biological and chemical weapons have nearly quadrupled in the last five years. In fiscal 1968 alone, $309,300,000 was spent for developing these weapons. And recent reports state that "Soviet army chemical warfare training has been intensified . . . the Soviet Army is preparing for and expects its enemies to engage in chemical warfare and biological warfare."

Divided Churches

◈ A Methodist minister who urged his congregation to hire a Negro organist as a token display of the congregation's belief in the brotherhood of man found his car burned and a hangman's noose on his mailbox. A Lutheran who fed marchers on the Poor People's Campaign not only was evicted from his church but narrowly missed being thrown out of his house. And an Episcopalian minister left his church when townspeople telephoned his wife to tell her that her husband had had "an accident"—this because he opened his church doors to Negroes. Churchgoers should read, believe and practice the words of the apostle John who said: "Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:18.

Baboon Hearts for Man

◈ South Africa's surgeon Christian Barnard claims that by 1970 he will be ready to transplant a baboon's heart into a child. Many of his colleagues disagree, though some say that animals will eventually make human donors unnecessary. But the speed with which such talk can be translated into reality hinges on solving the problems of rejection. Several years ago a pig's heart was transplanted into a dog. The dog was dead in 30 seconds. A chimpanzee's heart was transplanted into a man. The man died on the operating table. Chimp kidneys went into a man who lived for only nine months.

Orbiting Spacecraft

◈ "Hello from the lovely Apollo Room, high atop everything, is the way the Apollo 7 commander introduced a seven-minute television show from about 150 miles out in space. The pictures were surprisingly clear. They showed the three American astronauts inside their capsule and the southern United States unfolding beneath the Apollo spacecraft, which was traveling some 17,500 miles an hour. The flight, which began on October 11, was made to check out the safety and reliability of the spacecraft that could someday attempt a manned journey to the moon.

The Russians achieved another space first when their unmanned spacecraft, Zond 5, went around the moon and back to earth for a safe landing in the Indian Ocean, where it was recovered by a Soviet ship on September 21.

"Bureaucratic Extravagances"

◈ Almost everywhere one may look in the present governmental structure one finds irrational spending of the taxpayers' money. So charged the Chamber of Commerce of the United States in September. A case of mismanagement came to light recently with regard to equipment at the Boulder, Colorado, laboratories of the United States Department of Commerce. The equipment there originally cost $33,800,000. The General Accounting Office on managerial shortcomings, in a study, identified 226 pieces of equipment as excess or unused. Most had not been used for three years, some for ten years. Some equipment was purchased when excess equipment of the same type was already on hand. The Chamber of Commerce news release states that "it's incompetence

like this that helps get us $25 billion deeper in debt—the amount of the 1968 federal deficit—and unnecessarily builds up a $186 billion federal budget for fiscal 1969." Private business could not tolerate such mismanagement and stay in business. *Washington Report* says that it's doubtful if those responsible in this case got as much as a slap on the wrist for their misdeeds, and adds: "The guy who gets slapped is the taxpayer, who's already badly bruised from the buffeting he's getting from bureaucratic extravagances."

'Church Is Crumbling'

◈ A troubled Roman Catholic wrote a ten-page letter to his bishop in New Jersey expressing vigorous dissatisfaction with what he described as the "apathy and impotency" of the church in general. The author of the letter, a father of eleven children, said that he had withdrawn six of his children from parish catechism classes in favor of teaching them Christ at home. He also withdrew two of his children from a Catholic high school. He said that he felt forced by parental obligations and family loyalty to bypass the confusion of the church and teach his children Christian concepts within the framework of his parental conscience. "To do less," he adds, "would invite parental authority to crumble, as the church's authority is crumbling."

$20-Million Campaign

◈ Can a poor man become president of the United States? Richard M. Nixon's assistants, long before election day, stated that his bid for the presidency will cost well over $20,000,000. Some 150,000 people have sent in small contributions averaging $15 apiece for a total of $2,250,000. In addition, a series of $1,000 dinners produced $4,500,000 and $100 fund-raising dinners also netted their share. Barry Goldwater's bid for the presidency in 1964 cost $19,300,000. Nixon's could easily exceed that. Nixon's television expenses alone are estimated to be about $10,000,000.

Flood Disasters

◈ Floodwaters and landslides in the three northeastern states of West Bengal, Bihar and Assam, in India have killed at least 780 people. Refugees say that more than a thousand persons lost their lives. Four days of torrential rains collapsed houses, washed out roads and rail links, leaving people without drinking water and food. Millions in the region are faced with a serious food shortage.

In the Dinajpur district of East Pakistan, flash floods killed at least thirteen persons and affected the lives of some 1,500,000 people. The flood left the town of Dinajpur under at least five feet of water.

Animal Communications

◈ More than fifteen years of deciphering animal communications has filled Dr. Wolfgang Schleidt of the University of Maryland with wonderment. Research on things such as the heat-sensitive infrared "eyes" of rattlesnakes, which permit them to see their prey in total darkness, and the "sun dances" of bees that serve to direct others in the hive to nectar sources, has stimulated his scientific curiosity. In addition to his interest in animal sounds, Dr. Schleidt has observed that odors are important in animal behavior. He says that salmon follow their noses to their places of birth by remembering how the rivers smelled at spawning time. The dung beetle has a special antenna through which it can detect odors and determine wind direction in order to locate its reward. Other animals use odors to attract mates, mark territories, drive away enemies, assert dominance, and find their way. The fact that animals and insects have such ingenious built-in devices magnifies Jehovah their Creator, 'in whose wisdom they were made.'—Ps. 104:24.

New Attitudes

◈ The chairman of the Family Planning Association in Rhodesia, Mrs. Paddy Spilhaus, said: "There is no doubt that girls today mature 2 to 2½ years earlier than a generation ago. This, with new attitudes towards morality, has brought new problems." Doctors in Britain reportedly say that young people today are now "sexually active" much earlier than before. In Britain last year there were 70,000 illegitimate births and an estimated quarter of a million "unwanted" births. Many of the mothers were under 16.

In America doctors are alarmed by what they call the "chronic illness" of "sleeping around" among girls under 16. Alarmed by the increase in illegitimate births in Baltimore, where more than 1,000 girls aged 14 to 16 become mothers every year, doctors have opened a "sex for the single girl" clinic. One out of every four girls given contraceptives is between 12 and 14 years old.

In Salisbury an outspoken mother said: "My daughter had an abortion just after she was 17. From then on I gave her the pill. She told me that almost every girl she knew slept with boys occasionally. It has nothing to do with upbringing. Today no young girl is safe. If mothers dare to ask their daughters the truth (and get it) they may get a nasty shock."

Churches and ESP

◈ The various religions should study extrasensory perception (ESP), said a clergyman in Omaha. Joseph B. Fitch claimed that psychic phenomena are part of the

Judeo-Christian heritage. "Christians should be encouraged to study all forms of extrasensory perception as it is applied to religion," he said. Clergymen should be interested in psychic phenomena, he said, because people have psychic and mystical experiences today. However, the Bible categorically condemns such search and such practices as degrading and demonic. And it warns Christians to keep away from such.

Paid to Quit Smoking

◈ A publishing company in Iowa gave two of its employees a $10 raise a month because they quit smoking cigarettes. The firm's president told 22 employees that he would pay them $10 a month more if they "kicked the habit." He said that studies show that smokers waste about eight hours a month on the job smoking, lighting cigarettes, looking for matches and starting fires. This is what he calls the incentive plan.

Alcoholism and Youth

◈ Alcoholism has become America's fourth-largest health problem, after cancer, heart disease and mental disease. It has been estimated that the annual cost of alcoholism to American industry alone is between $4,000,000,000 and $7,000,000,000. This giant toll is taken in terms of absenteeism, off-the-job accidents, fringe benefits, below-par work performance and loss of valuable personnel.

In New Zealand, alcoholism is listed as the third major disease in the country, behind heart disease and cancer. The Department of Health's senior medical officer, Dr. E. Glennie, said that one in fifteen teen-agers who drink alcohol will in time become alcoholic. Dr. Glennie stated: "Our New Zealand way of life accepts alcohol as a sociocultural pattern. We like to be sociable at weddings, anniversaries, funerals, after football and at teenage parties. . . . The majority of teenagers consider the party with alcohol is more exciting and acceptable than the party without." This has resulted in delinquency among youth and broken marriages among many adults—another evidence of what the Bible calls "the last days."

Water Witching Popular

◈ The practice of water witching is still widespread throughout rural America. At present there are said to be 25,000 diviners active in the United States. Their equipment usually consists of a forked twig from a peach or a willow tree or from one of the many different plants called witch hazels. The practice is associated with demonism.

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Awake!

Christmas Among Non-Christians

Safeguard Your Possessions

A Father Talks to His Son

The Rebirth of a Volcano

DECEMBER 8, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Christmas Among Non-Christians

DID you know that the celebration of Christmas is not limited to people who profess to be Christian? That is right. There are non-Christians who engage in its festivities with as much zest as members of the various churches of Christendom, if not more.

In Japan, for example, Christmas is one of the biggest holidays of the year despite the fact that there are only about 800,000 professed Christians in a population of over 97 million. Gay Christmas lights decorate just about every street in Tokyo, and elaborately decorated trees abound in the business district. Gilded Christmas bells hang from street signs at the intersections. Recorded Christmas carols can be heard on public-address systems in just about every major shop. The stores display the "Merry Christmas" greeting along with enticements to buy and give gifts.

Santa Clauses can be seen almost everywhere in Japanese business districts. Some of the large department stores have ones that are several stories high. The fashionable Takashimaya store even dresses its girl elevator operators in Santa Claus suits with miniskirts. Out on the streets Santa Clauses walk around with sandwich-board signs advertising various things.

Christmas parties that are so popular in nations professing to be Christian are also popular in Japan. In fact, Christmas Eve in Japan is a time for reveling. The New York *Times* of December 25, 1966, reported that the Japanese police vans were especially padded "so the drunks would not hurt themselves."

Like the Japanese, many pagan Africans in Kenya regard Christmas as a time for grand festivities. On Christmas day they feast, drink beer, exchange gifts and dance. They get whipped into a frenzy from drumming and dancing all night long. Many of their huts have Christmas trees decorated with the flowers of the bougainvillea. But they use evergreens such as cyprus trees or banana fronds as Christmas trees rather than fir trees.

Within the Nations of Christendom

Among the Buddhists living in Hawaii there is a similar enthusiasm every year

for Christmas. Like professed Christians, they exchange Christmas gifts, decorate their homes for the holiday, give presents to their children and hold family feasts.

Neither the Buddhists in Hawaii nor the non-Christians in Japan and Africa observe Christmas because they believe the claims made about it by the churches of Christendom. They observe it because it is a popular holiday. It is for the same reason that many Jews become involved in the celebration.

Although rejecting Jesus Christ, whose birth Christmas is supposed to commemorate, a great many Jews decorate their places of business with Christmas adornments, join in Christmas office parties and send out holiday cards. In a sense they are joining in the celebration.

Even the Jewish Hanukkah festival has been influenced by the Christmas celebration. Regarding Hanukkah, Rabbi Morris N. Kertzer states in his book *What Is a Jew?:* "American Jews have transmuted this minor festival into a major one largely because its traditional customs so closely parallel the Christmas celebration which occurs at the same time. . . . In imitation of the general atmosphere prevailing in December, Hanukkah is now marked by exchanges of gifts for young and old, and homes are gaily decorated with a variety of Hanukkah symbols."

There are a great many other people in the nations of Christendom who do not believe the religious claims about Christmas but join in its festivities. Some are atheists, others are materialists who are not necessarily atheists, and still others are churchgoers who reject the Bible account about Jesus Christ as being true history. Nevertheless, they set up Christmas trees in their homes, exchange Christmas presents, feast, drink, wish people a merry Christmas and have a gay time celebrating this religious holiday.

Origin of Christmas

It should not be surprising that there are non-Christians who like to celebrate Christmas, because the celebration had its origin among such people. Ancient pagans had a wild celebration at the same time of year to welcome the winter solstice, when the period of daylight begins to get longer. In fact, Christmas, according to many well-known reference works, is actually a pagan celebration, only its name and meaning having been changed.

The book *The Story of Christmas* by Michael Harrison observes: "Though the celebration of the Winter Solstice dates from thousands of years before Christ, and was once celebrated with rites which had nothing to do with Christianity, a new significance was given to the ancient festival when the Church decided, in the earliest days of Christianity, to celebrate the birth of Christ on a date that ancient usage had made already one of universal respect."

This and other works of history acknowledge that many of the symbols in the Christmas celebration came from pagan religious festivals of the winter solstice such as the Roman Saturnalia, the festival of Saturn. It ran from December 17 to 24. Regarding this Roman festival the book *Christmas the World Over* by Daniel Foley states: "Even as we observe Christmas today, it was a time of rejoicing, hilarity, feasting and merrymaking. All work ceased, children were released from customary discipline, ill will was forgotten, and even wars ceased at this season of the year. Evergreen boughs and berries were brought indoors to deck homes and thus dispel the gloom of winter. The exchange of presents was a common practice."

Closely following the Saturnalia and climaxing it was the Brumalia on December 25. It was a special day set aside by

the Mithras-worshiping Romans for reverence of the sun. On this day they celebrated what they regarded as the "Day of the Birth of the Unconquered Sun." With the days getting longer they considered their god of the sun and of light, Mithras, as conquering the darkness of winter. So this was his birthday. It was the greatest feast day of the Mithraic religion. The Brumalia and the Saturnalia, according to historical evidence, are responsible for the date of Christmas and many of the Christmas customs.

If we go back farther in history we will find that the roots of Christmas go beyond the Saturnalia to the pagan Babylonians. This is pointed out in the book *4,000 Years of Christmas* by Earl W. Count. He says on page 18: "Mesopotamia is the very ancient Mother of Civilization. Christmas began there, over four thousand years ago, as the festival which renewed the world for another year. The 'twelve days' of Christmas; the bright fires and probably the Yule log; the giving of presents; the carnivals with their floats, their merrymaking and clownings, the mummers who sing and play from house to house; the feastings; the church processions with their lights and song—all these and more began there centuries before Christ was born."

Was Jesus Born on Christmas Day?

Perhaps you are wondering how Christmas fits in with the birth of Jesus Christ, since its origin was pagan. It may surprise you to learn that Jesus was not born on that day. Although the Bible does not give the date of his birth, it does give enough information to eliminate any winter month as the time for it.

At the time he was born, the Bible tells us, shepherds were out in the open fields near Bethlehem at night watching over their sheep. (Luke 2:8) That fact shows that December 25 could not be the correct date. Shepherds were not out at night with their sheep on the cold, rain-lashed hills near Bethlehem in December. You can read for yourself that the Scriptures at Ezra 10:9 speak of people nearby in Jerusalem shivering because they were sitting outdoors on a day in the early part of what we would call the month of December. Winter weather there did not change much from Ezra's day to Jesus' day. So at night the sheep at this time of year were in their folds and the shepherds in their homes.

The book *The Geography of the Bible* by Dennis Baly confirms the fact that winter weather around Jerusalem can be very unpleasant. It says: "About Christmas the cold weather begins, and frosts at night upon the hills become common. Flurries of snow may occur occasionally during the year in Jerusalem, because at this season the great pressure systems have rearranged themselves and cold air moves southward from the center of Europe. About once every five or ten years there is a heavy fall and roughly every thirty years the approaches to the city are blocked."

According to the book *Daily Life in the Time of Jesus* by Henri Daniel-Rops, it was the yearly custom for shepherds to go into the open fields with their flocks just before Passover in the spring and to bring them in during the Hebrew eighth month, about the middle of November, at the beginning of the rainy season. The book states that they then "passed the winter under cover."

Since this was so, how could December 25 be the date when Jesus was born? His birth would have had to be sometime before the middle of November while the sheep were still in the open fields. In view of this how did his birth come to be associated with December 25? According to

The World Book Encyclopedia, in 354 C.E. the December date was selected by Liberius, a bishop of Rome, "because the people of Rome already observed it as the Feast of Saturn, celebrating the birthday of the Sun."

Does the Celebration Honor Christ?

Some persons say that church officials chose that date so as to win over the pagans. Would this not justify the celebration of Christmas? Well, consider this: Does it honor Christ to adopt a pagan festival and pagan customs, giving them an appearance of being Christian? The apostles did not try to win pagans that way, but did it with God's truth.

If Christmas were truly for celebrating Jesus' birth, why are evergreens brought into the homes and brightly decorated with lights and ornaments, many of which resemble the golden sun? What do they have to do with his birth? They are not mentioned in the Bible in connection with it. But when we look at the pagan winter festivals we find such things. We also find the practice of using lighted candles and lamps as holiday decorations because the pagans celebrated the victory of light over darkness at this time of year.

Do you think the wild revelry that is so common in the Christmas celebration brings honor to Jesus Christ? Does it reflect the spirit behind Jesus' teachings? Or is it not more in harmony with the spirit of the Saturnalia and the spirit of the pleasure-seeking world? Since Jesus Christ made it clear that his followers are "no part of the world," how could they engage in a celebration that manifests its spirit?—John 15:19.

But not everyone, you may say, observes Christmas with wild revelry. Many spend it quietly with their children or grandchildren, enjoying a fine family reunion. But to have a family reunion, why must it be in observation of a religious celebration that is not Christian but pagan and that actually dishonors Christ?

Perhaps you will say that you really observe Christmas because of the children and not for religious reasons. They find so much joy in the gifts they think Santa brings them. Have you ever stopped to think that, when parents lead their children to believe that Santa Claus brings the gifts, they are lying to them? Is that the way to observe what is claimed to be Jesus' birthday? How can a practice of lying bring any honor to the Son of God, who always spoke the truth? How can it create respect for him in the hearts of the children? When they learn that their parents lied to them about Santa Claus, is it not possible that they may conclude that their parents also lied to them about Jesus Christ? Lying is one of the things Christians are not to do. "Do not be lying to one another. Strip off the old personality with its practices."—Col. 3:9.

When you give gifts to your children, why not be honest with them and let them know that the gifts are from you and are expressions of your love for them? Why let a mythical Santa Claus receive the credit, and why wait for a pagan religious holiday to give the gifts? Any time of the year can be used for happy family gatherings, enjoyable occasions and gift-giving.

People like to receive gifts, and it is a Christian practice to be generous to others, but Christian gift-giving is done out of love, not grudgingly or under compulsion. (2 Cor. 9:7) Can it really be said that all Christmas giving is done out of love? Are not many gifts given grudgingly because gift-giving is the accepted thing to do at this time of year? Is it not a fact that a gift is very often given to a person for no other reason than to avoid embarrassment because a gift is likely to be received from that one? Is not a great

amount of the money spent by a family for Christmas gifts an unpleasant financial burden? As a result, are not many of the gifts given grudgingly? Is such the spirit of giving taught by true Christianity?

The Course That Wins God's Approval

You may say that this is making a mountain out of a molehill. It does not matter to most people, you may claim, whether Christmas had a pagan origin or not; nor is it of great consequence to them whether Jesus Christ was born on that day or not. To them it is a joyful celebration, an occasion for a good time, and that is all that matters.

This view may be all right for the atheist and the non-Christian who celebrate Christmas. But how can the person who regards himself as a Christian expect to have the approval of the heavenly Father and His Son if he celebrates a holiday originated by false religions of which they both strongly disapprove? Did not Jehovah God condemn the Israelites who engaged in the pagan observance in honor of the false god Tammuz?—Ezek. 8:13, 14.

Even if the Israelites had exchanged Jehovah's name for Tammuz and given a new meaning to the celebration, it would still have been unacceptable and abominable to him. The same is true of Christmas. Notwithstanding the fact that its name and its declared purpose today disguise its pagan origin, it is still the same winter festival of the pagans.

The Holy Scriptures, to which Jesus Christ continually referred as the authority for what is right in God's eyes, warns Christians against involvement with pagan things. In one place they state: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'" (2 Cor. 6: 14, 17) How can it be said that a Christian is doing this if he participates in the Christmas celebration, which originated in unclean pagan religions?

For some persons it may not matter what God thinks of pagan religious practices that have been adopted by Christendom and disguised to appear Christian. But there are others who sincerely desire to do what is right and to keep their worship clean because of their respect for his judgment of what is good and bad.

So, will a true Christian join the crowds of non-Christians and professed Christians when they celebrate Christmas each year near the winter solstice? Or will he follow the Scriptural advice to "quit touching the unclean thing" by keeping away from popular revelries and celebrations adopted from pagans? The decision is not an easy one, because of the pressure of popular opinion.—Rom. 13:13.

There is only one memorial occasion that a true Christian is Scripturally required to observe, and that is the death of Jesus Christ. This is what he specifically told his followers to commemorate. (Luke 22:19, 20) This does not mean that a family cannot have a reunion or just a day of enjoyment together on any day of the year. But how could the family that is sensitive to how God feels about things take part in any celebration that is associated with the worship of false gods and that originated with pagans?

Is it not straying far from true Christianity to attach the name of God's Son to such a festival and associate his birth with the customs of false religions that are abominable to him and his Father? Would it not be wise for a Christian to leave the celebration of Christmas to the non-Christians who have a stronger claim to it?

WHEN a twenty-four-year-old woman returned from work at 2:45 p.m. one day in September 1967, she was shocked to find the lock on the door of her New York apartment broken and the rooms a shambles. Drawers had been emptied on the floor and everything pulled out of the closets. Watches, jewelry and money were gone.

This experience is becoming commonplace in big American cities and their suburbs. Working people who are away all day have become favorite targets of daylight burglars. Since most of these thieves are drug addicts, they take anything they can sell—clothes, television sets, radios, cameras, and so forth. They need on an average about twenty-two dollars a day to maintain their habit. Since they realize one dollar for every three to five dollars' worth of property they steal, it has been estimated that the 100,000 addicts in New York city steal property worth up to $10 million a day.

Professional burglars usually concentrate on businesses and the homes of well-to-do people. Some commute to prosperous suburbs in Westchester County near New York and by jet plane to distant points, such as Las Vegas, Nevada. According to Sheriff John E. Hoy, burglaries in Westchester County have increased 100 percent over last year. For the whole United States they were up 55 percent at the end of 1967 from what they were in 1960.

But Americans are not the only people having trouble with burglars. Russian thieves have been stealing cookers, sinks and electricity meters from Moscow apartments and selling them in a black market. In many South American countries burglary is such a great problem that many homes have high walls around them with fierce dogs running loose in the yard. Usually it is not safe to go out without leaving someone at home to keep thieves away.

Safeguarding Your Home

It is not an easy matter to keep burglars out of your home, but it is possible to make the burglarizing of it so difficult that they will choose to go somewhere else.

The first thing a thief is likely to do is to try the door. There is a good chance he will find it unlocked. Out of twenty doors in an apartment house that were tried by a woman narcotics addict on one occasion, sixteen were unlocked. She succeeded in burglarizing 120 apartments in this manner. Hotel burglars very often operate in the same manner.

If a burglar finds the door to your home locked, he will probably look for the door key in the traditional hiding places, such as the ledges over or near the door, under the welcome mat and in the mailbox. If you have the practice of hiding a key in these places, you make it easy for him to rob you. Some people prefer to hide

the key about ten feet from the door. A burglar is not likely to waste time searching the front of a house for the key if it is not in the usual hiding places.

Doors opening onto a balcony or into a basement are usually left unlocked or inadequately locked, giving a thief easy entrance to the house. Once he gets into the basement, for example, he usually has free access to the rest of the house through the basement door. Getting into the basement is not usually difficult. Sometimes there is an outside door to it that is seldom locked. If it is locked, the lock will probably be very weak or the wood around it in a deteriorated condition, offering little resistance to the thief.

Where there is no outside basement door he can probably crawl in through a basement window. This can easily be prevented by putting bars over the windows on the inside. In any event a strong lock on the door connecting the rest of the house with the basement, as well as on a door that may connect the house with the garage, provides good protection.

Are the windows of your home able to keep out a burglar? Are they always locked when you go away? But even a locked window may not be very secure. One having upper and lower sections that move usually has a lock that swings into position to hold the two closed, but a knife blade inserted between them can oftentimes swing the lock around to the open position.

In some instances a burglar may choose to break a window so he can reach in and undo the lock. He has ways of doing this with very little noise. A window lock that requires a key to unlock it and stops window movement by a metal block can prevent a burglar from opening the window. This lock also makes it possible to secure the window when it is open a few inches at night to let in air, but it cannot be opened farther to allow a thief to crawl in.

When a door has small windows a thief can break one and reach in to unlock the door. Tempered glass might be used in such panes so they cannot be easily broken, or a lock might be installed that requires a key to open it from the inside as well as the outside. There undoubtedly are weak spots in your house that are inviting to a burglar. Finding them and strengthening them seem to be reasonable things to do.

Types of Locks

A lock commonly used on the front doors of homes in the United States is a spring lock with a triangular latch. It is a simple matter for a thief to open a door having this type of lock. With nothing more than a plastic card or a piece of Venetian blind that can be worked into the crack of the door, he can push the latch back and cause the door to swing open. A lock with a rectangular or circular dead bolt that is not held in place by spring tension is much more secure.

However, if the wood in the doorframe is soft or rotted from age, the door will offer little resistance to a burglar even if it does have a strong lock. All he has to do is press his shoulder against the door or pry at it with a small crowbar, and it is likely to fly open. The same thing could happen if the screws used to hold a lock in place were too short.

People who have had experience with burglaries are convinced that there ought to be at least two locks on a door. The more difficult you can make things for a thief the better chance you have of discouraging him so he will go elsewhere. He does not like being delayed very long, as that increases the chances of his being seen.

Having a chain lock on the door is a good safety precaution that increases the

obstacles. It also prevents a person from forcing entrance into your home when you respond to the doorbell. The screws, however, need to be longer than they usually are so they will hold when a thief throws his weight against the door. The slotted receiver for the chain is best installed on a slant, because if it is horizontal, a thief can manipulate the chain out of the slot by means of a rubber band and scotch tape.

Do not overlook the other side of the door where the hinges are. If they are exposed to the outside a thief can remove the pins and swing the door open despite your locks. The hinges need to be concealed or be on the inside, and the screws holding them should be long and in firm wood. If they are not, pressure from a small crowbar can easily separate the hinges from the doorframe.

What if a member of your family loses his house key or it is stolen when a purse is snatched? There is no difficulty in having a duplicate made, but remember that a thief will now have a key to your home and can get in whenever he pleases. If a snatched purse is returned with the house key in it, do not think your home is safe from burglary. The thief very likely had a duplicate key made. Some persons having this experience will get the tumbler units in their locks changed promptly so different keys are needed to open them. This seems to be a good practice whenever a person moves into another apartment or house that someone else has occupied. It seems to be the only way to be certain that no one else has a key to it.

A woman can avoid the risk of losing her key by carrying it in a small pocket that she can sew on the inside of her dress, belt or coat. The pocket can be closed with a zipper or a snap. Then if her purse is stolen the thief will not get her house key.

Deception

A thief will use deception to gain information about your home or to gain entrance to it. He may call at your door pretending to be a salesman, deliveryman or repairman and will try to break in if no one answers the door. A New York woman was robbed of $38,000 in jewelry and cash by men who gained entrance to her Fifth Avenue apartment by posing as telephone men. If such men call at your home and you had not asked for them to come, you can call the company they claim to represent before letting them in. It should know where it dispatches its repairmen.

Professional burglars try to appear as if they belong in the neighborhood. One who concentrated on businesses in the Wall Street section of New York city dressed in a business suit and carried his tools in an attaché case. Another wore a dinner jacket and drove a new car when he went into a well-to-do neighborhood.

A confessed burglar said he would park his car and watch a house where the lights were out. If none came on in a certain length of time, he would write the address on a piece of paper with a fictitious name and then go up to the house and ring the doorbell three or four times. In the event that someone was home and answered the door he would ask for the fictitious person. This would give him a reason for having rung the bell. When no one answered he proceeded to break in and burglarize the place. Some burglars will ring the telephone to see if anyone is at home and will pretend to have the wrong number if the phone is answered.

You can use strategy too so as to keep thieves away. Instead of advertising that no one is home by turning out all the lights when you go out, leave one on in the bathroom with the door open a crack so it spills into the hall. Even if no one

answers the doorbell or the phone, a thief cannot be certain that no one is in the bathroom. Leaving a light on in a room where a thief can look in through a window will not be as effective, as he can see that no one is there.

A timer is very useful when you go away for a few days. It can be set to turn a light on and off at certain times. The radio can also be hooked up to one. If the light continued to burn during the daytime, it would be obvious that no one was home.

Permitting newspapers, bottles of milk and mail to accumulate while you are away on a vacation is an invitation to burglars to help themselves to your possessions. Your absence is also indicated by an uncut lawn and an accumulation of advertising matter at the front door as well as windblown trash in front of the garage door.

When one burglar found a note telling the milkman to discontinue milk deliveries because the family would be away for two weeks, he was able to clean out all the valuables in the house at his leisure. He even sold the furniture to a furniture company. When a neighbor came over to see what was going on when the furniture was being moved out, the thief pretended to be a nephew of the family and claimed that they had decided to move to Florida. The neighbor was not suspicious, because the family had not told her their plans.

Before leaving on a vacation it is usually wise to let your neighbors know where you are going and how long you intend to be away. They are probably your best protection against burglary. In areas where burglary is rampant a dog can also be helpful by drawing their attention to a prowler.

What to Do if Burglarized

Suppose you return home and find a window open that had been closed or a door jimmied open. What should you do? It is not wise to rush in. You may find the thieves still there and put yourself in jeopardy. They are criminals, and they can be very dangerous, especially when cornered. It is prudent to call the police and await their arrival before entering the house.

It may be that a thief will enter one's home at night while one is sleeping. Instead of grasping a club or other weapon when one is awakened by his prowling around the house, it is better to call the police. Oftentimes if one turns on a light and makes a little noise the burglar will flee. But suppose one awakens to find him in the bedroom. Some informed people believe that the wise thing to do is to pretend to be asleep. If one jumps up and grabs the thief, one is likely to lose one's life, and life is far more valuable than the money and jewels he is after.

To safeguard your possessions it is only sensible to lock all the outside doors when you retire at night and when you leave the house. Locks of good quality on the doors and on the windows will give you good protection. By doing everything you can to make it difficult for thieves to get into your home you have a better chance of keeping the things you have.

Going Too Fast?

◈ More than 4,200,000 persons in the United States sustained injuries in automobile accidents last year. Driver error, according to one insurance company's annual statistics, was responsible for more than 80 percent of the 1967 highway casualties. And excess speed was involved in 39 percent of the 52,200 highway deaths.

Millions of People Are Worried

FOR the third time in the space of six weeks the city of New York was hit by a teachers' strike on October 13, 1968. The schools were locked to a million children, and custodians turned off water and electricity in support of the strikers. Verbal abuse, racial conflict and violence aggravated the tense situation, and the peace of the whole city was threatened.

The serious trouble in New York is not an isolated case. Mounting trouble is seen in cities all over the world. People are wondering what it all means. They are worried.

One week after the start of this third strike in New York, Mayor Lindsay had this to say about the explosive situation: "Since Monday, our school system has been paralyzed by the third teachers' strike of the fall. This dispute is rooted in complex issues of professional rights and community responsibility.

"But the dispute has now grown beyond these issues. It has in the last week degenerated into intolerable racial and religious tension. Black extremists have shouted anti-white and anti-semitic epithets at teachers. White teachers have shouted racial epithets at parents, nonstriking teachers and at children. . . . The issue now is whether we can continue to survive as a city if each dissatisfied group breaks the links which bind it to a common purpose of preserving order. . . .

"Everyone can now see how dangerous it is to continue the paralysis of this school system and the polarization of forces in New York. I ask those most directly involved: can the children learn, can the teachers instruct, can a community exercise its responsibility, can the peace of the city be maintained, if we continue what has happened these past few weeks?"

Bad as the situation was, the trouble was not limited to the operation of schools. During October New York policemen declared a work slowdown after rejecting a contract with the city that their union officers had accepted. Because of the hazards of their work they believe they should be first in pay standing among city employees.

The demands by the police prompted the city's firemen, who have had parity with the police for eighty years, also to begin a slowdown after rejecting their new contract. They were determined that the existing pay balance with the police not be changed.

City sanitation men watched the police and firemen and declared that they would junk a new contract that they had just ratified if the police and firemen got more than what was agreed in their new contracts. The public had good cause to be worried.

In response to these moves the mayor expressed his determination to stay by what was agreed upon in the contracts.

He said that if he were to reopen negotiations a chain reaction could result among city employees that could produce "complete anarchy in labor relations." In the meantime the city must contend with a work slowdown by the police and firemen as well as the school strike.

Why the School Crisis?

The dispute with the teachers' union began last May when the governing board of the Ocean Hill–Brownsville school district tried to transfer some union teachers out of the district without a formal charge against them. This is one of three school districts in New York city that is part of an experiment in community control. The community has elected their own people to a governing board for the schools.

The teachers' union saw in this attempt to dismiss teachers without formal charges a threat to unionized teachers wherever there is a largely colored population and school decentralization. It feared that such teachers would be unjustly dismissed on the basis of race.

The head of the teachers' union, Albert Shanker, expressed this fear in these words: "Local control tends to encourage provincialism and racism. Someday, in some white district, black teachers are going to be removed as white teachers were in New York."

In another speech, Mr. Shanker stated that some of the unwanted teachers in the Ocean Hill–Brownsville district had been threatened. They had been told to their faces, he said, "If you stay in the schools, you will be killed." He went on to observe: "If this happened in New York, how long will it be before it happens in Philadelphia, in Chicago, Detroit, Washington, Los Angeles and so forth?"

Thus the union took the view that its fight was against something that could become a serious threat to its members. And so 40,000 teachers and sympathizers put on a huge demonstration at City Hall in support of its demands.

A great many of the teachers in New York city are Jewish, and their fear of losing their jobs because of racism was expressed by Jacques Toreczyner, president of the Zionist Organization of America. He said that "thousands of Jewish schoolteachers" were confronted with possible expulsion with the spread of decentralization of the city schools. He saw this resulting from the major role black extremists were expected to play in the local governing school boards.

A similar view was expressed by another Jewish leader, Dr. William A. Wexler, who stated that the Jewish communities "cannot shrug off a practice of discrimination in reverse that ousts a schoolteacher from his job in a ghetto neighborhood to satisfy the new black power criteria for self-segregation."

That the feeling among Jewish teachers over this issue is very strong became evident on the evening of October 15 when Mayor Lindsay addressed a crowd of 1,700 persons massed inside a Brooklyn Jewish center. They booed and jeered the mayor, goading him to anger when he tried to plead for understanding of school decentralization. A crowd of 5,000 outside chanted, "Lindsay must go!"

The crowd was so noisily discourteous while the mayor was trying to speak that Rabbi Harry Halpern went to the microphone and said: "As Jews, you have no right to be in a synagogue acting the way you are acting. . . . Is this an exemplification of the ideals of Jewish faith?" In reply there were shouts of "Yes, yes!"

In another part of the city angry people were trying to get the mayor impeached.

Clergyman C. Herbert Oliver, chairman of the Ocean Hill–Brownsville school

board, denied the charge of racism. He said that opponents had been spreading lies "about supposed threats and racial hatred in our district. These lies have nevertheless been believed by a good part of the white community, even though our schools are now effectively working with a teaching staff that is 75 percent white and 50 percent Jewish."

Agreement Broken

The second strike by the teachers was ended by an understanding that the dismissed teachers would be permitted to return to their classrooms in the Ocean Hill–Brownsville school district. But many of them found their way blocked by jeering, cursing demonstrators when they arrived for work. With the help of the police the teachers were able to get through the angry mob.

After getting into the school thirty-nine of the teachers, a newspaper reported, were not given teaching assignments. The union contended that the teachers were also harassed and threatened. The chairman of the board, Mr. Oliver, was reported as saying that the board had never agreed to return the disputed teachers to their regular classroom duties. He also said: "To bring them back in here is to destroy decentralization in this district." So the union called its third strike.

The administrator of the Ocean Hill–Brownsville school district, Rhody McCoy, remarked: "We have something out here worth fighting for, and we're going to fight." The teachers' union, on the other hand, was just as determined to fight for the reinstatement of the dismissed teachers. In fact, Mr. Shanker said that the strike would continue until the leaders of the Ocean Hill–Brownsville district were removed.

The situation, with its racial underpinnings, was so tense and tempers were so heated that the president of the New York Board of Education, John M. Doar, remarked, on October 20, that "the situation is bleak tonight." He further observed that "the people are discouraged to a point of almost despair." This was evident from the desperate efforts made by some of the angry parents to open locked schools by breaking windows and climbing in to open the doors. A few teachers were willing to enter these schools and teach the small groups of children who came in. A few other children were attending some temporary classes conducted by a few striking teachers in community centers. But the majority were not getting any instruction.

Seniors were worried about how this would affect their applications for college, and other students were worried about how they would regain the time lost by the strike. As for the students as a whole, Mr. Doar observed: "Students in all grades have lost momentum, which will be increasingly difficult to regain."

The angry, cursing mobs, the shooting of three policemen in front of one of the Ocean Hill–Brownsville schools and the disregard shown by teachers, policemen and firemen for the state law prohibiting strikes and work slowdowns by city employees did not help build respect for authority among the students.

Commenting on how the children may be affected by what they have seen as a result of the strike, Morris Black, a psychiatric social worker, said: "I can't conceive of this strike not having a bad effect on any child from any neighborhood—ghetto or middle class." Professor Harry Beilin remarked that the "strike is an undermining of the ability to respect authority."

"Jungle of Unreason"

Editorializing on the situation, the New York *Times* of October 21 stated: "The

example of collective disrespect for law the police are setting merely reinforces the contempt for orderly process shown by both union and governing board in the Ocean Hill dispute. . . . But the rights of a million children, now pawns in a destructive power battle, have to be accorded top priority. Prolongation of this battle will destroy both the schools and the city."

There can be little doubt that millions of New Yorkers are worried as to what the city's troubles will lead to. The editorial just quoted also observed: "The citywide school shutdown is transforming New York into a jungle of unreason."

But the city's troubles with the schools, policemen and firemen are not all that it may have to face. In the New York *Times* of October 23, James Reston wrote: "Meanwhile, even some of the most moderate Negro leaders in New York now talk openly of guerrilla war and see the school crisis as one more dramatic evidence of the determination of the white community to oppose and even smash any serious efforts by the Negroes to get power and control over the public institutions that condition their lives."

With the bitterness, violence and seeming unreasonableness of those involved in the city's troubles, many persons are wondering what has come over the world. What does it all mean? Seeing the mounting troubles world wide, people everywhere have good reason to be worried. There is more meaning to it all than many realize.

The trouble in New York city and in other cities of the world is just another of the many indications of a coming storm that will crash upon every city and country. Forewarnings of it are repeatedly given in the Bible.

In one place the Bible foretells that there would be "anguish of nations, not knowing the way out," and in another place it prophesies: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement."—Luke 21:25; 2 Tim. 3:1-3.

Are we not seeing all these foretold happenings today? The increasing troubles that New York city and other cities have been having because people have 'not been open to any agreement' help to confirm the significance of the many other Bible-foretold happenings that have been taking place since World War I. These mark the "last days" of the present system of things.

Thus the indications of the nearness of the "war of the great day of God the Almighty" that will bring these "last days" to a close become more evident every day. —Rev. 16:14.

FROM WHERE THE DEW?

● In describing conditions on earth before the deluge of Noah's day the Bible tells that "God had not made it rain upon the earth . . . But a mist would go up from the earth and it watered the entire surface of the ground." (Gen. 2:5, 6) Throwing light on these statements are the following observations by C. H. M. Van Bavel of the U.S. Water Conservation Laboratory: "It is true that we may find large amounts of dew on vegetation in an arid climate. . . . This water, however, evaporates from the soil and is recondensed on the cooler surfaces of the plant. . . . Modern science . . . refutes the belief that dew comes [only] from the atmosphere." —*Scientific American*, February 1964.

A FATHER TALKS TO HIS SON

"SUPPOSE we walk home tonight," said fifteen-year-old Jerry's father.

"Okay by me, Dad. I can do with a workout, anyway."

"Well, I need a bit of physical exercise, too, and especially after sitting for a couple of hours. But that was really a most beneficial discussion."

"It took in a lot of ground. Seems like everyone's problems were dealt with—those of young people, of older people—why, no one was left out."

"I'm glad you noticed that, Jerry. And that is why it is so important for everyone to get to the meetings of the congregation. Did you find some of it quite deep?"

"Yes, there were times when I did not quite get the point, though I know it was mostly about good moral principles."

"I just wondered whether you got the thought of one Bible text that was quoted. It was in the apostle Paul's letter to the Romans. Remember, it had to do with God's giving up certain ones to disgraceful sexual appetites?"

"Oh, yes. Didn't it have to do with married men and women becoming strangers to their own mates and seeking sex thrills in company with outsiders?"

"Well, that was mentioned in the discussion. But remember the apostle spoke about 'males becoming violently inflamed in their lust toward one another'? (Rom. 1:26, 27) It was a matter of men and even boys who develop an unclean passion for sexual intimacy with other males. But, as with everything else, there is the small beginning that leads to such a situation —usually giving too much attention to the sex organs. I can remember in my school days some of the boys got into the bad habit of playing with these organs."

"As a matter of fact, Dad, I've seen some of the boys at school doing that. They claim it's just for fun and that they are not harming anyone."

"So they say, but they do not know anything about God's principles of righteousness, do they?"

"I suppose not. But how do they get that way?"

"Well, they might have been thrown into company with some older boys who poisoned their minds and led them to believe there was fun in abusing the sex organs. On the other hand, it might well have been that they had parents who did not know how to train and care properly for children."

"How do you mean?"

"Oh, it shows up in various ways. Some mothers, not realizing how it can affect a young boy's life, may dress their sons in clothing that gives little comfort, clothing that keeps binding about their legs and sex organs. As one doctor claims, 'an undergarment that allows the private parts to be continually chafed through the opening in front could produce friction and draw undue attention,' sufficiently to start the child into the habit of handling those parts quite often. Once the habit starts, it is not easy to break."

"But what did you mean about God's principles?"

"I had in mind the fact that God made man and woman and their sex organs, and provided that they should have sex relations under proper and legal circumstances. He never purposed that man's mind should be controlled by sex desire. Rather, man was to control his sex desire. It does not take a lot of intelligence to see that toying with the sex organs and giving undue attention to sex tend to turn the mind into fleshly, materialistic channels instead of promoting balanced thinking."

"But is it really possible to control what you think about?"

Select Food for the Mind

"To a large degree, yes. For what you think about is governed by what you talk about and what you look at and what you read. If someone reads filthy literature that unduly glorifies sex, and goes to see immoral movies, bad ideas are implanted in his mind, and his mind, like a recording machine, is likely to play those bad things over and over, even in the subconscious mind."

"You mean to say that the reason why a person sometimes thinks bad things even when he doesn't want to is as a result of what he has been reading about or watching on TV?"

"Yes, I mean just that. And this wrong thinking can become a habit. Of course, there is nothing wrong with normal sex development that just takes place without one's even thinking about it. Once in a while a young man may become aware of it, such as when there is an involuntary discharge from the sex organ during the night when the body has completely relaxed."

"But I thought this happened as a result of a dream!"

"Not necessarily. It is usually just one of the signs of normal development from boyhood to manhood. But some, through bad example or ignorance, think they can speed up normal development by the foolish practice of masturbation, a manipulating of the sex organ so as to induce a flow of semen. And though some doctors claim that such a habit does no physical harm, we have to remember that the mind and the spiritual welfare, things many doctors ignore, are of much greater importance than physical health."

"Is it true that such a habit can cause a boy to go crazy?"

"Not exactly. But it could rob one of good mental balance and self-control. The practice tends to focus attention on the flesh and its desires, on impure and indecent thoughts, and that, in due time, can lead to wrong acts—sodomy, fornication, and so on. As one authority has expressed it: 'The habit, in later life, may do serious harm by increasing the sexual excitability and so predisposing to immorality.' So you can see why it is important to do all possible to stop the habit before it has become well established."

"So what could those fellows at school do to get rid of the habit?"

"For those who do not know and serve Jehovah God it could be quite difficult.

You see, we have the advantage of associating in a clean Christian organization and attending fine Bible studies at the Kingdom Hall—just like the one we had today. One who learns about God and fears to displease him can start by continually reminding himself that God gifted man with sex powers for honorable use. Illegal and unnatural uses of the sex organs amount to abuse of God's gift. Worshipers of God want his approval, not his displeasure."

"I can see that that is a strong reason for never getting into the habit."

"Right. And there are other matters, too, that should receive attention. Youths also need to have clothing that is comfortable—not the type that binds and chafes. And it is wise to limit conversation and reading material as well as films and TV shows to those matters that are clean and decent, not suggestive and sexy. It may even be necessary to leave off chumming around with those who indulge in filthy talk and actions."

"Am I ever glad we belong to a Christian congregation where God's counsel is appreciated and studied! We have the right kind of companionships, and among ourselves we can enjoy good clean fun when it comes time for relaxation."

Dangers of Dating

"Yes, but even then one must fight against the tendency to adopt the ideas of worldly people. For example, there is the matter of dating girls. With many worldly boys, those not brought up according to Christian rules of conduct, the real objective is, not marriage, but seeing how far they can go with a girl in the way of petting and indulging in loose conduct. They think it fun to have many affairs with different girls. Can you see the danger of this sort of thing?"

"Yes, because I know some of the kids at school boast about having had sex relations with this one or that one."

"That is nothing to boast about. Boys and girls in that situation have just cheapened each other and got off to a bad start in life. How can they grow up into the type of persons that a marriage mate can trust? At an age when special stress should be laid on development of a balanced mind, they are pushing for unnatural development of mere physical powers. They have the cart before the horse. If the mind is developed first, as it should be, then it will maintain control over sex and all other physical activities."

"It must be terrible to become a slave to such bad habits. Is there anything else a person could do to break the hold that sex has over his thinking?"

Avoid Overstimulation

"Yes, there are other matters to take into account. Too much rich food or stimulating drink can have the effect of producing sexual excitement. So it is wise to be moderate in these things. And it is not only *what* one eats and drinks that is important, but *when* one indulges in these things. A stimulating snack may be quite alright if there is a period of strenuous exertion coming up. But you can see how foolish it is to indulge in heavy eating or drinking in the evening, when it is time for restful sleep."

"I guess that's why you are always careful about what we eat at bedtime."

"That's one of the reasons. Don't you think it is a good one?"

"Now that I understand, yes. But I often wondered why, when I was so hungry, you ruled out some of the very things I like to eat."

"Well, I try to take everything into account. After all, I am responsible for your well-being until you get to be on your

own, so it is up to me to control such matters."

"From what I have seen in other homes, I am sure that many other boys are not subject to such control. For instance, they can raid the icebox any time of the day or night. They are allowed to watch every kind of TV show and even to read sexy books and magazines."

"But those parents are not dedicated Christians, so they don't know God's requirements in the field of cleanness and self-control. Even if they go to church, one of two things must be true: Either they are taught the Bible view of morals and pay no attention when the teaching is given, or they are given no such teaching. In either case the result is the same: they are not well equipped to train their children to please God. Remember, the Bible says, 'Train up a boy according to the way for him.' "

"Oh, yes, and it goes on to say that when he grows up he will not depart from it."—Prov. 22:6.

"I am glad you remembered that. And there is another scripture I would like you to look up and memorize when you get home. It is at 2 Peter 1:5, 6; it tells what is first required before one can exercise self-control, including self-control in this matter of the right and wrong uses of the sex organs. Will you remember to look it up?"

"I'll try, Dad. You said 2 Peter 1:5, 6?"

"Right, and here we are back home. I'm glad we have been able to have a talk about these matters. When others are around, it is not so convenient. Anyway, whatever problems arise, I want you to feel free to come and talk to me about them."

"Thanks, Dad. I surely am glad that I can turn to you for help, and you always seem to have the right answers."

"That is because we have the only proper source of right answers—God's Word, the Bible. There is actually no problem that can arise among humans that cannot be resolved by going to the Bible and applying its fine principles. On the problem of masturbation, for example, there is the counsel by the apostle Paul when he says: 'Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry.' (Col. 3:5) And, Jerry, if you wish some more information on the subject, there is a fine article in *The Watchtower* of September 1, 1959. We have a copy in our library."

Jehovah's Witnesses and American Freedom

● The courts in the United States of America contain the records of hundreds of cases in which Jehovah's witnesses have fought to preserve their constitutional rights. Such cases are monuments testifying to the valuable contributions they have made to the freedom that millions of Americans enjoy today. Many have admitted this to be true. Among such statements is one made by Joe P. Josephson, a councilman in the city of Anchorage, Alaska. He observed: "I have often wondered why more Americans are not aware to what extent the constitutional rights of all of us have been analyzed, reviewed, discussed, defined and upheld only because of the strong faith and personal courage of Jehovah's witnesses. A law professor of mine considered these qualities, as they bear upon the development of American constitutional law, very great contributions to our legal system—although largely unnoted ones. I agree." Yes, in fighting to establish their rights as a minority, this small band of Witnesses has helped preserve the freedom that many take for granted.

THE REBIRTH OF A VOLCANO

By "Awake!" correspondent in Costa Rica

WHAT is it like to stand under a volcano in full eruption, to see a town in the process of being buried under tons of volcanic ash, to talk to someone who has suddenly lost all he owned and narrowly escaped with his life? How do people react? What does one fall back on under such circumstances? If you would like to know, come along with us to Mount Arenal.

Mount Arenal was an extinct volcano in the province of Alajuela, about forty-five miles northwest of San José, Costa Rica's capital. It is part of a system of fifty volcanoes distributed over an area 156 miles long. In view of the many large trees at its base, experts estimate that Arenal had not erupted in the last 600 years—not since 100 years before Columbus arrived in America.

The local folk had no fear of this volcano, for it was classified as extinct, and some maps did not even call it an extinct volcano, but simply a hill. Some even camped in its vegetation-lined crater, some 7,600 feet above sea level. One such group of campers verified reports of volcanic action that had been suspected since 1951.

The Eruption

However, on Monday, July 29, 1968, strange things began to happen near Mount Arenal. Let eyewitness Olivier Artavia from Tilerán, seventeen miles from the volcano, tell us about it: "Very early Monday morning I was going about my business when I began to hear loud thunder. Naturally I thought we were in for a storm. Then I felt an earth tremor, but even that was not unusual for our part of the country. What really worried me was the next development. Drops of mud began falling from the sky! It was raining mud! Soon ash began to fall too and, being damp, it stuck to everything. We had to face the terrible truth—Arenal was erupting!"

Another eyewitness, Luz María de Conejo from the town of Arenal, about eight miles from the volcano, tells this story: "Monday morning we felt three strong earth tremors and heard deep, loud rumblings. Then, around 8 a.m., we thought we heard rain on the roof, but a neighbor shouted excitedly, 'This is not rain, it is sand!' "

Pressure had evidently been building up in the huge 5,356-foot cone for some time, and, because the chimney leading to the crater at the top was tightly blocked, it finally blew a huge hole in the northwest side about halfway up the slope. Like a giant cannon it fired a barrage of semi-molten rocks weighing from a few ounces to nearly one ton, a cyclone of fire, boil-

ing slag, hot ash and poisonous hydrochloric and sulphuric gases at a temperature of 1,696° Fahrenheit.

The town of Pueblo Nuevo, three miles away, and Tabacón, two miles from the volcano, were in the line of fire. The barrage burned everything in its path, leaving trees broken, twisted and charred. Huge boulders were hurled a distance of three miles. Whole houses were destroyed when hit by just one of those boulders, killing entire families. Some, on impact with the earth, blasted out craters as large as thirty-five feet in diameter.

The temperature in the immediate area was reported to be 122° Fahrenheit. Vast amounts of ash shot into the air and, pushed by high winds caused by the volcano's heat, started to fall over an area of approximately eighty by thirty-eight miles, ruining pastures and farms many miles from the erupting giant. Why, in Santa Cruz, over fifty miles away, automobiles crept along with headlights on at 11 o'clock in the morning. By this time ash was almost two feet deep in Pueblo Nuevo and Tabacón. In fact, it eventually buried entire houses in the area.

At 11:30 Monday morning came a worse eruption. Torrents of lava were this time added to the barrage. A tongue of fire, as though fed by some giant flamethrower, scorched close to 25,000 acres and left in its path twenty-six dead persons and hundreds of roasted or stifled cattle. Imagine the effect of the ash on the rivers! Tabacón Creek, which can normally be crossed on foot, rose to thirteen feet. The Aguas Gates River cut off escape for many.

According to Señora de Conejo: "We were greatly encouraged by the fact that things had calmed down considerably Monday afternoon, and we set about the task of repairing damages caused by the eruptions. We hoped it was all over." But it was far from over. That night there were more earth tremors, lightnings and thunderous fireballs shooting from the volcano.

At 7:10 p.m. came the third eruption, with a sound like an atomic explosion. A fourth eruption the next day, Tuesday, sent a jet of ash 20,000 feet into the sky. By this time thousands of fish had died in the rivers, so contaminating them that the water was useless to man or beast. Despite an emergency supply of water by tank trucks, at one time there was not one drop of drinkable water in the town of Las Cañas, twenty-five miles from the volcano. With 26,000 to 30,000 head of cattle in the affected area, you can have some idea of the seriousness of the situation.

Still the eruptions were not over. Let eyewitness Jorge Melendez tell you of his experience Tuesday afternoon: "I was visiting my family in the area of Aguas Gates River several miles from the volcano when there was a sudden eruption. It was fantastic! There was a terrifying roar like that of a jet plane, interrupted by deafening explosions, the concussions from which shook the water in our storage tanks. Huge balls of fire mingled with smoke cartwheeled skyward. Within half an hour there started a heavy downpour of ash the like of which I had never seen. All of us got into the house. The fallout caused a weird darkness that made it necessary to use lights in the middle of the afternoon. It was hot, as though the tropical sun was beating directly upon us. By 5 p.m. it was darker than midnight outside."

"Darker than midnight?" I asked skeptically.

"Yes," he said, "because even at midnight you can see something, but we could see nothing at all. We saw less at five in

the afternoon than we saw at eleven that night when the fallout began to diminish."

And Señora de Conejo, who witnessed this same development from her home in the town of Arenal, reported: "I was standing up on a hill not far from my house watching the volcano when, about 2 p.m., I heard a loud explosion and saw a violent eruption of ash and fire. My heart sank. I knew what that meant: another fallout of ash and plenty of it. I rushed to my husband who was clearing the ash from Monday's eruption off our roof, and we decided right away to wrap the baby in a sheet and run to a relative's house. The huge downpour of ash had already begun and this one looked bad.

"My husband and my mother decided to run back to the house and grab as many things as they could before getting out fast. By the time they reached the house they could distinguish nothing—only a bundle of odds and ends that I had hurriedly left on the living-room floor. They grabbed that and groped their way back to the car. By this time panic was mounting on Arenal's streets. People were arriving by horse from farther back in the hills. In desperation they were abandoning horses, saddles and all, and heading for any kind of vehicle with a motor. The two children and I were able to get room in a car and my husband came later by bus."

Due to that heavy fallout, visibility in the town of Liberia, fifty-two miles away, was only thirty-three feet. By 3 p.m. Wednesday a state of national emergency was declared and the area of major destruction and danger was closed off to civilians, and with good reason. Only people with four-wheel-drive vehicles and legitimate business were permitted to pass the checkpoints, and once they passed in, they were on their own.

On Wednesday two expeditions set off to get a closer look. A group of twenty persons in four jeeps went into the Tabacón area on the northwest side of Mount Arenal with diesel fuel to burn the hundreds of dead cattle. At 1:10 p.m. came a tremendous explosion that was heard in Granada, Nicaragua, over 125 miles away. In one or two seconds it was all over. The caravan was right in the line of fire. Two of the vehicles with their ten occupants were completely burned. The other two were badly damaged by heat and red-hot stones, the occupants sustaining moderate injuries.

Meantime, three scientists went up the north side of the volcano to measure the chemical content of the material being emitted, to get temperature readings and to plant a portable seismograph. Thus far discharges had been through the hole on the northwest slope, but this time a hole was blasted on the north side, immediately above the trio of scientists—2,000 feet above them. A one-second whirlwind of fire and debris shot straight out over their heads, and because they were directly below they received only slight burns. The north side, lush and green when they started their ascent, was now scorched.

An eruption on Thursday killed ten more persons who ventured too close. Their bodies were found near their semi-melted cars, for apparently they had tried to flee at the last minute. It was as though they had passed through a blast furnace. Even rescuers who came to reclaim the bodies had to flee with just two of them when clouds of smoke and gas billowed toward them.

A Firsthand Look at Arenal

Food and clothing were generously contributed for people affected by the disaster. Schools and private homes opened their doors to the refugees, whose num-

ber rose to 6,300. Jehovah's witnesses in Costa Rica were informed of the needs of their Christian brothers in the stricken area and relief centers were set up at three locations. It was in connection with shipping supplies to these places and checking on other matters that I visited the town of Arenal on Sunday, August 4.

When we got to within thirty miles of the volcano the blue sky turned into a muddy brown and we noticed light accumulations of ash by the roadside. There was the smell of sulphur in the air. We delivered some relief items in Las Cañas and soon left for Tilarán at the edge of the "zone of death." Truckloads of cattle passed us on their way out. The ash became more plentiful. Graders and trucks were plowing it to the sides of the road. Strong winds whipped up something quite similar to a desert sandstorm. I could feel the gritty stuff in my hair, eyes and teeth.

ARTICLES IN THE NEXT ISSUE

- Is the Hope for Peace Only an Illusion?
- You Are What You Feed Your Brain.
- Winter Cold Can Be Deadly.
- Jehovah's Witnesses in Quebec Yesterday and Today.

In Tilarán the streets were almost deserted. Our business cared for, we obtained a permit to enter the "zone of death." We had a man with us who knew the area well. Chuckholes in the road were filled with ash, and it was like driving along a smooth beach. In the direction of the volcano the sky was black. We did not know that the volcano had just erupted and that we were about to experience for ourselves a heavy fall of ash.

We satisfied ourselves that the roof of the Kingdom Hall had not caved in as had been reported. It had been braced when it started to sag under the weight of ash. Happily, too, the rumor that some of our Christian brothers had been among the dead was false. We did note that the Central Hotel, several stores and many houses had collapsed. One home we saw had its door ajar, furniture scattered all about, and a dog standing silently nearby.

The few people in the area wore raincoats and a cloth over the mouth. The hills, a bright tropical green less than a week ago, now looked like sand dunes. Arenal was a ghost town amid a volcanic desert. We asked one of the refugees how he felt. He just said, *"Con miedo,"* which means "scared." Some cattle trotted back and forth fearfully in a vain search for food, water and shelter from the downpour of ash. Soon a muddy rain began to spot up our windshield.

As we departed we could see the Arenal River almost clogged with ash and reduced to a trickle. The farther we got from the disaster scene, the better we felt. It was good to breathe fresh air again and see the blue sky and green hills. As we left behind the ash-filled sky and the grayish-brown desolation the whole situation seemed like a bad dream. It will be difficult, however, to forget the utter dejection of the man who said to some Witnesses in the area: "You still have smiles on your faces because you have a religion that gives you hope. I have no hope, I have lost all."

There are instruments for keeping watch in volcanic regions, instruments that measure the telltale sounds and movements deep below the surface. Had these been in use, such an eruption could have been predicted perhaps weeks in advance, and much of the tragic loss of life and personal property might have been avoided. As it is, hundreds of families lost their possessions and must now seek a fresh start elsewhere. As to Mount Arenal, people are not now taking it for granted!

POPE'S VISIT to Latin America—*Why?*

By "Awake!" correspondent in Colombia

LATE in August, Pope Paul VI flew to Colombia, South America. His visit was timed to coincide with the final part of the Roman Catholic Church's 39th Eucharistic Congress in Bogotá.

This was the first time that a pope had come to South America. Never before in history had the head of the Roman Catholic Church set foot on this continent. Why did he make such a historic visit at this time? What were the underlying reasons?

Church Dilemma in Latin America

According to many observers it was not just the wish to make a simple pilgrimage that prompted the pope to wing his way 6,000 miles to South America.

The Latin American edition of *Time* for August 23, 1968, noted "the explosive condition of the Roman Catholic Church in Latin America." This report added: "As never before in its history . . . it faces an internal crisis that is both spiritual and political, partly because it contains outspoken extremes of rebellion and reaction."

Hence, it was more than a pilgrimage that attracted the pope to Latin America. It was also to deal with the seeds of unrest and discontent that have sprouted into open rebellion, not only against politicians, but also against church policies.

One cause for conflict is the ills that have afflicted this part of the world, particularly from the time that the first European colonizers arrived. The problem is basically that a small number of people hold the wealth and live in comfort, while the masses struggle in poverty, barely subsisting. One estimate places nearly all the wealth of these Latin American nations in the hands of only 3 percent of the population. But now the poor are turning to violence in an effort to secure for themselves a greater share of the national product.

The church finds itself in a precarious position in the face of the common people's demands for social reform. It has traditionally been allied with the landowning ruling element, dating back to when the invading conquistadors waded ashore wielding the sword and were followed by the priests who planted the cross. The dilemma the church now faces is that of trying to appease the poor who make up the bulk of the Catholic population and at the same time stay within the good graces of the rich and influential.

These mounting pressures, many churchmen claim, emphasize the need for a change in the attitude of the church and an active participation in the people's struggle for better living conditions. It was hoped that the pope would bring with him a new plan for the church to find a way out of the web of demands for economic reform and its own internal disagreements.

Priests Break with Church Policy

Many priests have not waited for a change in church policy. Voicing concern for the material well-being of their people, some have openly defied the church's traditional currying of favor with the upper classes.

These priests are calling for outright rebellion in order to gain economic improvement. As *Time* stated: "A vociferous, militant minority of radical priests, prelates and laymen argue that the church must embrace revolution, even Marxism, to survive."

Several instances can be cited to show the growing impatience of this group with current church policy. Shortly before the pope's visit, some two hundred Catholics, including nuns and priests, barricaded themselves for fifteen hours inside a cathedral in Santiago, Chile. From there they issued a statement denouncing the coming of Pope Paul to Colombia. They said that his presence would merely serve to strengthen existing church ties with the political and military powers. In Guatemala certain priests and nuns were recently accused of collaborating with seditionist elements and were thrown out of the country. In Colombia a priest abandoned his church duties to join a guerrilla movement. When he was later shot and killed, traditionalist church leaders would not allow a requiem mass for him.

Hence, against this background many saw in the coming of the pope an attempt to quell the growing number of dissidents among the Latin American clergy and to reconcile the opposing camps that have already formed among them.

Pope's Pronouncements Favor Conservatives

In his addresses, the pope stressed the need for the priests to hear the calls for social change and economic liberation. But at the same time he emphasized that they should work to prevent such calls from erupting into violence. The conservative element of the church was pleased with such pronouncements.

However, the radical elements saw this as inconsistent. They felt as did Joseph Michenfelder, a priest directing the Catholic Information Service in Peru, who said: "The Catholic revolutionaries are basing their efforts on the Popes' encyclicals, especially the recent 'Development of Peoples,' which says that in places where peaceful change has failed, violent revolution may be the final necessity."

The pope had indeed issued an encyclical that allowed for revolutionary uprising "where there is manifest long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country."

Commenting on this inconsistency, *Newsweek* of September 2, 1968, stated: "Clearly, Paul was trying to negate his previous position stated cautiously enough two years ago in 'Populorum Progressio,' that violent revolution may be licit in an extreme case of 'manifest and long-standing tyranny.' Many leftist Latin Catholics have since accepted the Pope's words as an apt description of their societies and used his encyclical as moral justification for revolution. But it was soon apparent that Paul's pilgrimage was part of a much larger effort by Vatican conservatives to prevent the Latin bishops from endorsing any radical social programs at all."

However, many priests continued to oppose the Vatican's conservative policies. *Time* noted: "Surprisingly, about 40% of the bishops in Latin America, mostly younger men, sympathize in whole or part with a theology of revolution."

Disillusionment

Many observers agreed that, although the pope sounded a call to peace and brotherhood, his trumpet note was wavering and uncertain. No precise proposals were put forth. No clear course to improve the lot of the impoverished masses was outlined.

Hence, while some would remember the pope's visit as a high point in their lives, many others would not. As *Newsweek* commented: "Still larger numbers are apt to remember that their distinguished visitor, for all of his eloquence, brought them little hope that their lot may really be improved."

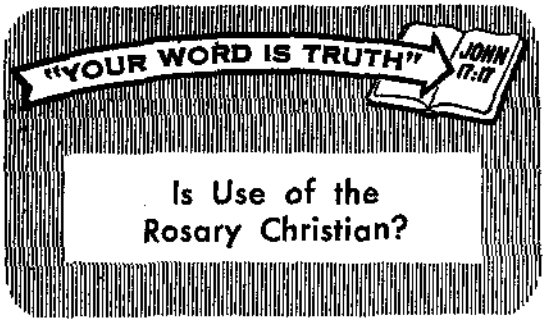
How the masses view the pope can be seen from the conclusion *Newsweek* draws of the visit: "They saw him as a great potentate from far away, who shared the speakers' platform with government leaders and proud representatives of the ruling oligarchs, and accordingly they seemed much more interested and impressed with the bread-and-circus aspects of the visit. . . . Paul's initially tumultuous and moving reception had been somehow turned into a kind of Catholic carnival, with the Pope as the main attraction, thus underscoring once again the fact that Catholicism's roots do not run deep in Latin America's stony soil."

So then, few, if any, of the already disillusioned millions were attracted back to the church by the pope's visit. And these make up a substantial force. Although it is claimed that a third of the world's Roman Catholics live in Latin America, it is a fact that only about 10 percent of the population practice their religion. Some estimates are even lower.

For instance, *El Espectador* of Cali, Colombia, stated on August 26, 1967: "Of Cali's 850,000 inhabitants only 50,000 attend Mass. . . . of those 50,000 practicing . . . two thirds are women." And the *Evening Post* of South Carolina relates a report from Caracas on February 6, 1968, which says: "The churches stand almost empty on Sunday; a typical Venezuelan hasn't been to mass in 15 years; the whole country—a country of 9,300,000 nominal Catholics—produced only 33 priests last year."

The percentage of practicing Catholics in Latin America, already strikingly low, will likely continue to drop. Why? Because the future leaders of the church are diminishing in relation to the population. As indicated by the ordination of priests in Venezuela, many men who formerly would have considered a priestly career are now not interested. In many cities the seminaries are virtually empty of students. Added to this is the fact that an increasing number of priests all over the world are abandoning the priesthood. This has resulted in a growing shortage of priests. That is why in Latin America the ratio of priests to the population has fallen. One report stated that there is now only one priest for every 5,600 professed Catholics.

Consequently, Latin America's disillusioned millions are likely to grow in number as they see little or no hope of improvement in their plight and as they observe the upper classes continue to maintain a firm, though apprehensive grasp on the national wealth. Nor will they receive any spiritual comfort as they note their church's clergymen arguing with one another over an ever-widening breach that could lead to revolution, anarchy and to the ruin of the Roman Catholic Church in Latin America.



Is Use of the Rosary Christian?

MILLIONS of Catholics throughout the world regularly pray with the use of a rosary. They sincerely believe that this practice is Christian, and that it is pleasing to Almighty God. But is it Christian? Does reciting the rosary find support in the Holy Scriptures? Is there really benefit from praying this way?

[2] The rosary, in its common form, consists of a chain of five sets of ten small beads, marked off or separated by five larger beads. The ends of this chain are joined by a medal bearing the imprint of Mary. Hanging from this medal is a short chain that has three more small beads, a larger bead and a crucifix. The beads are fingered as the prayers are said, and in this way the prayers can be counted exactly.

[3] The reciting of the rosary starts with the repeating of the "Apostles' Creed," a creed that did not originate with the apostles of Jesus and is not found in the Bible. Then, as one comes to each of the six larger beads, the familiar prayer Jesus taught his followers is recited. (Matt. 6:9-13) This is commonly called by Catholics the "Our Father" prayer. Also, as each of the fifty-three smaller beads is fingered, a "Hail Mary" is recited. This short prayer is based principally on the words of the angel Gabriel and of Elizabeth to Mary, as found at Luke 1:28, 42. However, the concluding part of the prayer is not based on the Bible, but was composed by Catholic theologians. It says: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen." Other short prayers also are included in the rosary, so that its entire recitation takes some fifteen minutes, if it is not hurried.

[4] Mary obviously is the one especially honored by the rosary. Why, in the saying of the rosary the "Hail Mary" is repeated fifty-three times and the "Our Father" prayer only six times. The Catholic journal *Marriage* of March 1967 commented: "The Church has consistently recommended the rosary as a true form of Marian devotion."

[5] But is it Christian to render devotion or worship to Mary? The fact is that nowhere in the Bible do we read of anyone praying to Mary or rendering devotion to her. The Scriptures, instead, make clear that all worship should go to Almighty God. (Matt. 4:10) The Bible reveals that not even a prominent apostle such as Peter should be given reverence. When the Italian centurion Cornelius bowed down to adore him, the inspired account says, "Peter lifted him up, saying: Arise, I myself also am a man." (Acts 10:25, 26, Catholic *Douay* Version) Jesus explained that God should be approached only through him, and not Mary, saying: "No man cometh to the Father, but by me."—John 14:6, *Dy.*

[6] The rosary exalts Mary as the "Mother of God." But do the Christian Scriptures teach that she is God's mother? Please turn in your Bible to Luke 1:35. There you will find the angel's words to Mary: "Therefore also the Holy which shall be born of thee shall be called the Son of God." (*Dy*) Note that the holy child was the *Son* of God, not God himself. It is impossible that an earthly woman could be the mother of God, who has existed "from eternity and to eternity." (Ps.

89:2, *Dy*) Therefore, could the rosary, the principal prayer of which is in direct conflict with the teachings of the Bible, really be Christian?

Also, is it Christian to repeat the same prayers over and over again as is done in the rosary? Why, in just the fifty-three repetitions of the "Hail Mary" well over 2,000 words are used! Does the Bible encourage such use of many words? Observe what Jesus taught about this in his famous Sermon on the Mount: "When you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him." (Matt. 6:7, 8, *Dy*) Clearly God's Word does not approve the use of *wordy, repetitious prayers.*

[8] Interestingly, however, devotees of heathen religions have long used rosaries to count their repetitious prayers. Regarding this *The Catholic Encyclopedia* (1912 edition, Vol. XIII, pp. 184 and 185) says:

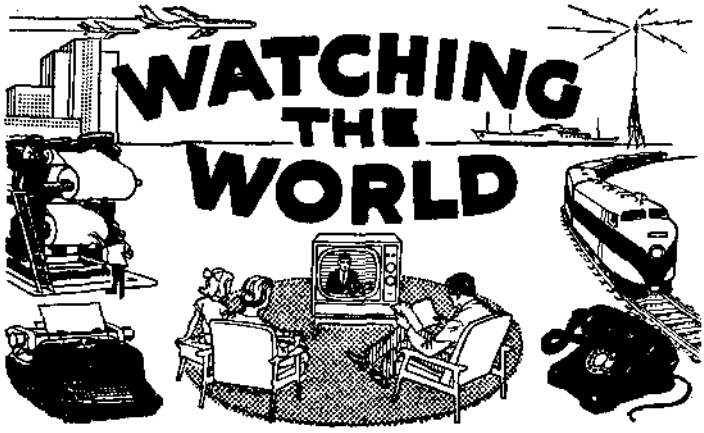
> "It is tolerably obvious that whenever any prayer has to be repeated a large number *of times recourse is likely to be had to* some mechanical apparatus less troublesome than counting upon the fingers. In almost all countries, then, we meet with something in the nature of prayer-counters or rosary-beads. Even in ancient Nineveh a sculpture has been found thus described by Layard in his 'Monuments' (I, plate 7): 'Two winged females standing before the sacred tree in the attitude of prayer; *they* lift the extended right hand and hold in the left a garland or rosary.' . . . [Also] among the Mohammedans the Tasbih or bead-string . . . has been in use for many centuries. Marco Polo, visiting the King of Malabar in the thirteenth century, found to his surprise that that monarch employed a rosary of 104 (? 108) precious stones to *count his prayers. St. Francis Xavier and* his companions were equally astonished to see that rosaries were universally familiar to the Buddhists of Japan."

[9] Yes, the use of the rosary has been common from time immemorial among many non-Christian peoples. On the other hand, its use by Catholics is of comparatively recent origin. Observes the *New Catholic Encyclopedia (1967 edition, Vol.* XII, p. 668): "The origins are traceable to the tender devotion to Jesus and Mary that arose in the 12th century." The use of the rosary admittedly was unknown among early Christians, and one will not find it mentioned in the Bible. History shows that its use is of heathen origin, and true worshipers of God are warned to avoid such non-Christian practices. —2 Cor. 6:14-17; Jer. 10:2.

[10] So, rather than repetitiously saying the same prayers over and over again, the Bible urges Christians to take in knowledge of God and his purposes: "Carefully *study to present thyself approved unto* God, a workman that needeth not to be ashamed, rightly handling the word of truth." (2 Tim. 2:15, *Dy*) It is such a study of the Bible, along with your conforming to its righteous standards, that will lead to your receiving God's blessing and eternal life.—John 17:3.

Can you answer these questions? For answers read the article above.

(1) What questions are raised in connection with the use of the rosary in worship? (2) Of what does the rosary commonly consist, and of what service are the beads? (3) What are some prayers that are included in the saying of the rosary? (4) Who obviously is especially honored in the saying of the rosary? (5) Is it Scripturally proper to render devotion or worship to Mary? (6) Is it right for Christians to call Mary the "Mother of God"? (7) Did Jesus teach that one should repetitiously use many words in his prayers? (8) What does "The Catholic Encyclopedia" say about the use of the rosary by non-Christian peoples? (9) To what date can the origin of the rosary among Catholics be traced? How should true Christians view religious practices of heathen origin? (10) What course does the Bible urge Christians to take?



Tokyo Mobs on Rampage

◈ A wave of violence swept through Tokyo's largest railway station in October. Students scrambled over tracks and trains, wrecking everything in sight. Charging riot police were showered with rocks. Students chanted their opposition to the Vietnam war and also to the security pact between Japan and the United States scheduled for renewal in 1970. The railway station was chosen because it is a major departure point for supplies sent to U.S. forces in Vietnam. It was the worst riot Tokyo had seen since 1960. Damage was estimated at about $1,000,000, with 140 persons hospitalized, including 61 police, and 700 were jailed.

Bombing Halt

◈ Seven months to the day from his announcing a partial halt in the bombing of North Vietnam and his withdrawal from the presidential race, Lyndon B. Johnson, on October 31, ordered a complete halt of all American air, naval and artillery bombardment of North Vietnamese territory. However, bombing of Communist supply lines in neighboring Laos has been tripled, it was reported. The United States also accepted participation of the Vietcong, that is, the South Vietnamese communists, at the Paris peace talks now under way.

Vatican Taxed in Italy

◈ The Vatican has bowed to the demands of the Italian government that it pay taxes on its stock dividends. Previous exemption from such taxes was based on the Lateran Treaty and Concordat with Italy signed in 1929, and also a 1942 law promoted by the fascist regime of Mussolini. It was reported that the Vatican must pay taxes, not only for all of 1968, but also for the previous three years that it has avoided payment.

Mental Ills and Malnutrition

◈ A study of 1,500 Medicare patients hospitalized for mental problems indicated that all that was needed in a majority of cases was a well-balanced diet. Dr. Maurice Linden, medical director of the Philadelphia State Hospital, stated: "They respond amazingly to a good meal after having lived for months on tea and toast." He said that 93 percent of the patients studied returned home after forty-one days of hospitalization, and he credited a good diet with being the major factor in their improvement.

Italian Church in Ferment

◈ A dispute has arisen between Roman Catholic priest Enzo Mazzi and Cardinal Florit, Roman Catholic Archbishop of Florence, Italy. Among other things, Mazzi has been charged with such unorthodoxies as eliminating fees for all church services, from baptism to burial, and eliminating the requirement for boys and girls to have elaborate costumes at first communion, something many parents can ill afford. For such efforts to help the poor, Cardinal Florit ousted Mazzi from his Florence parish. However, the parishioners refused to let him go, and, in addition, Mazzi has received support from 90 percent of Florence's priests. The New York *Times* of November 2 called this "the most serious challenge to traditional hierarchal authority in recent Italian church history."

Why Nearsightedness?

◈ The prevailing view among eye specialists is that heredity is chiefly responsible for the development of myopia, the technical name for nearsightedness. However, Dr. Francis A. Young, director of the Primate Research Center in Pullman, Washington, recently presented evidence indicating that close work or too much reading, especially in poor light, is the principal cause of this visual defect. Yes, the advice is sound to have plenty of good light when reading or doing close work.

Abandoned Cars

◈ The Automobile Manufacturers Association in America said its latest figures showed that 6,000,000 cars and 856,000 trucks were junked in 1966, compared with 4,200,000 cars and 583,000 trucks in 1960. Many of these cars and trucks are left on city streets. A large number are abandoned by car thieves who have stripped them of valuable parts. Detroit found 16,000 abandoned cars last year; Philadelphia, 20,000, and New York police

expect to haul away some 30,000 abandoned cars this year.

Poisons Endanger Man

◈ On October 23 botanist Richard Felger reported that biologists fear that man is among the creatures doomed to extinction soon. "As things are now," reports Dr. Felger, "it is not likely that man will be among the surviving species. If he continues poisoning the environment at the present rate he doesn't have more than half a century or a century to go."

Italian Government Defies Pope

◈ The pope's encyclical late in July banned the use of artificial birth-control devices for Catholics. It therefore came as a shock to the Vatican recently when the Italian government lifted the legal ban on the sale of birth-control pills. The majority of Italy's 50 million population are professed Catholics.

Tranquilizer Use

◈ Dr. Hugh J. Parry of George Washington University declared that one in four adults in the United States uses one or more drugs such as tranquilizers and sedatives. He noted that the use of tranquilizers had shown nearly a fourfold increase over the past ten years. Sedatives are second in popularity to tranquilizers. His findings show that the use of these drugs is about twice as high among women as among men. He stated that it is particularly high among women where the family income is above $10,000 and where there are three or four children.

Battle of the Miniskirt

◈ An emotionally charged question in Tanzania recently has to do with what women will wear. Miniskirted African women in Dar es Salaam have been dragged off buses and beaten. Some have had their clothes ripped off by screaming mobs. Men wearing tight-fitting satiny pants also have felt the wrath of disapproving mobs. While there were those who supported the right of the individual to wear the style of clothing desired, the official government position has rejected such foreign innovations as miniskirts.

Nasal Spray Abuse

◈ Nasal sprays have become quite common as a means of obtaining relief from the stuffy nose that accompanies a cold. However, a specialist in sinus ailments said that such treatments can often do more harm than good. Dr. Roger A. Simpson of Iowa said that persistent use of nasal sprays can affect the lining of the sinus cavities so that the membrane tends to swell even more than before. The result, he said, is that the victim eventually gets a swollen nose and may even become addicted to the nasal medication.

Bishop Opposes Infallibility

◈ The Roman Catholic dogma of papal infallibility is being seriously challenged by none other than a Roman Catholic bishop, Francis Simons of Indore in India. Bishop Simons argues rightly that there is no Scriptural support for the doctrine, and suggests that it be abandoned. His views are presented in his new book *Infallibility and the Evidence*.

Dam Across the Bering Strait

◈ The Russians have suggested building a dam across the Bering Strait between Alaska and the Soviet Union. The proposed dam would be some fifty miles in length and would allow pumping of cold Arctic water into the Pacific, permitting warmer water from the Atlantic Ocean to flow across the Arctic basin. The objective would be to change the climate of the northern hemisphere. They estimate that temperatures in the northern polar latitudes would rise 30 to 35 degrees. Russian scientist P. M. Borisov declared that the project would return the earth to the climatic conditions that existed 4,000 to 6,000 years ago when the Arctic basin was ice free all year. He noted that the cooling began about 4,000 years ago and has continued until now.

Aspirin Can Cause Ulcers

◈ The heavy use of aspirin can cause ulcers in some people, an Australian study revealed. Those who use from two to five aspirins daily to settle their nerves or for other reasons are in danger of stomach ulcers. This study was corroborated by findings from the University of Chicago which showed that damage to the stomach lining could occur through heavy use of aspirin. The heavy use of aspirin interferes with the production of mucus by cells lining the stomach and also interferes with the replacement of these cells. The mucus is vital, for it protects the stomach from its own digestive juices.

Cushing "Yes," Vatican "No"

◈ By marrying a divorced man, Mrs. Jacqueline Kennedy finds herself in difficulty with the Roman Catholic Church. On October 21, a Vatican spokesman said that she had knowingly violated Roman Catholic Church laws and therefore cannot receive the sacraments of the church as long as she remains married to Mr. Onassis. She was not excommunicated, but can still attend church. However, Richard Cardinal Cushing of Boston said: "This idea of saying . . . she's a public sinner —what a lot of nonsense!" Nevertheless, the Catholic Church still considers Mr. Onassis married to his former wife.

Worshipers Bitten

◈ In a Holiness church at Big Stone Gap, Virginia, a lay minister held a pair of timber rattlesnakes before the congregation. One of the writhing snakes suddenly bit him on the temple. The man refused medical attention and died six hours later. The case was given publicity when a member of the congregation was convicted of violating a state law against handling snakes. He was fined $50 and sentenced to 30 days in jail. There are reportedly as many as 75 snakebites a year as a result of religious services.

Stamps Sold for $380,000

◈ An envelope with two one-penny stamps brought $380,000 at an auction in New York in October. It was the highest price ever paid for one item at a stamp auction. The two stamps were issued in 1847 in Mauritius, an island in the Indian Ocean.

"A Kind of Immortality"

◈ Surgeons appear desperately desirous of extending man's life-span beyond the 70 to 80 years that Moses spoke about some 3,500 years ago. But their success admittedly has not been much to boast about. Surgeons at Houston, Texas, slipped a sheep's heart into a man for lack of a human donor. However, they were unable to save the man's life. A London surgeon even stated that mercy killing should be legalized to advance spare-part surgery. A U.S. surgeon is quite optimistic about donors achieving a more favorable attitude toward giving parts. He even promoted the idea of man achieving "immortality" because of one's heart or other organs surviving after one's death. Yet, after functioning for 70 to 80 years, these organs eventually break down. Only in God's new order will everlasting life for man be achieved.

America's Wealth

◈ The aggregate assets of the United States of America are estimated to be $4.5 trillion. The total land area of America, some 2,300,000,000 acres, is said to be worth more than $500,000,000,000, and all the buildings on it are valued at more than $1 trillion. The Federal government owns fully one-third of the total United States land area. Corporations and foundations are also large landowners. The number of Americans whose assets are $1 million or more is 100,000. About 7 percent of America's wealth is held by them. But there are something like 30,000,000 Americans who still live beneath what is officially called "the poverty line."

News that is Good News

News of the world, national or international, is bad news: political unrest, crippling strikes, rioting, violence and war. Isn't it refreshing and rewarding, then, to get news, on an international scale, that is upbuilding, encouraging, faith inspiring? Where is such news to be found, you ask? Why, in the *1969 Yearbook of Jehovah's Witnesses.*

This annual report of the worldwide preaching activity of this Christian society of ministers is filled with heartwarming experiences, with evidence of growing and expanding unity among peoples from all national groups and walks of life. Read it. It will give you a new outlook, a hope for future peace and security with those who love and serve God. Send for your copy today. It is only 4/3 (for Australia, 50c; for South Africa, 35c).

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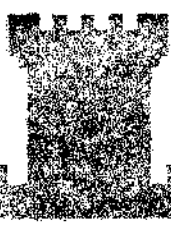
Awake!

Is the Hope for Peace Only an Illusion? PAGE 5

You Are What You Feed Your Brain PAGE 9

Winter Cold Can Be Deadly PAGE 17

Jehovah's Witnesses in Quebec Yesterday and Today PAGE 21



DECEMBER 22, 1968

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLIX | London, England, December 22, 1968 | Number 24

How Will Schoolchildren Be Affected?

IN THE state of New York there is a law that provides that "each minor from seven to sixteen years of age shall attend upon full time day instruction." It goes on to say that the dominion of the state "is absolute as far as attendance of children upon instruction is concerned during the ages prescribed."

But nearly one million children did not attend school in the city of New York for several weeks of the present school year. Why were they not able to obey the state law? Because the teachers' union had called a strike that closed most of the city schools.

This was a violation of the Taylor Law, which forbids strikes by public employees. It might also be said to violate the education law by preventing children from attending school. With respected adults openly breaking laws, what effect will that have upon the schoolchildren?

In raising this question no attempt is being made to condemn the teachers for their desire to protect themselves from being dismissed from their jobs without satisfactory charges. The point in question is the effect their actions, as well as those of other persons in the dispute, may have on the children's respect for law and order.

There can be no doubt that most of these teachers are dedicated persons who are very much interested in the children in their classes. This is clearly indicated by those teachers who set up makeshift classrooms in community centers, apartments and other places so they could teach some of their pupils without having to cross a picket line. What is more, they did this without pay.

But since the actions of the adults in the school dispute were, in many instances, contrary to law, what impression will that leave on the minds of the children? They saw laws violated, not only by teachers, but also by other adults. Will such disrespect for laws by adults make them feel more inclined to respect the laws of the city, of the state, of the country?

Juvenile lawbreaking is already a serious problem. In its report on crime in 1967, the Federal Bureau of Investigation stated, according to *U.S. News & World Report* of September 9, 1968, that crimes "committed by youths of both sexes were climbing at a higher rate than crimes committed by older persons." It went on to point out that "arrests of youths under eighteen were up 59.2 percent" from what they were in 1960.

In view of these facts, is it not of vital importance that all adults involved in the field of education set a fine example of obedience to laws and to those persons in positions of authority just as parents need to do? But during the course of the school strike children saw grownups violate laws. They heard adults hurl vile epithets at one another and saw mob actions that required squads of policemen to maintain order. What kind of impression is all this going to leave on the young people?

A teacher that is dedicated to living by Christian principles wants to set a proper example for the children. He believes in obedience to the law and wants to obey it. But what can he do when dissenting factions close down the schools or create a situation in which he becomes subject to physical injury if he tries to obey laws that the authorities are unable to enforce? All he can do is to wait until the worldly people settle their differences. Then he can proceed to carry on in harmony with existing laws.

The conflict also creates problems for Christian parents and their children. They also want to be obedient to "Caesar's" laws, because Jesus Christ said: "Pay back Caesar's things to Caesar." (Mark 12:17) These parents want their children to take full advantage of the education provided by the state. They want to obey the education law, but as Christians they cannot become embroiled in disputes between factions of this world, for Jesus said they are to be "no part of the world." (John 15:19) Like the Christian teacher, they can only wait until order is restored.

Although those responsible for the closing of the schools in New York city may sincerely believe that the action was necessary in order to safeguard the jobs of the teachers, the question as to how the children will be affected deserves serious consideration.

The children saw dissension among the disputing adults become so fierce that police had to be stationed night and day around certain schools for days at a time. With adults acting in such a disorderly way, are not the young people likely to show less respect for the authority of their teachers as well as for the authority of city officials and law-enforcing agencies? Was not this dispute a bad adult example for the children?

Has the time come when young people are to be taught, by actions if not by words, that the law is to be obeyed only if it does not result in personal inconvenience or interfere with selfish interests? Is it no longer possible for adults to settle grievances without resorting to emotional demonstrations, name-calling, vile epithets, violence and disrespect for the law? Some young people have already done such things on school campuses, and are not more of them likely to do such things in the future in view of the adult examples they have seen?

In recent months the public press has repeatedly drawn attention to what appears to be a trend toward anarchy, the complete rejection of law and ruling authority. With what has been seen in New York city, people have good reason to wonder how children are being affected and to ask if anarchy is indeed what the future holds for human society.

Is the Hope for PEACE Only an ILLUSION?

Why do man's efforts to establish peace so consistently fail? What is the answer?

THE hearts of mankind everywhere yearn for peace. How they wish that the killing of loved ones, the violence and rioting in cities, and the ruining of the earth would cease! But will they? Will mankind's hope for lasting world peace ever be realized? What do you think?

Some persons view the prospects as bleak. They liken the hope for peace to that illusory lake of water frequently seen as one speeds down a desert road. The car never catches up to it. The water always stays just a short distance down the road. Really it is not water at all, but simply an illusion, caused by the extreme heat near the surface of the ground.

Is the hope for lasting world peace also only a mirage, an illusion? Is it something that mankind was meant ever to seek, feel at times that he almost had in his grasp, but never actually realize? This is what an increasing number of persons apparently are beginning to think.

Why Has Peace Been So Illusive?

What is the problem? Since the desire of all peoples, regardless of race or nationality, is for peace, why can it not be achieved? Is it that the methods by which mankind seeks peace are at fault? Have the hopes for lasting peace been founded on a wrong basis? Has mankind looked to the wrong source for the establishment of peaceful government?

It is obvious that governing the world of mankind is an extremely complicated process. Yet, since humans are intelligent creatures, it is generally believed that they can successfully rule themselves without God. But is this view correct? Can men really govern themselves properly without the Supreme Sovereign? Or is this a fundamental misconception, an illusion?

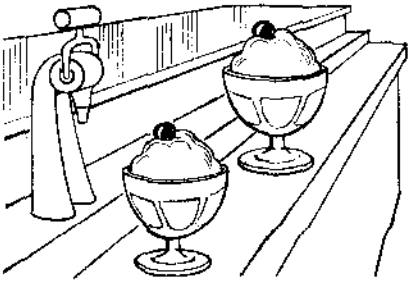
Humans may appear capable of self-government; furthermore, efforts by them may seem the only way that world peace can be established. Nevertheless, what may appear to be the solution to establishing permanent world peace may not be at all. Remember, illusions can occur. This certainly happens frequently in connection with physical vision.

How Appearances Can Deceive

Consider the moon, for instance. Undoubtedly you have looked at it many times. Have you observed it when it was low on the horizon, perhaps between some trees and lying just over a farmhouse or some city buildings? Did it not appear unusually large? Have you not also observed the moon later at night when it is higher in the sky? Did it not appear smaller there? But, of course, it was not. It is an illusion. The terrain of the earth, including the trees, houses, hills and fields, causes the mind to perceive the moon as

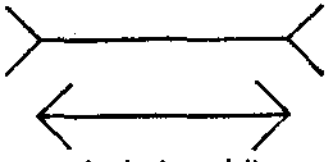
being larger when it is situated near the horizon than when it is higher in the sky. Our mind can thus be influenced to believe what is actually untrue. Further evidence must be considered to determine the truth.

Observe how this is the case in the accompanying illustrations. Does not one dish of ice cream in the picture appear larger than the other one? Yet they are of the same dimensions when measured. The farther dish of ice cream appears larger because it is not drawn in proper perspective. It *should be drawn* smaller to appear equal in size to the closer dish of ice cream on the counter.



Which dish of ice cream is larger?

Consider another example. Observe the horizontal lines, one with the inverted arrows and the other with the outgoing arrows. Would you say that the lines are the same length? "Of course not," you may respond. But they are. It is another instance in which what appears to be the case is not *so. The mind* is influenced to draw a wrong conclusion.



Do the horizontal lines appear of equal length?

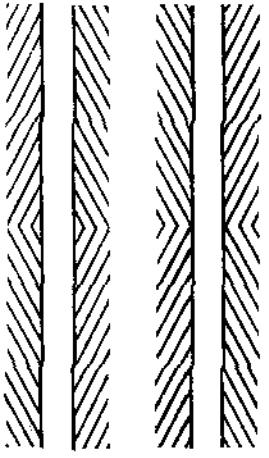
Also note the two sets of parallel vertical lines. Does not one set appear to spread apart in bowlegged fashion? And *does not the other set seem* to come together in a knock-kneed way? But this, too, is an optical illusion. The vertical lines are perfectly straight. These examples illustrate how easily physical illusions can deceive one.

In a similar way, popular views or ideas can also prove to be misconceptions, illusions. Could this be the case with the popular view that humans are capable of ruling themselves successfully? What does examination of the evidence reveal? Are human rulers really a reliable source to which to look for peaceful government?

Is Self-Rule the Answer?

An investigation of the history of man's attempts at self-government reveals that human rulers almost invariably have plunged their peoples into wars of bloodshed and violence. Their major expenditures have been for building *up a strong, well-equipped* fighting force. Seldom has there been any real peace. Nor has the twentieth century been any exception. Within the past fifty-five years human rulers have led their peoples into two horrible world wars that were more expensive, more destructive of property, and more costly in terms of human life and suffering than perhaps all other major wars in history combined.

After the second world war, however, many human *leaders claimed* they finally had the answer to establishing permanent peace. It was a world organization called the United Nations. World leaders praised it as the only hope for a peaceful world. For example, on April 5, 1949, Dr. Herbert



Are the vertical lines really straight?

V. Evatt, then president of the General Assembly, said of the United Nations: "Nothing else is a substitute for it; nothing else can be a substitute for it." Influential clergymen agreed with the political leaders.

But how successful has this human peace effort been? Is the United Nations as a peace-enforcing agent an illusion—a deceptive, misleading hope for mankind? Or has it proved to be a real instrument for preserving peace and security?

An editorial in the New York *Times* of September 24, 1968, observed in this connection: "The General Assembly of the United Nations, once widely hailed as 'the world's last best hope for peace,' opens its twenty-third annual session today in an atmosphere of diminishing hope for the world organization and for the cause of international peace and justice it was designed to promote. The 'black and gloomy' world outlook was noted last week by Secretary General Thant."

The United Nations has not stopped major wars, such as the recent Vietnam war. Nor has it prevented the more than 300 revolutions, coups, uprisings, rebellions and insurrections world wide since the end of World War II. It was powerless in the wake of Russia's military force moving into Czechoslovakia. It is becoming ever more evident that the United Nations is just another in man's long, unbroken line of failures to govern himself successfully.

Those who have carefully evaluated the evidence can see the shortcomings of human self-government. Observed the prominent magazine editor David Lawrence: "The more we search for an alibi, the more we discover that unhappiness on earth is man-made. Our key weakness is that we have not solved the problem of self-government."* And the well-known columnist Walter Lippmann said: "For us all the world is disorderly and dangerous, ungoverned and apparently ungovernable. Everywhere there is great anxiety and bewilderment."† This agrees with the words of the inspired Bible writer: "It does not belong to man who is walking even to direct his step."—Jer. 10:23.

But if human self-rule is not the answer, what is? Will permanent peace ever be established? Happily, there is a solution. The hope for lasting peace will be realized!

Rule by God the Answer

Jesus Christ pointed to the only sure solution as being "the kingdom of God." Yes, a government under Almighty God's direction! Although some may believe that such a rule by God is only an illusion, really the illusion is the belief that humans can successfully govern themselves independently of God. Never have they been able to do so. On the other hand, divine laws, called by some persons the laws of nature, control all the universe. Rule by God's kingdom is the only answer to realizing permanent peace.

Government by God was the theme of Jesus' entire earthly ministry, as he once explained: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43; 8:1) Jesus also taught his followers to remember that heavenly government in their prayers, saying: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.' "—Matt. 6:9, 10.

The realm or domain of this kingdom for which Christians pray includes the entire earth. Here, the Bible teaches, God's will will be done everywhere. The benefits

* *U.S. News & World Report*, September 25, 1967, p. 128.

† *Newsweek*, October 9, 1967, p. 21.

of Christ's ransom sacrifice will be applied in behalf of all obedient humankind, so that all effects of sin and death will be erased. What a wonderful prospect! The Bible promises: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4.

This is what Almighty God promises to accomplish by means of His kingdom. In whose promises, then, will you place your hope?

It may be true, looking at matters from a worldly viewpoint, that the United Nations and other peace efforts of men appear to be a more tangible hope. But, then, outward appearances can be very misleading, as we have seen. One needs to examine deeper and consider the evidence. And both the facts of history and God's Word the Bible reveal that man is completely incapable of providing righteous government. Only God can.

The most reliable evidence, from God's Word, therefore shows that man's rule must soon give way to God's rule. In a prophecy regarding our days the Bible says: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

That this kingdom of God is real, and no illusion, is apparent from the fulfillment in our day of many Bible prophecies regarding it. Jesus Christ and his apostles pointed forward to the present unparalleled fear, violence and distress and identified these conditions as marking the "conclusion of the system of things" or "last days." Jesus also said that at this time God's established kingdom would be preached earth wide as the only hope for peace. (Matt. 24:3-14; Luke 21:7-31; 2 Tim. 3:1-5) This preaching is now being accomplished in 200 lands by hundreds of thousands of envoys of God's heavenly government. Yes, the kingdom of God is a reality! And soon its power will be manifested in its destruction of all political kingdoms of earth.

Do you desire to enjoy the blessings of God's rule? Would you delight to be a subject of God's kingdom and serve under His guidance and direction? You would? Then you must prove this by *now* submitting yourself to God. This involves learning His requirements by studying his Word the Bible, and doing God's will. (John 17:3; 1 John 2:17) Only in this way will you be able to enjoy the lasting peace that will soon be realized earth wide under God's kingdom.

"A Miracle"

"It is, quite simply, a miracle," confessed *Newsweek* magazine of October 25, 1965. "No other word can describe the beginning of a human life. No technique can pinpoint the momentous time of conception. No scientist can tell what wondrous forces then take over to develop the organs and myriad nerve networks of a human embryo. No doctor knows what causes the contractions of labor in the mother that bring new life into the outside world. Miraculous too is the innate capacity of the human organism for survival."

Truly, the hand of the All-powerful Creator is manifest! How wise we are if we exhibit the appreciation expressed by the Bible psalmist: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware."—Ps. 139:14.

You Are What You Feed

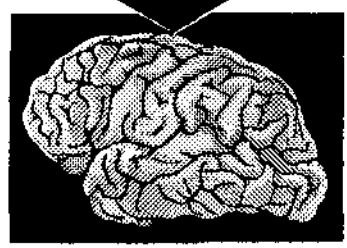
YOUR BRAIN

"OF ALL the marvels of nature, none comes close to comparing with your brain," a science magazine observed. "It is more complicated and more wonderful than any machine ever built," noted an encyclopedia.*

The human brain is often likened to an electronic computer. But *Science Digest* of December 1967 stated: "Even the most complicated computer man has yet built can't compare in intricacy with the brain. Computer switches and components number in the thousands rather than in the billions. What's more, the computer switch is just an on-off device, whereas the brain cell is itself possessed of a tremendously complex inner structure."

It has been said that even if scientists did design a computer that could roughly do the work of a single human brain, the computer would have to be as large as the Empire State Building in New York city!

So complicated is the human brain that man's understanding of it is very limited. As *Science News* of December 2, 1967, said: "Despite all the pioneering work done over the past 20 years in brain research, the mind is still very much a dark mystery locked in a bony box."



The left side of the human brain. About a third of the gray matter is on the surface; the rest is buried in the walls of the fissures

Man's Brain Far Superior

While a thorough understanding of just how the brain works is beyond our grasp at present, there are things about it that can be understood. One is that the human brain is far more complex than that of any animal. That is why man alone of all earthly organisms has the faculty of reason, and why only he can constantly improve upon his knowledge and ability, or upon the knowledge and ability of others. Animals are guided by instinct implanted in them and cannot continue to build on knowledge.

If you did not know how to play a piano, could you expect to sit down at one for the first time and produce beautiful music? No, but with proper training and practice, you could develop this skill. Yet, no amount of training would enable any animal to do this, for they do not have such a capacity. Or if you did not know how to fly an airplane, could you expect to sit at the controls of a jet airliner for the first time and fly it? No, but with training, thousands of persons do. No animal could ever be trained to duplicate this feat.

Man's superior brain,

* *Popular Science*, March 1966; *World Book Encyclopedia*, 1966, Vol. 2.

then, helps to account for the gigantic gulf that exists between the abilities and accomplishments of man and those of beasts.

Development Not Automatic

However, man's great mental capacity does not mean he develops knowledge or skills automatically. Intellectual progress is not implanted in the brain like an instinct. It must be cultivated. That is why, although man's brain has a vast capacity for improvement, if it is not properly used, very little improvement will be made.

If you want to acquire a certain skill, you must feed your brain with the information necessary for that particular skill. Then you must put that information to use by beginning to perform that skill. This establishes patterns in the brain that gradually enable you to master the skill. If knowledge is not taken in and used, then a person will not develop intellectual abilities or skills. He will remain illiterate and unskilled.

There is a similarity between feeding the body with food and feeding the brain with information. Your physical health is largely determined by the food you eat. If your physical food is poor in nourishment, your health will suffer. Malnutrition extended over a period of time can cause death, as resistance to disease is lowered. A total lack of food will kill the body in a few months.

Similarly, your mental condition largely depends upon what you feed your brain. If your mental food is poor, your mental health will suffer.

Early Training Vital

If a person's brain has been poorly fed and poorly exercised in childhood, mental health and ability may be impaired for the rest of his life. When minds are improperly developed in youth, it becomes difficult, as an adult, to reverse the pattern that has been established. Such a person easily falls into lazy mental habits. He does not usually enjoy serious mental activity. His reading ability and reading habits are often poor, even being limited to picture magazines and comic books.

The first five or six years of life are critical in this regard. Patterns of thinking are fairly well established by this time. If these patterns have been good, the child will find it much easier in later life to develop abilities and skills. If these patterns have been inferior, then he may experience difficulty later on in overcoming this poor start.

But is not one's mental ability fixed at birth? Is not the capacity for intellectual development simply inherited? Inheritance does play a part, but generally the child's environment plays a greater part. In an article entitled "Never Underestimate the Mind of a Child," *Science News Letter* of February 22, 1964, stated:

> "The mind of a young child is quicker than you think it is, and can learn far more than we give it credit for.
>
> "During the early years, a child's intelligence can be greatly influenced by a responsive environment conducive to learning and exploring.
>
> "This contradicts the traditional idea that human intelligence is fixed in a child at birth, and that its development is predetermined by heredity. . . .
>
> "If a parent, teacher or mentor begins to work with a young child early enough, he can exert considerable influence over the child's intelligence, . . . The mental processes of thinking, reasoning, and reacting become established very early in life, even before school, and become a permanent part of the individual throughout his life."

In tests it was discovered that, in a favorable environment, a child in his first four years of life is able to increase his IQ

(intelligence quotient) much faster than in later childhood. Also, the report said:

> "Many preschool children have been unfortunately ignored, . . . Latest experiments prove that three-year-old children, who already are performing the rather difficult mental operations of listening and talking, can learn to read and write, tell a story to a tape recorder and type it out as it is played back."

Hence, when parents feel it is not necessary to teach their children such things as reading or writing until they go to school, they make a mistake. Precious opportunity has been lost, for by the time the child enters school his mental habits have been formed to a striking degree. The less the mind is used in early years, the less it is able to overcome the poor start later on. One report in the Scottish *Daily Express* of March 29, 1962, even said:

> "The more that scientists learn about the intricate structure of the human brain the more it seems likely that people in general are endowed at birth with the same basic mental equipment. . . .
>
> "What makes us different in intellectual ability and achievement is the extent to which we use this magnificent apparatus."

The Brain's Structure

The way the brain is constructed helps us to understand why it is difficult for older persons to develop mental abilities if they have not been doing so earlier in life.

Ordinarily, most body cells divide to form new cells. This process replaces cells that have been injured or that have died. For example, a person may get sunburned and a layer of skin peels off. In time, it is replaced by another layer of skin.

However, this process of cell replacement does not hold true in the case of the key brain cell, the *neuron,* or nerve cell. The neurons take in information from the various senses, such as those of sight, hearing and feeling. They send out instructions to various parts of the body through the spinal cord. Most neurons are already formed at birth, some being added during the first few years of childhood. But then, no new neurons are formed. As a person ages, some may be damaged or may die, but no new ones replace them. The fact that the brain grows from about one pound at birth to about three pounds in adulthood is not because so many new neurons are added, but because each increases in size, as do other parts of the brain.

The human brain is said to contain over 10,000,000,000 (ten billion) neurons that are located in the outer portion, or "bark" of the brain. This outer portion is called the *cortex,* or "gray matter." And to allow the brain to have an abundance of these vital neurons, the thin cortex is folded somewhat like an accordion, permitting far more surface area. That is why, if the brain were to be stretched out flat, it would occupy an area of several square feet!

In addition to neurons, the brain contains about 100,000,000,000 (100 billion) smaller cells, called *glial* cells. These make up a supporting framework for the neurons. The brain also contains a network of very small blood vessels that take nourishment to it.

The neurons, the vital brain cells, are awe inspiring indeed. Each one of them consists of a cell body that is in itself fantastically complex. And each neuron has a maze of hairlike fibers extending from it, perhaps 25,000 to 50,000 of them. These microscopic extensions, called *dendrites,* come close to the dendrites of other neurons. But they do not quite touch. A tiny gap remains between them. This gap, or space, is called a *synapse.*

What happens when a neuron, a nerve cell, is activated? *Science News* of December 2, 1967, states:

"When the nerve fires, tiny amounts of chemical transmitters at the synapse or meeting of nerve cells are released to carry an impulse across the junction. These same chemicals have been deeply implicated in emotional behavior. . . .

"Some of [researchers'] work suggests that the spaces between the neurons have electrical and chemical properties that are highly relevant to memory storage."

It is thought that the thousands of near-connections each neuron has with other neurons is what enables the brain to interpret signals from the senses, compare them with information already stored, judge their values, and then plan what action to take. The capacity of one brain can be seen in the fact that there are over 10,000,000,000 neurons, each having tens of thousands of near-connections with other neurons!

Establishing Patterns

How does this complex mechanism work to establish the mental patterns that distinguish one person from another in memory, ability and personality?

While it is not certain just how the neurons and their dendrites set themselves in established patterns, some possible explanations have been offered. One such is reported on by the New York *Times Magazine* of October 9, 1966:

A neuron, when stimulated, is capable of transmitting a tiny electric current along its surface and down its various projections [dendrites]. Ordinarily the current might stop at a synapse [the gap between dendrites], but under certain conditions the chemical environment at the synapse changes in such a fashion as to allow the current to jump the gap and pass to another cell. . . .

"Suppose, then, that with every sensation you receive, a particular group of synapses is somehow affected in such a way as to make passage of the nerve current easier. Suppose, in addition, that the group of synapses is so arranged that the current flows from one cell to another to another and finally back to the original cell, forming a closed cycle. The current will keep going over and over that cycle for a period of time, like a racer lapping a track. . . .

"As long as the body can somehow sense a particular current cycle and select it from all others, it can remember the sensation that set it up.

"With time, however, the effect on the synapses might wear off, the current cycle fade away, and the memory be gone. It would have been a short-term memory."

This may help explain why some things can be completely forgotten. They have not been impressed on the brain enough. They have not made firmly routed circuits or patterns in the brain cells. But what if certain impressions are more frequently or more strongly impressed on the brain? Then what? The article explains:

"But each time that the current cycle was somehow sensed and the memory recalled, it might be that the change in the synapses was intensified, so that the current became stronger. Eventually, even the physical structure of the cells might be changed; more dendrites might form between the adjoining cells making up the cycle, easing the way for the current. Eventually, the current might be so firmly set that it would continue indefinitely without additional reactivation. The memory then would have become long-term.

"Naturally, the longer a current cycle had been in existence, the more firmly it would have had a chance to set. For many of us, it is considerably easier to remember items learned as youngsters than other items learned last year."

So there is evidence in the very structure of the brain that the longer certain information reaches the brain, the deeper the brain circuits are set. Eventually they become part of that person. What he has fed his brain is what he becomes.

Intake Leads to Action

Some persons think they can take anything into the brain and will not be af-

fected by it. But everything taken in makes an impression. The more a certain type of information is fed into the brain, the deeper the impression. If it is negative, bad, immoral information, then in time the brain circuits may be so firmly routed in this direction that a person will begin engaging in bad actions.

That this process of taking in wrong information, dwelling upon it, and feeding more and more of it into the brain is the basis of wrong actions is also noted in the Bible. At James, chapter 1, verses 14 and 15, we read: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin."

That a person's attitudes and actions can be changed by what he feeds his brain was also noted in a Columbia Broadcasting System program entitled "Building the Brain." A scientist stated: "The effects of learning and experience don't just pass over without leaving a trace. The brain is actually transformed."

Once the brain is transformed by wrong feeding, and bad habits are established, a person does not just throw off the brain cells in the bad pattern and start fresh with new cells, for the neurons are not replaced. So when bad mental habits are established and maintained, they become more indelibly imprinted. Only by changing one's intake of information can a person undo the damage and in time form new, healthier patterns that lead to good habits. Yes, you can "be transformed by making your mind over."—Rom. 12:2.

But if one persists in feeding his brain mental rubbish, it will in time be transformed into a rubbish heap. His expressions, his way of life, his personality, will reflect this. And when such information is fed into young minds, the effect can be devastating. Of this the book *The Psychology of Mental Health* says:

> "Fredric Wertham, psychiatrist and mental hygienist, as well as consultant in medico-legal cases, published the result of his seven-year investigation of the influence of crime comics on the child under the title, *Seduction of the Innocent*. Noting that 90,000,000 comic strips and books are read each month by children, this investigator views their present scope as stimulating unwholesome fantasies, suggesting criminal or abnormal ideas, giving models for criminal or delinquent behavior, and in general as creating an atmosphere of cruelty, sadism, sexual perversion, and deceit."

And *Science News Letter* of January 18, 1964, said: "Seeing aggressive episodes on TV arouses aggressive feelings in children, who carry out the same action if faced with similar conditions later."

Watch What You Feed Your Brain

We cannot escape the truth of this matter. We will become what we feed our brains. Hence, the need to guard carefully the kind of information we allow our minds to dwell upon.

While we cannot escape negative influences altogether, since the world is so filled with them, still we do not have to seek out harmful information deliberately and regularly absorb it. If a person dwells on wrong information, he allows himself to become susceptible to the full impact of its influence, however warped it may be. For example, a person may know that fornication and adultery are wrong, but if he willingly feeds his mind immoral thoughts, reading immoral literature, attending those types of movies, watching such programs on television, or loitering around immoral people, he will eventually get involved in immoral acts.

Likewise, no matter how good one's parents are, if a child deliberately seeks out the association of others who downgrade their own parents, who encourage disobedience, who question parental motives, then this child will soon become suspicious

of his parents and think ill of them. Because he welcomes the ideas of such persons he will continue to dwell on them, and in that way his own outlook will be changed.

On the other hand, if a youth simply has necessary contact with wayward persons, that is, when attending school, but does not seek out their association, then he will not be deeply influenced by their bad attitudes. He will not become suspicious or rebellious toward his parents because of what other youths have to say.

The same principle operates in connection with a person's contacts at his secular employment. He should be polite, tactful and cooperative with workmates, but he does not have to seek out their negative ideas. He does not have to allow himself to dwell upon them or absorb them.

ARTICLES IN THE NEXT ISSUE

- Meeting Daily Challenges Successfully.
- The Dancing Lights of Northern Nights.
- Relaxing the Mind to Go to Sleep.
- A Trip into India's Past.

Likewise, a person may be fully convinced that the Bible is God's Word. But if he deliberately chooses to keep company with individuals who belittle the Bible and who falsely impugn the motives of God, then this person too will gradually begin to share that outlook. But this is not necessarily true simply because at secular work one is required to be in the company of faithless persons. If he rejects their ideas instead of showing curiosity and dwelling on them, his mental pattern will not be adversely affected.

Do not delude yourself about this. You should not think yourself above being affected by poisonous thinking. Even the grossest falsehood can be accepted if a person allows his mind to dwell upon it long enough. That is why Nazism became acceptable to millions of persons, why even 'decent' citizens ended up committing the most heinous crimes.

Build Good Patterns

On the other hand, when wholesome information is fed to the brain through the senses, then circuits or patterns will be built up that will enable an individual to do what is right. The more he takes in right knowledge and dwells upon it, the more his behavior will reflect this. And the earlier in life this right kind of training begins, the more likely it is that the child will grow up to be a decent, God-fearing adult. The Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22: 6.

There is evidence that the building of good mental patterns even improves the brain structure! In dozens of experiments with animals it was discovered that good training involving the use of their brains significantly altered their brain structure and chemistry for the good. The cortex was found to be expanded, deeper and heavier. The neurons increased in size, as did the diameters of the blood vessels supplying the cortex. There was also an increase of glial cells.

However, those animals deliberately denied proper training had brains that were relatively deteriorated, with a thin and light cortex, lowered blood supply and diminished chemical activity. Their neurons were smaller and they had fewer glial cells. Of this the *Saturday Review* of January 20, 1968, said:

> "A lack of adequate educational fare for the young animal—no matter how large the food supply or how good the family—and a lack of adequate psychological enrichment results in palpable, measurable, deteriorative changes in the brain chemistry and anatomy."

While these experiments were not conducted on humans, there is reason to believe that a similar process takes place in the human brain. That is why author E. Hunter said in his book *Brainwashing:*

"Insofar as a human being allowed the divine traits in him to be overcome and his reasoning power—his judgment and free will—to be atrophied, he could be made into a demon, a puppet, a sick man psychologically, just as sick as an athlete who has allowed his body to be run down by dissipation until he easily contracts some crippling disease."

Yes, the human brain is a marvelous instrument. But you will get out of it only what you put into it. So be careful what you feed it. Remember, you are what you feed your brain.

Stop that HICCUP

WHAT do you do when you get hiccups? Possibly you use one of the many hundreds of different home remedies that people have found helpful. But, whatever remedy you may use, it is not likely that your hiccups will last for very long.

However, there have been cases in which hiccuping has continued for several months and even years. In some instances the spasms were so rapid that eating and sleeping were impossible, and the patients died from exhaustion. Uninterrupted hiccuping took the life of J. McCormick Beeten within the space of only four and a half days. Another man, Edward O'Connor, died after hiccuping for six months. Fortunately, hiccuping does not usually become such a serious problem.

Hiccuping often begins when the stomach is distended suddenly from overeating or overdrinking of liquids, causing the stomach to disturb the action of the diaphragm. This is a broad, flat muscle that stretches like a sheet between your chest and abdomen and is the principal muscle for breathing. Any irritation of this muscle or the nerve that operates it can cause it to contract involuntarily. This results in an abrupt intake of air into the lungs, but there is also an involuntary closing of the opening in the larynx, called the glottis, which cuts off the flow of air. The result is the audible "hic."

Overeating and overdrinking are only two of many possible causes for hiccuping. It can be started by gulping hot or cold liquids, by fatigue, by postoperative shock as well as by various diseases. Even emotional stress, nervous strain and drugs can cause it. One man became afflicted with chronic hiccups whenever he was given sulfonamide drugs for a bladder infection. When they were discontinued, the hiccups improved immediately and stopped entirely a few days later. Thus, with so many possible causes, it is often difficult to locate the reason for a chronic case of hiccups.

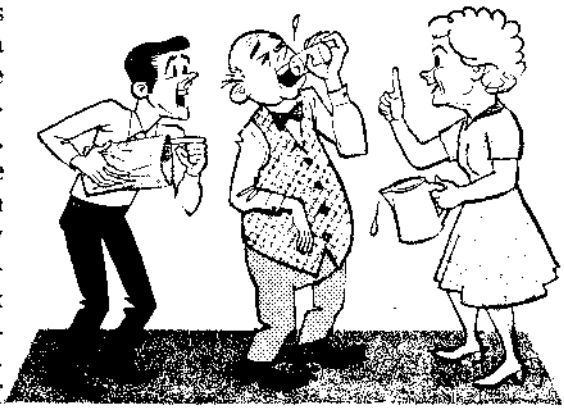
When hiccups begin during an operation or after an operation they can be especially troublesome. Imagine how dif-

ficult they could make the work of a surgeon during a delicate operation. And if they come after the operation they might rip open the incision.

Remedies

There are a great number of simple remedies that people have found effective in stopping hiccups. Taking several deep, regular breaths works for some persons. Others stop them by merely holding their breath for a bit and perhaps drinking some water while doing so.

Breathing into a paper bag often works because it causes a person to rebreathe the carbon dioxide expelled from his lungs. Cutting down on the amount of oxygen in the bloodstream by breathing carbon dioxide tends to relax the nerves and muscles. There is a danger, however, of fainting from lack of oxygen. Under the supervision of a physician a mixture of carbon dioxide and oxygen is usually used.



The juice of an orange is claimed by some to be a good remedy, and in bad cases of hiccups teaspoonful doses of onion juice are supposed to be a good remedy. Other home remedies are coughing, sneezing, swallowing crushed ice, taking vinegar, pulling the tongue, pressing the upper lip with the finger, and so forth. There are about 300 basic "cures."

A new technique that has proved very successful for doctors to use on patients, whether they are conscious or unconscious, is stimulation of that part of the throat called the pharynx. This is done by inserting a catheter through the nose or through the mouth. This is a tubular instrument that is designed to pass along mucous canals in the body. When the technique was used on 150 anesthetized and conscious patients over a space of two years, it stopped hiccups in 148 of them.

In severe cases that refuse to respond to the usual forms of treatment a drug can be used to block the phrenic nerve that is being irritated. This stops the hiccuping, and when the nerve recovers from the effects of the drug and begins functioning again several hours later, there is a good chance that the hiccups will not return. If they do, a doctor may recommend crushing the nerve.

This drastic step finally brought relief to a woman who had tried numerous home remedies and had visited 100 doctors, all for about two years. During that time she sometimes hiccuped at the rate of ninety times a minute. As might be expected, she lost weight—forty pounds. When the nerve was crushed, the hiccuping immediately stopped. Crushing the nerve caused her to lose 25 percent of her breathing capacity, but her doctor expected the nerve to regenerate in eight to twelve months and to begin functioning again.

For some people hiccuping may become very trying, but for the majority it lasts for only five or ten minutes. If your customary remedy should fail, there are many others you can try. One will very likely stop that annoying hiccup.

Winter Cold CAN BE Deadly

HOW deadly winter cold can be was demonstrated in 1966 when the worst blizzard in many years lashed a 1,500-mile by 500-mile area in the central United States. In some places wind velocity reached 98 miles per hour and the temperature dropped to 31° F. below zero. Among the 210 deaths from the storm was a six-year-old girl who got lost between the chicken coop on her family's farm and the barn. Being unable to find the shelter so near at hand, she froze to death. What happened to her is a warning to anyone who might be caught in a blizzard.

A hunter, for example, who tries to hike back to his cabin during a blizzard is very likely to lose his life as she did. The same might be said for a stalled motorist who tries to walk through a blizzard to the nearest town or farmhouse. Such persons need to realize that it is practically impossible to walk in a straight line for even fifty feet in a blizzard, much less to endure for long the full force of the heat-sapping wind.

A few years ago three hunters were caught in a canyon by an unexpected mountain snowstorm. Unwisely two of them tried to hike out of the mountains despite the blinding snow and freezing wind. They soon lost their way and were found frozen to death by a search party several days later. But the third hunter, who stayed where he was in a sheltered spot, was found the next day in good condition.

Another hunter caught out in a different storm crawled under the low-hanging limbs of a fir tree and reinforced his shelter by cutting some branches and putting them on the windward side. A small fire that he carefully banked with earth so it would not ignite the tree helped to keep him warm. Realizing that there was almost no chance of making it back to camp through the storm, he waited until it abated the next day. Seeking shelter in this manner during a storm and waiting until it stops is usually the best way to survive.

This was what three mountain climbers who were

caught by a snowstorm in the Alps at an elevation of nearly 10,000 feet did. They built a shelter out of branches with snow packed on top. Although the storm raged for five days with winds reaching sixty miles per hour, they survived.

In the 1966 blizzard several stranded motorists survived satisfactorily by staying with their cars. A family of three was stalled only two miles from their South Dakota ranch, but they wisely stayed in their car for sixty hours until the storm

let up enough for them finally to make their way home.

Shelters

In an emergency situation finding shelter from the cold wind is of the utmost importance. It can quickly draw off a person's body heat and exhaust him in a short while. To illustrate the difference that wind can make, suppose you are outdoors when the temperature is 34° F., but the wind is blowing at the rate of twenty miles per hour. The effect on your exposed flesh would be the same as if the temperature were 38° F. *below* zero with no wind. Having this in mind, you can better understand why it is dangerous to try to walk very far in the fierce wind of a blizzard.

A good shelter, in such a situation, is a snow hole. This can be dug around the trunk of a tree or out in the open. Branches or any other available material can be put over the hole to support an insulating layer of snow. In some instances a cave might be dug into a snowbank or into a mound of snow that covers some bushes.

Because snow has an insulating quality due to the many air spaces in it, a person in a snow hole can keep his body heat from escaping too rapidly. It is possible for the temperature in the hole to become 18° F. higher than outside the hole. While there, he is protected from the killing wind of the blizzard. Some leafy branches on the bottom can provide a comfortable place to recline. Here he can survive the storm in comparative comfort, just like a rabbit that burrows into snow-covered bushes.

In certain circumstances it might be best to make an igloo out of blocks of snow. Ice will not do, as it conducts heat. An igloo can be warmer than a snow hole. A small opening at the top is necessary for ventilation, especially if a small fire is built in the shelter; otherwise there is the danger of carbon-monoxide poisoning. This is an exceptionally fine shelter for warmth and wind protection.

Building a shelter is one of the first things a person will want to do when he realizes that he is in a dangerous situation because of winter cold. If he is stranded in an automobile by a blizzard he may find a snow hole or an igloo warmer to stay in than his automobile because the car's metal body can conduct heat away instead of keeping it in. It is for the same reason that the fuselage of a downed airplane is not as warm as a shelter dug in the snow. Preserving body heat in winter cold is the principal objective whether a person is stranded by a blizzard, is a survivor of a plane accident in a snow-covered wilderness or is just out of doors near his home.

Clothing

In cold winters suitable clothing is essential, and if a person plans an automobile trip at that time of year, he will show good judgment if he takes along extra clothing and boots in case of emergency. They could save his life if he happens to be stranded in a storm.

It is not necessary to have clothing that is heavy in order to be warm. Not weight but the dead air that clothing is able to hold is what makes it warm. Being a poor conductor of heat, dead air acts as an insulator and helps to prevent a person's body heat from being lost. For this reason several layers of lightweight clothing made of material that is good for keeping body heat in are better than a single garment of heavy weight. Warmth comes from trapping dead air between the layers.

A good start for winter is warm underwear. A fine type is that which is designed to capture dead air in the deep depressions of a waffle knit. Manufacturers usually call this "thermal" underwear. Another type is made of Brynje mesh, which traps dead air next to the skin. It has a fishnet design and resembles the mesh fabric used in certain net hosiery. Because dead air is trapped by it between a person's skin and the next layer of clothing, some persons regard it as being superior in warmth to waffle knits. Additional insulation comes from the dead air trapped between the layers of clothing put on top of the underwear.

An inactive person requires more layers of clothing to keep warm than does a person who is active. If, for example, the thermometer is at zero degrees F., an inactive man could require more than seven layers of clothes, whereas an active man who is walking briskly and carrying a load would be comfortable with two layers. In fact, a person who is walking briskly can produce four times as much heat by the exercise as a person who is inactive. From this can be seen the importance of exercise in helping a person to keep warm, but care must necessarily be taken to avoid becoming overheated.

When a person begins to engage in vigorous activity he can remove a few layers of clothing so he will not perspire, and when he is finished he can put them on again. The danger from becoming overheated is due to perspiration. Moisture is a good heat conductor, and it spoils the insulating ability of clothing. Evaporation of the perspiration after a person has ceased to be active and the dampness of the clothing draw away his body heat, chilling him and making him subject to cold injury.

A good policy to follow is to keep yourself a little on the cool side whether you are active or inactive. That will avoid the problems created by overheating. This can be done by adjusting your layers of clothing. It may be that just loosening them will be sufficient or some may have to be removed temporarily.

Some type of head covering is also very necessary in cold weather, as the head is the chief source of heat loss in the body. There can be no reduction of the blood supply to the brain when the body is cold as in the case of the skin, feet and hands. At a temperature of minus 40° F. all the heat an inactive person produces can be lost through his head if it is not covered. So keeping your head covered is an important factor in preserving body heat.

It is not easy to remain warm if the dead air between your layers of clothing is being squeezed out through various openings as you walk. Trouser legs as well as the sleeves, waist and neck of a jacket can allow a lot to escape and let cold air in. By tying the trouser legs closed and closing the waist, sleeves and neck of a jacket there will be a marked improvement in warmth. Cuffs can be sewn on the sleeves to close them around the wrist if there are none, and a warm scarf will help to keep your neck warm and close that part of your jacket. If you become too warm you can loosen the waist of the jacket and open the neck so as to allow air to pass under the jacket.

When selecting winter clothing it is better to avoid tight-fitting garments that may reduce blood circulation and be lacking in space for a layer of dead air. There is more warmth in loose-fitting garments.

What about your outer coat? It needs to be a good windbreaker. A fabric with a tight weave is better for this than one with a loose weave. It also should be water resistant. When such a fabric is used

in a coat that has a lining of acrylic pile or plastic foam, both of which have insulating air spaces, you have a very warm coat.

Keeping Hands and Feet Warm

Due to the great amount of surface area on your fingers and toes in relation to their size, they can readily lose heat. By keeping them warm and the blood circulating well in them, serious damage to the tissues from cold injuries can be avoided. Tight-fitting gloves and shoes can make them subject to injury by cutting down the blood supply.

In very cold weather, mittens are better for the hands than gloves. They combine the fingers into a larger space, making the insulating property of the mittens more effective than gloves. They also expose less surface area to the cold than do gloves and therefore lose less heat. Their length should be sufficient so that no part of your arm between the mittens and your coat sleeve is left exposed to the cold.

Keeping your feet warm is just as important as maintaining warm hands and just as difficult. More than one layer of socks is helpful, but the number you use will depend upon the roominess of your shoes. If they make the shoes too tight, fewer socks will have to be used so you will have room for moving your toes. Winter shoes and boots should fit loosely for good circulation and warm feet. But you cannot keep your feet warm if they get wet. If that happens, your shoes and socks must be dried out as soon as possible to prevent cold injury.

Frostbite

The parts of your body that are the most susceptible to frostbite are your feet, hands, ears, nose and cheeks. Usually the first symptoms of it are rather mild, perhaps just a prickly feeling, and then numbness sets in, with the affected parts turning white or gray. In very cold weather companions must watch each other for signs of frostbite, because it can creep up on a person without his knowing it.

Unless the affected parts are warmed up soon, serious damage can be done. Frostbitten feet, for example, can swell into painful, shapeless lumps of flesh. In very severe cases the tissues may rot away and gangrene set in because of the blood supply being cut off, and that usually requires amputation. Persons with less severe cases may find after their recovery that the affected parts will be, thereafter, very sensitive to cold and to frostbite.

Exercising a frostbitten limb or massaging it is a grave mistake. The same can be said of rubbing it with snow or ice water. Such treatment can damage the frozen tissues. The time to massage or exercise a cold portion of your body to increase circulation is before it is injured by the cold, not afterwards.

What needs to be done in case of frostbite is to treat the injured part with gentleness, warming it in lukewarm water at body temperature or with warm, wet towels. If warm water is not available, warm blankets may be used. In an emergency the affected part can be put in a warm armpit, either one's own or that of a companion. At the first opportunity it should be examined by a physician.

Every year in the United States approximately 200 people lose their lives because of cold weather and thousands of others suffer from various degrees of frostbite. This is usually avoidable. By knowing how to cope with winter cold a person can live with it comfortably under all kinds of situations and at the same time avoid becoming one of its many casualties.

JEHOVAH'S WITNESSES IN QUEBEC

Yesterday and Today

By "Awake!" correspondent in Canada

IT WOULD have been impossible twenty years ago. Yet this year a twelve-man Catholic School Commission unanimously approved the application of Jehovah's witnesses to hold a religious convention in a Catholic school. Whereas fifteen years ago it would have been rare, today Jehovah's witnesses in Quebec call on the homes of people and speak of the Bible without police interference, threat of imprisonment or priest-inspired mob action. Yesterday it would have been unheard of. Yet now Catholic priests speak out freely and critically of their church.

Perhaps nowhere in the world can the loss of prestige and influence of the Roman Catholic Church be felt more than in Canada's Quebec province, a stronghold of Catholicism for more than 200 years. No group is more aware of the change than Jehovah's witnesses, who for many years endured the combined assault of Church and State.

Yesterday: Bigotry and Ignorance

If you had accompanied one of Jehovah's witnesses in his door-to-door ministry in Quebec twenty years ago, even fifteen years ago, how many doors do you think would have been opened to you? What do you think the response was in places where the local curé (priest) unceasingly condemned Jehovah's witnesses from the pulpit?

Typical was the experience of one missionary in Quebec city in 1953. As he approached each door he could hear the latch being set behind it. After three hours of work only two doors had been opened.

In one city, Saint Hyacinthe, Quebec, four conscientious missionaries worked for a whole year without being able to conduct one Bible study. As they would walk down the street, people would actually stop, point and stare at them as if they were strange apparitions from another planet. Eventually a few listened, studied the Bible and began to associate with the missionaries, and a small congregation was formed. However, so strong was religious opposition that many lost their jobs and had to move to Ontario to support their families. Later, in the same area, a small religious convention was interrupted by mob action and had to be

discontinued and moved to Montreal for peace.

Every false accusation made against Jehovah's witnesses in those days was believed by the people. What the priest said was law. People generally did not think for themselves. That was the way of Quebec province. There is no argument with the facts; the church kept the people in ignorance and the province from progress for decades.

As in other Catholic lands, birth control was prohibited and large families were the rule. Children thus were forced to leave school before completing their education in order to help support their brothers and sisters. In 1940 one woman, now one of Jehovah's witnesses, told her priest that she thought nine children were enough. She was refused absolution and was told that she would go into hellfire, so she had twelve children.

Today: A Disturbed People

But that was yesterday, when Quebec was asleep. Now she is awakening, stretching, catching up with the rest of the country, the rest of the world. Television, education, travel, modern communications and high-paying jobs have produced a more affluent society in Quebec. Today many of *les Quebecois* think for themselves, an estimated 15 percent even wanting to separate from the rest of the country and govern themselves. No longer are there so many religious bigots; in fact, today many are openly disturbed about their religion.

If you were to accompany a minister of Jehovah's witnesses in his door-to-door ministry in Quebec today you would frequently hear complaints against the church. To the question, "How do you feel about changes taking place in the Catholic church in Quebec?" one concerned older woman replied: "I don't know. Maybe you can tell me. What are they going to do with all those people sent to hell for eating meat on Friday?"

Another woman gave the common reply: "Nothing is the same; they have taken down the statues; even the Virgin Mary had to go from our church. The only thing we have left is the confessional, and now they put you through so fast you hardly know you have been confessed."

Many Catholics in Quebec are disturbed as their former sacred relics leave their niches and places of veneration in the church. One enterprising individual in the province has made a good business out of buying up the obsolete objects and reselling them as antiques. Concerning his activities one newspaper reported: "Recommendations were made that churches were to do away with all 'visible' signs of wealth which have become objects of worship as well as objects of protest by the poor. Directives have been sent to all dioceses to encourage the curés to take out of their churches all these charms, knights, sanctuary lamps, chandeliers, lamp stands, images, statues, chalices, etc., in short, all that can be found in the church that glitters such as gold."

The use these relics are put to was explained by the businessman who originated the idea of selling them as antiques: "Rich people pay us a good price for chalices in which they drink wine. They have also bought from us the goblet-shaped vessels which contained the eucharistic bread. These make nice candy dishes or glasses of quality. They haven't as yet found a common use for the crucifixes, altars or tabernacles. However, candlesticks, lamp stands, etc., are easily converted into lamps. . . . "

There are other reasons why sincere Catholic people in the Province of Quebec are disturbed. Some are grieved by

the modernization of church buildings. Others are disillusioned and perplexed by the current teaching of evolution by some priests. But perhaps what is even more disturbing are statements such as the one by a priest in Duvernay, near Montreal, who said to his parishioners: "No longer will I teach purgatory or hell-fire, because neither of them exist, they have never existed, it has always been a lie."

Current efforts by some priests to interest young people in the church, through Go-Go bands and guitars instead of organs, stimulate a brief interest but not a lasting one. Older persons are unimpressed by these gimmicks; many have even ceased attending church because of them.

Church Loses Influence

It used to be that in most communities the chief of police, the mayor or the town council would not make a move without the priest's blessing. No facet of a Catholic's life was private from the church, from the marriage bed to one's financial means. The church in Quebec even had its own bank, known as 'La Caisse Populaire.' Whether a family worshiped, worked or played, the church controlled their lives. Some prominent French firms in Montreal even went so far as to place signs in their personnel offices, 'Only French Catholics need apply.'

But this has all changed. No longer does the Catholic church speak and the masses listen. No longer can she permeate the lives and activity of her people. No longer is she obeyed without question. More people are leaving the church in Quebec today than ever before; many of the churches are nearly empty for mass. One woman who went to her priest to find out what could be done about her husband who was studying the Bible with Jehovah's witnesses was told: "The trouble is that no one is attending mass anymore. They are all leaving the church and becoming atheists or Jehovah's witnesses."

Even the leaders of the Catholic church in Quebec are becoming disillusioned or discouraged. In November of 1967, Paul-Emile Cardinal Leger, the Archbishop of Montreal for seventeen years, resigned his position. In a published statement on his resignation he said: "The collapse of faith among young people, the indifference of a great number of Christians towards the church, the disenchantment and disaffection, not to mention the aggressiveness of certain classes of society when presented with the religious problem, are all aspects of our Christianity."

Then, comparing his religion with a ship in a storm, he said: "Some may ask, and with reason, why I am leaving the ship at the moment when the storm is breaking. Yet in the final analysis, it is just this religious crisis which has led me to give up the position of command to become a simple missionary priest." Observers might say: 'He is wise to give up command of the ship before it sinks.'

Also noteworthy is the inability of priests to influence politicians as they once did. Thus, a priest in Montreal recently abandoned his 'collar' to enter federal politics for the district of Laurier, explaining: "If I'm elected to Parliament then perhaps I'll be heard and be able to prod the government into action."

The field of education in Quebec has always felt the heavy influence of the Catholic church, but here, too, she is losing her hold. This year, for the first time, youths have freedom to choose whether to take religious instruction that was formerly compulsory. It is felt that the lower grades will soon follow.

Priests themselves are contributing to the church's loss of influence by graphically describing the divided, impoverished

condition of Catholicism. This was done in the book by three priests *L'Eglise S'en Va Chez Le Diable* (*The Church Is Going to the Devil*), which was recently published in the French language in Quebec. The priests' advice to Catholics and highlights of their book appeared as front-page headlines. According to the French-language newspaper, *La Patrie,* issue of April 7, 1968, the priests said: "'If the mass is a burden don't go.' 'Beware of the worship of Saints.' 'The Clerical Empire Leads to the Ghetto.' 'The Priest Has No Right to Meddle in Matters of Love (Marriage Bed).'"

How apparent it is that the Catholic church today no longer exercises the influence it once did! Her power has rapidly diminished. What effect has this had?

Liberty for Minorities Realized

In 1959 the premier of the province, Paul Sauve, "praised the centuries-old collaboration between Church and State in Quebec and termed it a symbol of liberty." (*Montreal Star,* October 8, 1959) But liberty for whom? Certainly it was not liberty for religious minorities such as Jehovah's witnesses!

For years Maurice Duplessis ruled the religio-political province of Quebec with an iron hand. With the backing of the Catholic clergy, he sought to end the activity of Jehovah's witnesses, even if this meant the sacrifice of everyone's personal liberty. When endeavoring to push through legislation to stop the preaching of Jehovah's witnesses, Duplessis said: "Those who try to develop and thrive, thanks to the tolerance of the existing laws, will have to learn that these laws will be amended, the Government cooperating with all other authorities, to put an end to their activities."

In his book, The Chief, Leslie Roberts of Montreal, a famous Canadian journalist, called the premier's activities against Jehovah's witnesses "a continuing war," a war without mercy.

While Duplessis ruled the province as a religio-political state it was not uncommon to hear of the arrest of scores of Witnesses, charged with illegally distributing pamphlets, or, more seriously, seditious conspiracy. Following the example of their premier and attorney general, other credulous officials attacked the Witnesses. Often they were egged on by the Catholic clergy. In fact, misrepresentation by the clergy was the principal reason why Jehovah's witnesses suffered persecution. At one point in 1946 some 1,000 Witnesses were awaiting trial in Quebec!

But now the political climate in Quebec has changed. The influence of the church on politics, while still existing in rural districts, is absent in the urban centers of the province. Some prominent and dynamic politicians are aloof from servitude to the church. No longer are they dependent on the church for votes. Therefore, what was common in the courts and on the streets of yesterday would not happen today. An observer talking to one of Jehovah's witnesses said: "What has happened to you people? Aren't you in trouble anymore?"

A Marvelous Change

One of Jehovah's witnesses who came to Quebec in 1946 from the neighboring Province of Ontario to join about 350 active Witnesses in the City of Montreal tells of her first experience: "The day I arrived in Quebec I decided to stand on the street corner and offer the *Watchtower* magazine to passersby for the first time in my life. After a few minutes a man came along. 'How much?' he asked. A contribution of five cents, I replied. 'Here is my badge. I'm a police officer. You are under arrest.' I cannot remember

how many times I was arrested after that, but it seems I was spending more time going to and from police stations and appearing before judges than I was in my ministry."

Today, in describing her ministry, which she still engages in full time, she said: "We have no trouble with the police now. They stand right beside us on the street corner. We talk to them and they ask us how our work is going. We even place magazines with them."

At Chateauguay Basin, across the river from Montreal, in 1945, a large mob, held partially in check by police, harassed and chased one Witness and his young son from the area. Today in this same suburb there are two large congregations of Jehovah's witnesses, enjoying peace and excellent results in their ministry.

In 1935 there were only ten of Jehovah's witnesses meeting together for Bible study in the French language in Montreal, and a few others scattered throughout the province. A presiding overseer of one of the thirty-five congregations in the city today recalls that they met in an upstairs room where they studied the French issue of *The Watchtower* together. Today, thirty-three years later, there are more than 2,000 active ministers in the Montreal area and about 3,500 in the province.

In recent years the people of the province have come to know, respect and admire Jehovah's witnesses. For their conventions they have used both Protestant and Catholic schools, stadiums, arenas, Montreal's famed Forum and even a city hall. The clergy today seldom speak against Jehovah's witnesses as they once did.

Recently a woman subscribed for the *Watchtower* and *Awake!* magazines from one of Jehovah's witnesses who called at her door. A discerning neighbor from across the street paid her a visit immediately afterwards and, upon finding out what she had done, said: "We Catholics aren't allowed to read those magazines. We shouldn't even talk to those people."

"Oh, I don't think that is the case now," the woman replied. Together they agreed to phone the bishop and ask him about the matter.

He replied: "Why, of course you can read those magazines; in fact, you should. Some of our Bible discussions are based on their magazines. If you read their magazines you will know how they think and what they believe and next time they call around you will be able to have a discussion with them." On the next visit of the Witness, the woman asked for a Bible study to be conducted with her.

Yesterday the populace was uninformed and unquestioning. Today, through continual preaching despite opposition, the people know and have long since accepted the fact that Jehovah's witnesses are here to stay. As one modern put it: "They are a part of the scene."

Recently sixty-eight young, full-time ministers of Jehovah's witnesses have been trained in the French language at specially prepared classes in Montreal and are now busy in the preaching work in smaller cities throughout the province.

From all parts of Canada families are pulling up roots and moving to Quebec, learning the French language and sharing with the people of Quebec the sure hope for the future of which the Bible speaks. The tremendous change in Quebec makes this activity possible.

THE LARGEST STAR

In our galaxy Antares is the largest known star, being 330 times bigger in diameter than our sun.

THOSE TROUBLESOME BARNACLES

THERE is a small creature that is only about a half inch in diameter while swimming as a larva but it costs ship and boat owners hundreds of millions of dollars every year. That is the unpleasant record of the lowly barnacle.

In a period of from six to eight months these tiny creatures can increase the weight of a ship by more than one hundred tons and cause it to use 50 percent more fuel. How do they do it? By sheer numbers.

The barnacle larva swims about the ocean until it reaches the preadult stage, at which time it seeks a firm surface to which it can fasten itself. When it locates the hull of a ship, a rock, a wharf pile, a turtle or even a whale, it will fasten itself to that surface with a gluelike substance that fixes the barnacle permanently in place. It now goes through a metamorphosis into adulthood and forms a hard shell that also becomes securely fastened.

The shell is like a small box with a lid that can be closed for protection. When it is open the barnacle extends feathery appendages with which it sweeps in minute sea creatures for food. If it happens to be on a rock that is exposed when the tide goes out, it will close the lid of its box and await the return of the tide.

A British zoologist made an estimate that barnacles on the Isle of Man produce 1,000,000,000,000 young every year for every half mile of coastline. But not all of them live to become mature barnacles. Only about 1 to 10 percent of the eggs released into the water and that hatch into larvae produce adult barnacles.

What makes them such a nuisance for a ship is that they collect on the hull in a continually growing mass as new barnacles fasten themselves on top of older ones. In the space of six to eight months a ship can acquire a coating of them that is from two to three inches thick. Because they prevent the water from sliding smoothly along the hull of the vessel, more power is needed to move the ship, and that means greater fuel consumption. A large ship gulps down huge quantities of fuel in normal operation, but barnacles can greatly increase its operating expenses.

Once they have become attached to the hull of a ship it is no simple matter to scrape them off. In some instances they are so firmly attached that a jackhammer has to be used. Since this cannot be done while the ship is in the water, it has to be put in drydock. After the scraping of its hull is completed it must be repainted. This process plus the money the ship loses from being out of service would cost the giant ocean liner the United States more than $75,000. Commercial shippers spend about $100 million every year to free their ships of this tenacious creature.

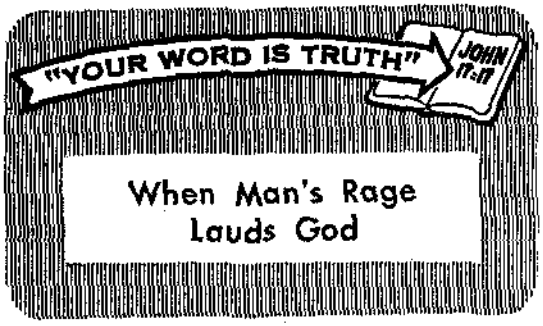
The only known way to protect ships from barnacles is to use copper on the hulls. It is highly poisonous to them. By sheathing a wooden vessel's hull with copper permanent protection from barnacles is achieved, but that is not possible with vessels made from iron. A chemical reaction between the copper and iron causes the hull to eat away. So a less effective method is used.

By painting the hull with paint containing copper oxide a measure of protection is possible. It keeps barnacles off the ship for about two years, but by then the copper will have been leached out of the paint and the little crustaceans will begin fastening themselves on the hull. Continued protection requires repainting of the hull at regular intervals.

Thus a small creature that is only about a half inch in diameter when a swimming larva can become a costly problem to ship and boat owners. Perhaps from the research that is being done to find better ways of protecting ships from their tenacious grip the secret of their adhesive cement will be found. That could mean a new super-strong cement for man's use. If so, the barnacle will be able to compensate man in a small way for being such a troublesome stowaway.

HIGH TEMPERATURE

◈ The normal body temperature of humans is considered to be 98.6° F. or 37° C. Can humans survive a substantial rise in body temperature? Usually a sustained body temperature much over 109° F. is incompatible with life. However, recoveries after readings of 111° F. (43.9° C.) have been recorded.



When Man's Rage Lauds God

RAGE is usually associated with what is bad. All too often wrath is injurious to the one giving vent to it and to the one against whom it is expressed. Appropriately, therefore, the disciple James wrote: "Man's wrath does not work out God's righteousness." (Jas. 1:20) Hence the thought that man's rage could actually praise Jehovah may seem somewhat strange. Yet this is exactly what the psalmist stated: "For the very rage of man will laud you; the remainder of raging you will gird upon yourself." (Ps. 76:10) But how can something that is frequently very harmful result in praise to Jehovah?

An examination of the historical record about God's dealings with his ancient people Israel illustrates the answer to this question. While enslaved in Egypt, the Israelites suffered much oppression. (Ex. 3:9) Then, when Moses and Aaron, in the name of Jehovah, requested the release of Israel, this only intensified the anger of Egypt's Pharaoh. His reply: "Why is it, Moses and Aaron, that you cause the people to leave off from their works? Go bearing your burdens!"—Ex. 5:4.

Pharaoh then commanded that the Israelites no longer be supplied with straw for making bricks. Being therefore unable to account for the fixed amount of bricks, Israelite officers in charge of the work were beaten. Their cry of complaint before Pharaoh was countered with the angry retort: "You are relaxing, you are relaxing! That is why you are saying, 'We want to go, we want to sacrifice to Jehovah.' And now go, serve! Though no straw will be given to you, yet you are to give the fixed amount of bricks."—Ex. 5:17, 18.

Did the rage of Pharaoh laud Jehovah? *Rather, was not his rage expressed in defiance* of the true God? Further, the Egyptians generally, like Pharaoh, did not regard Jehovah as a God who had to be obeyed, let alone praised.—Ex. 5:2.

Pharaoh's rage also had a bad effect on the Israelites and gave rise to expressions of dissatisfaction with Moses, Jehovah's appointed representative. (Ex. 5:21) Moses himself voiced concern: "Jehovah, why have you caused evil to this people? Why is it that you have sent me? For from the time that I went in before Pharaoh to speak in your name, he has done evil to this people, and you have by no means delivered your people."—Ex. 5:22, 23.

Jehovah, though, was working out matters so that Pharaoh's rage would bring praise to Him. In time, testimony to God's greatness and power mounted as each plague came and ended at the word of his servant Moses. Each time that Pharaoh resumed his raging by hardening his heart after a certain plague had ended, his very rage lauded Jehovah. How so? Because Jehovah used this as an opportunity to demonstrate his great power still further. As a result, some of the Egyptians came to realize that Jehovah was no mere God of slaves, but a God who had to be obeyed. For example, when the seventh plague was announced, even some of Pharaoh's servants acted on that announcement and saw to it that their own servants and livestock were safely sheltered before the destructive hailstorm began. (Ex. 9:20, 21) Whereas Jehovah was making a glorious name for himself, Egypt's false gods were

shown as unable to aid their worshipers in time of need.—Ex. 12:12.

Finally, after the death of Egypt's firstborn, Pharaoh released the Israelites. His rage, however, had not come to its finish. He and his servants soon came to regret that they had permitted Israel to leave, saying: "What is this that we have done, in that we have sent Israel away from slaving for us?" (Ex. 14:5) Immediately Pharaoh mustered his military forces, not just to bring the Israelites back into a yoke of slavery, but to wreak vengeance upon them, to kill and to take spoil. (Ex. 15:9) Therefore fearful Israelites exclaimed to Moses: "Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt?"—Ex. 14:11.

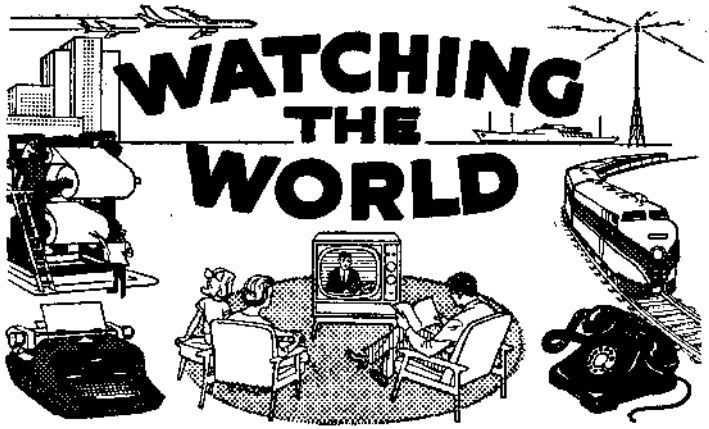
But the rage of Pharaoh and the other Egyptians had, in effect, brought them into a position whereby Jehovah could glorify himself by delivering his people from their fury. So God 'girded the remainder of raging upon himself' and destroyed Egypt's army in the Red Sea.

This grand deliverance made a deep impression on the Israelites and also on other peoples, moving them to laud Jehovah. (Josh. 2:10, 11) Note, for instance, the expression of Jethro, Moses' father-in-law: "Blessed be Jehovah, who has delivered you from the hand of Egypt and from the hand of Pharaoh, and who has delivered the people from under the hand of Egypt. Now I do know that Jehovah is greater than all the other gods by reason of this affair in which they acted presumptuously against them." (Ex. 18:10, 11) Jehovah had indeed received glory by means of a raging Pharaoh and his military forces.—Ex. 14:4.

Also in this twentieth century there have been numerous instances where man's rage lauded Jehovah. Consider, for example, the extreme rage expressed against Jehovah's witnesses in the concentration camps of Nazi Germany. Despite severe abuse, torture and threat of death, they continued faithfully serving Jehovah. Their courageous stand and devotion to righteousness, made possible even under these trying circumstances because of their having the help of God's spirit, moved many other prisoners to become praisers of Jehovah. Even some SS guards turned from Nazism, dedicated their lives to God and thereafter shared in the sufferings of their former victims.

Consequently, when suffering tribulation at the hands of others—perhaps opposed family members, enraged mobs, ungodly governments and the like—Jehovah's people can draw comfort from the fact that man's rage may work out to Jehovah's praise. Yes, their example of faithfulness, maintained with Jehovah's help, may move even opposers to laud the heavenly Father. Then, too, we have the assurance that soon Jehovah, by means of his Son and the heavenly angels, will 'gird the remainder of raging upon himself' and destroy those whose wrath is directed against his people. Wrote the apostle Paul: "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." —2 Thess. 1:6-8.

So, although man's wrath will never work out God's righteousness, yet man's rage does laud Jehovah when it brings about circumstances that motivate expressions of praise to his holy name.



Drug Epidemic

◈ The International Narcotics Control Board said, on November 8, that traffic in psychotropic drugs, ranging from LSD to sedatives, has reached "epidemic proportions." Sir Harry Greenwood, chairman of the board, said the problem requires urgent international legislation "if it is to be adequately dealt with." He named the United States, Sweden, Britain and Holland among those most affected, but added: "We do not know of any developed country which does not have the problem."

Serious Crime Rise

◈ Out of every 100 persons living in the United States, chances are that two will be murdered, raped, robbed, or beaten in the coming year. And if the assailant uses a weapon, it probably will be a gun. Those are the key facts in the annual Uniform Crime Reports issued by the Federal Bureau of Investigation in Washington. One of the most startling statistics was the figure on crime for this decade, showing an 89-percent increase in serious crime in the nation since 1960, with a rise in crimes of violence of 73 percent. Of more than 3,800,000 serious crimes reported during 1967, 494,000 were of a violent nature, said the FBI director. The crime rate has increased nine times as fast as the population.

"White Collar" Thieves

◈ According to Norman Jaspan, president of Norman Jaspan Associates, Inc., (management engineers) and the firm's fact-finding division, "white collar" workers steal more than $5,000,000 in cash and merchandise each working day. This has caused an estimated 30 percent of all business failures and a hike in some consumer goods prices. He says many of these thieves are college-educated members of the middle or upper classes who hold supervisory or executive positions. In the past decade, he says, they have become America's most resourceful and successful crooks. There is, he said, more than a 50-percent chance of sizable dishonesty in any firm and a 75-percent chance of harmful malpractice. "And we're not talking about stealing paper clips," declared Jaspan.

Hens, Eggs and Music

◈ Some may question the use of music in hen houses. But on one American research farm each hen house was hooked up to a hi-fi intercom tuned to radio stations. The results settled the matter as far as these researchers were concerned. They found that music acts as a tranquilizer on high-strung birds that calm down, and up their production.

Avoids Transplant

◈ A surgical technique called partial left ventricular resection, which usually involves removal of part of the heart, and implantation of two arteries from the chest cavity, has been used on eleven patients, eight of whom are living, well and much improved, said an announcement from the Los Angeles County University of Southern California Medical Center. The surgical technique is held forth as a potential substitute for heart transplants.

Pesticide Use Rises

◈ The U.S. Agriculture Department disclosed that more than half of the nation's acreage of several major food crops is treated with pest-control chemicals. A survey made in 1966, the most comprehensive study to date on the use of chemicals in agriculture, said that the total acres of corn treated with chemical weed killers rose from 10 percent in 1952 to almost 60 percent in 1966. The acreage of corn treated with insecticides rose from 1 percent in 1952 to 33 percent in 1966. The report added that 81 percent of fruit and nut acreage received insecticide treatment in 1966, along with 89 percent of potatoes, 56 percent of other vegetables, 54 percent of cotton and 81 percent of tobacco. The Agriculture Department's study followed wide public concern in 1964 about possible residue dangers, but the use of pesticides has increased greatly since then. Federal controls were designed to keep foods free of unsafe, high-level chemical residues, but authorities are wondering if the controls are working.

126th U.N. Member

◈ On October 12, Equatorial Guinea, a former Spanish colony on the west coast of Africa, achieved its independence. On November 12, the United Nations General Assembly voted membership to the state. It became the United Nations' 126th member. Equatorial Guinea, formerly Spanish Guinea, has a population of 260,000.

Young Smokers, Beware!

◈ A teen-ager who smokes stands the chance of ending his life by lung cancer. Smoking begins in the schools, the Association for Health, Physical Education and Recreation said. About 15 percent of the 13-year-olds have begun to smoke. More than half the 18-year-olds smoke. Lung cancer is many times more common among smokers than nonsmokers.

Love Is Not Enough

◈ The Greek military government has decreed that officers and noncommissioned officers in the Greek armed forces can no longer marry for love alone. They must have a private income to support their wives. And the extra income must be equal to at least half their pay. Other new rules governing marriage for army men are that the minimum age for marriage is twenty-six and that all future military wives must be Greek citizens or, at least, women of Greek descent.

Whose Money?

◈ The late archbishop Dionysius Diachenko of the Russian Orthodox Church in California left a $53,000 estate, which the State of California claimed, much to the chagrin of the Russian Orthodox Church. California law provides that when a person dies without a will and has no known relatives, the estate goes to the state. Diachenko left no will. The Russian Orthodox Church has sued the State of California in an effort to obtain the $53,000 estate. The church said "tradition and canon law" require the bishop to leave all his property to the church. The suit said that under canon law a man "takes vows of poverty and what he has above his own needs belongs to the church." This is one of many ways some churches become powerfully rich.

Heart Disease and Sleeping

◈ The death rate from strokes and heart ailments is considerably higher among those who usually sleep nine or ten hours a night, than among those who usually sleep seven hours, said Dr. E. Cuyler Hammond, an epidemiologist. A study of hundreds of thousands of Americans has produced statistics for such a conclusion. Dr. Hammond says that the long sleep could perhaps cause disease by reducing the amount of time a person is active. So the individual is depositing fat in his body more of the time, rather than burning it up. For coronary disease below the age of 60, Dr. Hammond states, cigarette smoking seems to be the most important factor. Obesity is next. Over 60, a lack of exercise seems to be the main factor.

Grim U.S. Crime Record

◈ Up to 90 percent of the total American population may have committed acts for which they could have received prison sentences, said Dr. E. M. Nelson, a professor at the University of Southern California. Researchers have also estimated that some 40 percent of all male American children will be arrested for a non-traffic offense during their lives. Another noteworthy statistic reported to the United States government was that 74 percent of neighborhood business establishments had not reported thefts committed by their own employees. About 75 percent of serious offenses are committed by males under 25 years old.

Fewer Priests

◈ The *Christian Heritage* stated that in the archdiocese of Buenos Aires, Argentina, which has 2,700,000 Roman Catholics, "vocations to the priesthood have dropped from 18 priests ordained in 1951 to only two last year." The minor seminary at Villa Devoto is reported "depopulated."

Like a Service Club

◈ Jim McKibbon, former minister of an Anglican church in Canada, said that the church has become something like a service club. "I don't enjoy myself particularly in church," said the minister. "The church doesn't really matter—it's become a sort of Kiwanis or Rotary club, and if you're the sort of person who likes it as a social club, it's fine." He went on to say: "And I don't think the church can be reformed—it either will not or cannot be."

The Violent Society

◈ John F. Kennedy, Lee Harvey Oswald, Medgar Evers, Malcolm X, George Lincoln Rockwell, Martin Luther King, Robert F. Kennedy—all murdered. Does violence breed violence, assassination breed assassination? Said New York psychiatrist Dr. Fredric Wertham after John F. Kennedy was assassinated: "Murder is as contagious as measles. More enormous acts will follow." And so they did. Reports *Weekend Magazine*: "More than 6,500 U.S. citizens were murdered last year. This compares with 99 in Canada, 30 in England, 68 in West Germany and 37 in Japan. On a per capita basis, the country leads the so-called civilized world by a huge margin. The total number of violent crimes in the U.S. increased by 72 percent in six years while the population rose only 10 percent."

Churches Occupied

◈ Hundreds of former municipal government workers of Santo Domingo, Dominican Republic, and their families took possession of six Roman Catholic churches. They demanded payment of three months' salary owed to the workers by the city government. The demonstrators threatened to retain possession of the churches until the apostolic administrator, Monsefior Hugo Edwardo Polanco Brito, mediated a satisfactory settlement of the issue between the government and the striking workers. To enforce their demands, hundreds of people literally moved into the churches, using the church benches for beds. Portable charcoal stoves were set up in the courtyard for cooking. Since toilet facilities in the churches were inadequate, there were complaints because of the filth and the stench caused by the "occupation." After twelve days of unsuccessful efforts to obtain their desires, the workers declared they would go on a hunger strike until their demands were met. Also they warned that this would be their last effort by peaceful means to obtain what was due them.

Heart Recipient Dies

◈ After living four months and twelve days with a transplanted heart, Maria Elena Peñaloza died in the Naval Hospital in Valparaiso, Chile, on November 6. She was the only woman who had survived such a transplant. Death came as a result of a cerebral complication, which her organism was unable to resist because of having been weakened by the many drugs given her to try to offset the body's natural tendency to reject the transplanted organ.

Hepatitis Cases Linked to Blood

◈ A study at the National Institute of Health has shown that half of a group of surgery patients who received blood that came from commercially paid donors developed hepatitis, probably as a result of the transfusions. Another study at a large Los Angeles hospital has revealed that 19 percent of all patients who received a blood transfusion subsequently developed hepatitis. The risk is even higher at some hospitals. A study at one large Chicago hospital showed a hepatitis rate of 30 percent.

Why read the Bible?

Many persons ask that question. Yet these same persons are vainly trying to find the answers to such questions as: "Why do we grow old and die? Is God dead, as some have claimed, and if not, then why does he permit wickedness to continue? Why do so many prayers go unanswered?"

Why read the Bible? For peace of mind! For knowledge of what the future holds! To know God's purpose for mankind! Can you think of any valid reason for *not* reading the Bible, especially when it has so much to offer? Read it in modern English, in the *New World Translation of the Holy Scriptures,* with the valuable aid *The Truth That Leads to Eternal Life.* Both for only 10/9 (for Australia, $1.25; for South Africa, 88c)

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me the complete Bible in modern English, *New World Translation of the Holy Scriptures,* and the valuable study aid *The Truth That Leads to Eternal Life.* I am enclosing 10/9 (for Australia, $1.25; for South Africa, 88c).

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Where Are We According To God's Timetable ?

It is much later than you might think!

Yet deliverance from the world cataclysm just ahead is possible.

How can you be saved? What can you do?

Today hundreds of thousands of honest-hearted persons like yourself want to know. They are finding out! Last year more than a million households turned to the Bible each week to learn the answers. Perhaps yours was one of them. Read the fascinating report. If you have not yet availed yourself of the free ministerial service of Jehovah's witnesses, you will want to do so now! Read

Send also for the dramatic 1969 calendar emphasizing this theme of deliverance.

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Please send me [ ] *1969 Yearbook of Jehovah's Witnesses* (each, 4/3 [for Australia, 50c; for South Africa, 35c]); [ ] 1969 calendar (each, 2/3 [for Australia, 25c; for South Africa, 18c]). I am enclosing .....

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In: **AUSTRALIA:** 11 Beresford Rd., Strathfield, N.S.W. **CANADA:** 150 Bridgeland Ave., Toronto 19, Ont. **SOUTH AFRICA:** Private Bag 2, P.O. Elandsfontein, Transvaal. **UNITED STATES:** 117 Adams St., Brooklyn, N.Y. 11201.